

Certain "Aggrieved Parishioners" having complained to the Bishop of St. David's of the introduction of "novelties" into the public worship in the parish of Tenby, the Bishop shows all the "novelties" to be quite consistent with the law of the Church. He says that as to the practice of placing the elements on the Lord's Table immediately before the Prayer for the Church Militant, according to the Rubric, "the question cannot be whether it is allowable to comply with the direction, but whether any clergyman may be excused for neglecting it." Referring to the judgment of the Privy Council in the case of the Knightsbridge Churches, his Lordship shows that so long as the elements are placed on the table at the proper time, it is immaterial whether they are previously put on a Credence Table or kept in the vestry,—only that in some churches there is no vestry. The clergyman's position at the altar, the Bishop says, is a matter with which no one has a right to intermeddle. The remaining answers are rather interesting:—

I am unable to find the rubric which enjoins the use of a collect after the sermon: and the propriety of the common usage appears to me open to question.

After having done all in my power to encourage the formation of choral unions throughout my diocese, it is impossible for me to censure the occasional use of choral services; and I must presume that they are agreeable to the congregation of the Cemetery Chapel. I cannot pretend to form a clear idea of the proceedings of the harvest thanksgiving from the description in the memorial. But I may observe that at every meeting of a choral union a procession is an invariable, and, with a view to order and decency, a necessary accompaniment of the service.

I have so often and so strongly recommended the use of the Offertory, that I could not consistently find fault with an attempt to introduce it, though the prudence of the step must always depend on local circumstances.

I cannot bring myself to make any remark on the introduction of a lectern, or

On the still more minute particulars which follow. They elude every attempt to weigh them, as the small dust of the balance.

At a very full meeting, lately convened in Manchester for the purpose of condemning the Church in Ireland, a majority of the meeting in the proportion of 5 to 3 voted down the cut-and-dry resolutions, and passed the following:—

That this meeting declines to pronounce an opinion in favour of destroying the Established Church in Ireland, because it has no evidence before it to justify such a proceeding: and also because this meeting has no desire to excite the angry passions of controversy throughout the country.

Mr. Bright, in a late speech on the Irish question, in Birmingham, affirmed that the days of the Irish Church Establishment were numbered, and hinted that success in the breaking up of the "grievance," would be the encouragement and guarantee of the disconnection of Church and State in England. But strange to say, Dean Close and the Recordites generally, who mortally dread this disconnection, are blindly labouring for it with all their energies, by assisting the State to throw every possible obstacle in the way of Colenso's removal, and prevent the Church from cleansing herself of deadly heresy. Mr. Bright's proposed solution of the Irish Church difficulty is placing that Church on the same footing with all the other religious bodies, or in other words making it a voluntary association. Out of the present endowments, he would give small endowments to the Church, the Roman Catholics, and the Presbyterians. By the time this is done, the State will have ceased to interfere with the doctrinal teaching of the disestablished branches of the Church, and purity will be some recompense for poverty.

The Archbishop of York seems a good deal staggered by the Bishop of Cape-town's answer to his letter, published in the *Times*. When the Dean of York