

Priestly received his commission as lay-reader for the parochial district of St. Thomas, in the town of Douglas, on the nomination of the Rev. J. N. Quirk, M.A., the incumbent of the church in that district.

Each of the public schools of Eton, Winchester, Marlborough, Uppingham, Felstead, and Christ Church College, Oxford, maintains wholly or in part an additional clergyman in different parishes in the east end of London. Following this example, a project has been set on foot to connect Rossall School with missionary work in Manchester. The head master, the Rev. H. A. James, has selected the parish of All Saints, Newton Heath, for this purpose, both as being suitable from its extent and the character of its population, and because its present rector was a scholar at Rossall. The boys were addressed on the subject by the Rev. St. Vincent Beechey. The Head Master, after warmly commending the cause, stated that an offertory would be made on the first Sunday in each term, and assigned to this object. The boys showed their approval with great enthusiasm.

Previous to the meeting of the Church Congress at Derby, at the beginning of this month, a "private and confidential" circular was largely circulated, calling attention to the table of meetings as showing a preponderance of names of clergy and laymen, who, in the sight of the Church Association, are "sound Protestant Churchmen," and demanding that any attempt to discourage free and faithful utterances of Protestant sentiments, shall be vigorously met." The communication is avowedly not made in the interest of the Church Congress, for Evangelical Churchmen "did not promote these assemblies, and do not desire their continuance." "This mean and spiteful circular," says the *Guardian*, "has among others the names of Lord Harrowby, Sir Emilius Bayley, Rev. E. H. Bickersteth, Prebendary Cadman, Canon Garbett, and the Bishop of Liverpool, attached to it. Surely they have had no occasion to complain of discouragement at previous Congresses."

The Indian contingent of the "Salvation Army," consisting of three men, and one young woman, have landed at Bombay. A triumphal procession of war chariots, consisting of bullock carts, paraded the streets, the woman playing a tambourine, and one of the men blowing a trumpet, for persisting in which he was arrested, it being a breach of the police regulations. The procession caused infinite amusement to the natives, who took them for circus people. It is generally felt that the attempt to proselytize the natives of India by clothing the solemn tenets of Christianity in an unseemly surrounding of vulgar buffoonery, can only end by defeating its object, as it will disgust the feeling of grave reverence, almost universally experienced by the natives for all religious subjects, and will tend, in their eyes, to degrade the "solemn character of Christianity, and to render the labours of missionaries still more difficult, by making ridiculous the religious doctrines which they are endeavouring to induce the natives to accept.

During the last forty years or more of John Wesley's life, he was so far from being turned out of the Church, that he was held in high honour by bishops and the other clergy, and by the flower of the laity. Nearly at its close, he said:—"I am of no sect, but the Church of England." And in his eighty-fourth year he wrote:—"Every year, more and more of the clergy are convinced of the truth, and grow well-affected towards us. It would

be contrary to all common sense, as well as to all conscience, to make a separation now." Wesley did not regard his buildings as churches or chapels, or even places of worship. They were "preaching houses:" and he forbade them to be called anything else, not even "meeting houses." In his time they were not open in church hours. His preachers did not pretend to administer sacraments. His people were required to go to church regularly, and receive Holy Communion there. His argument for baptismal regeneration is this:—"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God;" and, says Wesley, "What God hath joined together, let not man put asunder."

In the controversy with Rome, it is urged by Roman Catholics that no case can be made out against their Church on the ground of its discrepancy with Scripture, because the Bible did not make the Church, but the Church sanctioned and published the Bible. In reply to this, the *Church Times* says: (1) "The Church was never free to reject any inspired Scripture, nor is it the Church's acceptance that makes any book of Scripture inspired. All it has done is to confess that such and such books, being as a fact inspired, it is thenceforward bound by them as Divine in origin and sanction. (2) It was not the Church of Rome which settled the canon of scripture, and so 'made the Bible,' but the Eastern Church in the Council of Laodicea. Rome was far too ignorant of theology in its earlier centuries of existence as a Church to decide difficult questions of divinity, and it had to import its doctrines and teachers from more learned communities. (3) No Church whose doctrines and practices, at the time when the New Testament Canon was fixed, were such as the modern Church of Rome maintains, would have committed itself to the existing New Testament, or issued it as authoritative and binding, for it could not have afforded to contradict itself so emphatically."

#### LIFE AND WORK OF DR. PUSEY.

AS might have been expected the English press as well secular as religious, has devoted an unusual amount of attention upon the one engrossing subject of the day—the life and labours of the late Dr. Pusey. Public men of all shades of opinion express their high respect and their unbounded esteem for the man who has done more for the Church in England during the last half century, than any other man who has lived since the days of CHARLES I. The Bishop of MANCHESTER took occasion on opening Chetwode Church, to say that when he first went to Oxford, in the year 1836, the University was full of the opinions and feelings generated by the great movement then going on. The Bishop would scarcely be expected to have much sympathy with the cause in any way, except from the earnestness of its leaders; although he confessed that the movement at the time had attractions for him, and he admitted that "if he had drawn back since and hardly saw things now as he did then, it was more perhaps because the movement had itself advanced, than because he had receded." He further added that "Whether they thought Dr. PUSEY in all that he said was right or not, he would be sorry for the Christian faith, for the prospect of religion in England, if all men of whatever denomination, whether Churchmen or Nonconformists, could not recognize and appreciate that simple, bold, earnest, and self-sacrificing life. A great man had fallen in Israel."

The *Times* is unusually cautious. It says:—"As Regius Professor of Hebrew, he has seen every English See filled and filled again. He has seen an incessant warfare of controversy, litigation, and rival demonstrations. He has heard of more hostile charges than man could remember or read. But he has seen all sides agree in acknowledging Dr. PUSEY to be the author of this restoration or of this corruption. It is he that has scattered blessings over the land, or curses. Half the English theological world has revered him as a saint, risen whenever he has shown himself, and pronounced even his name with bated breath; half have found no charge or insinuation too bad for him. It is Dr. PUSEY who has been the reformer of the century."

The *Morning Post* has some very appropriate remarks upon the subject. Speaking of Dr. PUSEY it says:—"When he first took service in the Church, the Evangelical party was in the ascendant. It was then the only party that had any influence, or asserted itself with any claim to public attention. There were some old-fashioned High Churchmen, commonly called high and dry, who reflected dimly some portions of Catholic theology, not unmixed with a latent and unconscious Erastianism. There were, of course, admirable clergy of the GEORGE HERBERT type here and there, and worthy laymen of the ROBERT NELSON type, of whom one cannot speak without respect." The writer then goes on to show how the Church became unpopular, and that dissent thundered for the separation of Church and State. "At that juncture Oriel College was the home of a coterie of young men, destined to rise to singular eminence, and to exercise an enormous influence upon their age and country. Thus we note the work of ARNOLD in the reforms which he initiated in the whole tone, method, and purpose of our great public schools. We see NEWMAN, the critical student of intellectual theology and ecclesiastical history, recalling men to conscientiousness in the pursuit of truth, and to simplicity in holding it, yet ultimately missing it through a misapplication of his own rules. We see KEBLE, the gentle exemplar of a quiet life, the careful student of the events of the day, sending out his notes of warning as he discerned from his watch tower a new peril; and the tender poet of religious emotion, whose graceful lines have so largely influenced the devotional thought of the age. Then SAMUEL WILBERFORCE, ambitious, accomplished, eloquent, fascinating, pushing, persuading, enterprising, and solidly good: the prelate who was to show to his age that the episcopal office was many sided, and could adapt itself and be adapted to the requirements of any period or any conjunction of circumstances. And Dr. PUSEY, the exponent of patristic theology, the promoter of Hebrew learning, the assailant of modern rationalism, the defender of the old University statutes, the restorer of the ancient theology of the Church, the champion of the Sacraments, the eloquent homilist on the practical duties of life. To protect the Church against aggression from without they endeavoured to restore its vitality within. They called attention to the nature of a Church, to the relation of the Church of England to the Catholic Church throughout the world, to the powers and duties of the ministry, to the teaching of primitive Christianity, to the duty of public worship, to the necessity of thorough internal reform, and to the methods by which it was to be accomplished. All this was very startling and provoked furious criticism. But it called out sympathy. The Evan-