

n confronted,
l upon them.
ers. "Very
e a census."
all. Such a
n they said,
elves." And
r, that there
Churchmen
odists, three
ident; three
very Baptist
urch was the
ey arranged
ensus—as to
e circular of
we printed
naxim of the
n indication
they did not
s endowed;
enting minis-
of the taxes
ars—a fact
sh audiences.
ity was the
was shown
of Parliament
ropagation of
them by the
was a very
ocates of the
lso "aliens,"
pool, or Mr.
ord as to the
Scotch poli-
constituency,
might pro-
the Church.
his eminent
s was coeval
nity into the
cal National
The people
s well they
Balaam to
ad blessed it
learned that,
there were
uents ready
l about dis-
n) was told
ords which,
uld consider
said he was
eved, meant
ne race.
ecording the
ice ought to
s, to whom,
the depre-
only that they
a large re-
as a religious
to pay tithe
but men, and
should have
all honor to
ajority) who
ts like men

As to the supposed hostility of the Welsh people at large to the Church, he could only say that he had seen no trace of it; for wherever a clergyman in Wales was kind and courteous he was met with kind and courteous treatment in return. The Welsh people came to Church services, to harvest festivals, and to Missions; and he believed that if they were let alone their goodwill would continue and increase. But they were not let alone. There was a strong and prolific vernacular press which was in the hands of the agitators, and in which the clergy were held up to obloquy as a greedy, idle, and intolerable priesthood, and the tithes were represented to be not, as they were a charge upon the land, but a tax levied upon the farmers by a rich clerical aristocracy. (The very rev. gentleman gave illustrations). The fact was, the Dissenters had discovered that Nonconformity was on the wane—that it was decreasing in point of numbers and revenue, and above all in the spiritual hold which its ministers had upon the people. It was the deliberate opinion of keen observers that the agitators were attempting to deliver what they hoped would be a final and a crushing blow at the Church in Wales because they felt that she was taking up the work that was dropping out of their hands. Already the proportion of communicants to gross population was larger in Wales than in England. At Cardiff last Easter the number of persons who received the Holy Sacrament was 1,200; and at St. Asaph, out of a population of only 2,000, the Easter communicants numbered 250. In his own diocese, which was a very small one, for it had a population of only a quarter of a million, they had built, during the last fifty years, fifty-eight churches, had rebuilt twenty-six, and had restored ninety-three. The Church educated three-eighths of the children of the Principality. The cry used to be that the Church in Wales ought to be disestablished because she was doing too little; now the cry was that she ought to be disestablished because she was doing too much—for that was the only meaning of Mr. Stuart Rendel's complaint, that she had become a propagandist Church.

The resolution was carried unanimously.

At a Church Defence meeting at Bangor on the 28th day October, Lord Selborne said:—"The refusal to pay tithes to the Welsh clergy is as bad as putting one's hand into a neighbour's pocket and stealing his purse." At Lampeter College, this distinguished lawyer on the same day said: "The right to tithe from time immemorial has been to one-tenth of the produce of the land. Whoever bought or sold the land, that was a charge upon it, the tithe no more belonged to the landowner or cultivator than anything else in the world. To treat the fulfilment of the contract to pay tithes as a thing to be made the subject of attack, as a thing to be withheld, I call no less than immorality, no less than robbery, no less than persecution. I believe the majority of Welsh Nonconformists would not approve of it. And yet political agitators support, encourage and ferment this wrong."

The lawyer who denounced what Mr. Lewis approves as thieving, as wicked and mean as pocket picking, is an ex-Lord High Chancellor of England. We prefer his judgment as to what is law and what is honor on this tithe question to that of a public school teacher. Lord Selborne also said that the statement which Mr. Lewis made that the Church in Wales has only one-third of the people in its fold, is utterly false. It is not pleasant for Churchmen to have to pay taxes to support a teacher who advocates a scheme pronounced by such an authority as Lord Selborne to be "no less than robbery!" Such taxation is indeed a vile wrong.

DEFENCE OF THE WORD ANGLICAN.

THE Bishop of Argyle in the address we have recently quoted from, defends the use of the word "Anglican," which has met with considerable criticism and objections.

Let us turn our thoughts, for a few moments from this little diocese and its concerns, to that great Anglican communion of which we form a part. To do so may, I think, be good for us in many ways. For when we contrast our small efforts at home with the great work which the Church is carrying on in many wider fields, we shall, to begin with, learn a lesson of humility. But furthermore, when we realise that we form part of a communion, which throughout the world is doing much to promote the Kingdom of Christ, we shall find much that will lead us to thank God and take courage.

I have used the term Anglican advisedly. I think those who know me will not accuse me of forgetting our Scottish nationality, or of favoring that vulgar error which leads to the use of the word English in such a way as to imply that the southern part of the island of Britain constitutes the whole kingdom. I do not forget that century after century we maintained our independence, and that it was not till a Scottish king sat upon the throne of England that the present union of the two countries ever began to be possible; and moreover, that our present Sovereign reigns through her descent from him, and from his Royal mother, and not as deriving any claim from Henry VIII. or Elizabeth.

And yet, as a Scotchman, and a Scottish Bishop, I claim to be a member of the Anglican communion. I have never heard of Englishmen or Frenchmen, ecclesiastically subject to the Pope, who have refused to be called Roman Catholics, or who, because they are members of the Latin Church, have felt their own nationality to be compromised. Why then should we object to the term Anglican? Our orders (the episcopal succession in Scotland, having unhappily twice come to an end) were transmitted to us by English Bishops, and both through and also independently of us, the same may be said with regard to the American church. Surely, even on such grounds, there are good reasons for including all the sections of our communion, English, Scottish, American and Colonial, under the one term Anglican. But

this designation seems all the more reasonable when we take into account the general similarity of our standards of doctrine and ritual, and when we also remember the practical unity the mutual co-operation that happily exists among us all.

Assuming, then, this view of our position, we may reflect that though in our own country but a small remnant—a "Catholic remainder," to quote the words of the Scottish Episcopate in the last century—our communion, as a whole has extended its borders, and has now taken root in almost every part of the world not previously occupied by the Greek or by the Latin Church, our bishops exercise apostolic authority, not only within the limits of the British Empire, but throughout nearly all the North American Continent. And happily there are no symptoms of disintegration, but rather, on the contrary, a growing desire for increased co-operation, both among ourselves, and also with all the other branches of Christ's One, Holy, Catholic and Apostolic Church. Moreover, there is good ground for believing that even if (which God forbid) the British Empire were broken up, the Anglican Communion would still remain united, and that political separation would no more involve ecclesiastical division than it has done in the case of America. For it is manifest that though the American Republic has now, for more than a century, been separate from the mother country, the American Church, as an integral part of the Anglican Communion, is as much united to the Churches of England and Scotland as those Churches are to each other.

But a widely extended episcopal jurisdiction is only one of the minor privileges which have been granted to the Anglican communion. Upon her have been conferred other and most distinguishing spiritual blessings.

A NEW PROTESTANT CULTUS.

THE subjoined paragraph appeared in the daily papers the other day:—"The following letter from Hawarden Castle has been received by a Neath admirer of Mr. Gladstone, whom he had asked for a chip from one of the trees felled by him in Hawarden Park:—

'Dear Sir,—I may advise applications to Mrs. S. E. Gladstone, of Hawarden Rectory, who has some small articles for disposal at from three-pence to one shilling each, the proceeds going to parochial purposes.—Yours, &c., W. E. Gladstone.'

It is astonishing what a number of inconsistencies are comprised in the foregoing few lines. (1), Mr. Gladstone disestablishes Churches; (2), He fells trees; (3), which supply materials to his daughter-in-law; (4), who sells them to Liberationists and others for Church purposes. These four propositions again involve the following questions:—(1), How can Mr. Gladstone, a Churchman, pronounce in favour of disestablishment? (2), But, having done so, how can he consistently help Mrs. S. E. Gladstone to strengthen the Church in Wales, of all places in the world? (3), Considering that the vast majority of Mr. Gladstone's admirers are Liberationists and Dissenters, how can they conscientiously support the Church