

British & Foreign News.

ENGLAND.

THE BISHOP OF LIVERPOOL'S CHARGE.—The following are a few further selections:—

PUBLIC WORK.

I regard as a dangerous tendency in these times a disposition throughout the Church to attach an exaggerated importance to the externals of public worship. This is a very delicate subject, and it is extremely difficult to handle it without giving offence, and exposing myself to misunderstanding and misrepresentation. But I dare not turn away from it, and I ask your best attention while I try to lay it fully before you. No intelligent Englishman of common observation can fail to observe that there has been an immense improvement during the last half century in the conduct of public worship in the Church of England. Dirty, slovenly churches—careless, ill-managed ceremonial—neglect of outward decorum, are no longer tolerated in the Establishment, and are seldom to be found except in out-of-the-way corners. Millions of money have been spent within the last forty years in restoring and beautifying old parish churches. Music and singing received much more attention than they did in the days of our grandfathers. The organist, the choir, and the hymn-book are more thought of than they used to be. The Lord's Supper is administered more frequently than it once was, and not at intervals few and far between. For all this, I for one am sincerely thankful. If the scaffolding of religion is carelessly constructed, it is vain to expect that the building will be carried on in a workmanlike manner.

But now come some very serious questions which I want to have seriously examined. With all this outward show of religion, is there any proportionate increase of internal reality? With all this immense growth of external Christianity, is there any corresponding growth of vital godliness? Is there more faith, repentance, and holiness among the worshippers in our churches? Is there more of that saving faith without which it is impossible to please God, more of that repentance unto salvation without which no man shall see the Lord? Is our Lord Jesus Christ more known, and trusted, and loved, and obeyed? Is the inward work of the Holy Ghost more realized and experienced among our people? Are the grand verities of justification, conversion, sanctification, more thoroughly grasped and rightly esteemed by our congregations? Is there more private mortification of the flesh, private exhibition of meekness, gentleness, an unselfishness? In a word, is there more private religion at home in all the the relations of life? These are very serious questions, and I wish they could receive very satisfactory answers. I sometimes fear that there is an enormous amount of hollowness and unreality in much of the Church religion of the present day, and that, if weighed in God's balances, it would be found terribly wanting.

I commend the whole subject to the close attention of all my clergy. I am convinced that it demands the notice of the whole Church of England. I leave it with a few words of explanatory caution, which in a day of abounding misrepresentation I wish emphatically to use. If anyone supposes that I want to return to the old-fashioned dry and dull worship of former days, he is totally mistaken. Nothing of the kind! God forbid that we should ever go back to the ancient parson and clerk duet, the miserable singing of a bad version of David's Psalms, and the wretched, tasteless music which satisfied most, if not all, of our ancestors. So far from this, I contend that our services are not "bright and hearty" enough; for I call no service "bright and hearty" until every worshipper repeats all the responses, and takes part in all the praise, and refuses to leave these to the choir. But what I do long and desire to see is a just proportion of attention to every part of church worship. And I contend that there is never just proportion until the pulpit receives as much attention from the minister as the reading-desk and choir, and until the sermons are just as powerful and "bright and hearty" as the singing.

MINISTERIAL WORK.

I think there is a growing disposition throughout the land, among the clergy, to devote an exaggerated amount of attention to what I must call the public work of the ministry, and to give comparatively too little attention to pastoral visitation and personal dealing with individual souls. It is a tendency which I regard with much apprehension, and the more so because I believe it is a snare to many excellent and well-meaning clergy-

men, and calculated insensibly to mar their usefulness. I wish, therefore, to say a few words about it. There is no doubt that there are far more doors of public work open to an English clergyman in the present day than there were in the days that are past. Weekly lectures, weekly Bible-classes, prayer-meetings, communicants' meetings, Sunday-school teachers' meetings, young men's meetings, young women's meetings, children's meetings, temperance meetings, purity meetings, committee meetings, mutual improvement meetings, are all multiplied enormously within the last twenty years. It sometimes almost takes my breath away to hear the programme of weekly work which some excellent clergymen announce upon a Sunday from their reading-desks, as the parochial bill of fare for the next six days. As I have listened, I have wondered how any one man, with only one body, can keep so many irons hot, and get through such an amount of work, and do every part of it well. And when I hear, as I do occasionally with sorrow, that such excellent men break down in health, I hear it without surprise. I admire their zeal extremely, but I could wish it was tempered with discretion, and I feel doubts rising in my own mind whether they are using their talents with prudence and proper economy. In short, I suspect there are some who would do more if they would do less, and would do a few things with tenfold efficiency if they would not attempt to do more than flesh and blood can possibly grasp. Three powerful, heavy, crushing blows, making everything go down before them, are surely better than six, feebly and faintly delivered.

But the serious point to which I want to direct your attention is this. There are but twelve hours in the day, and it is clearly impossible for any clergyman to fill up his time with public work in addressing, or operating upon, large bodies of people in large parishes and at the same time to keep up the old-fashioned, habit of efficient house-to-house, family, and personal pastoral visitation. And I must earnestly and affectionately entreat my clergy to lay this matter to heart, to review carefully their own systems of employing their time, and to take heed that they make time every week for a due proportion of systematic house-to-house visitation.

I must plainly say that I want to see a return to the old paths. We have gone far enough in the direction of public work. We shall do well to go back to the system of our forefathers. They certainly did less public work than we do, but I suspect they did far more in private. Let us not be ashamed to follow their example. Of one thing I am very certain, and I say it with the experience of forty-three years of ministerial life, and after careful observation of the results of work done by others both in town and country parishes. It is my settled and deliberate conviction that a clergyman of comparatively moderate gifts, who preaches the gospel and gives a large quantity of his time to pastoral visitation and personal dealing with souls, will be found at the last day to have done more for the cause of Christ than a clergyman of far superior gifts, who, although he preaches the same Gospel most faithfully, is only seen in the pulpit, and in the lecture room, and on the platform, but is never seen in the houses of his people.

The Church of England Book Society, 11 Adam street, Strand, W. C., is prepared to forward gratis a packet of pamphlets on theological subjects to any candidate for Holy Orders who will send his name and address to the Secretary.

Recently, at the Methodist chapel in Watford, the Lord Mayor of London preached a simple but very impressive sermon. Though a member of the Established Church, he is very friendly to nonconformists.

The Bishop of Ripon is still a stock subject of conversation in his diocese. His Lordship's simplicity of life, his disregard of conventionality in the way of dress, and his untiring activity have, on the whole, met with the approbation of all save a few sticklers for ceremony. The only persons with whom he is not a general favorite at present are the reporters, who find his singularly even and rapid flow of language rather tiring to follow.

The Earl of Shaftesbury, in proposing recently the health of Mr. Fawcett, the British Postmaster General, said: "Mr. Fawcett is a remarkable instance of intellectual power, diligence, and research, and of a capacity of mind seldom exhibited. His blindness, which you would have thought would have shut him out from every political pursuit, has in some measure been a great facility to him. It has compelled him to culti-

vate the faculty of memory, and that wonderful man can make estimates, discuss any subject, and go through any calculation of figures without any assistance whatever, except the assistance that his memory affords him. I have heard Mr. Fawcett say, and say with vigor and truth, 'Don't talk to us blind people with a sentiment of commiseration. We like to have your sympathy, but we don't want your commiseration.' He is right; and he has proved that it is not needed, and all I can say is, that if blindness brings with it such intellectual powers and patriotism as his, then I wish that I and every Englishman in the country were as blind as he."

The advances made by sacerdotalism form one of the most ominous features of our times, to the seriousness of which the public mind is by no means awake. It is operating throughout the land to undermine and destroy the influence of the truth. In the East-end of London there are churches to be found, such as those at St. James's, Curtain-road, Shoreditch, and St. Michael's, Mark-street Finsbury, where in the midst of dense populations doctrines and practices of a distinctly Romish character are unblushingly resorted to. The result is not so much that the people are converted to their pernicious ways, as that they are led to ridicule religion, and regard its claims with indifference and contempt.—*The Christian*.

In her latest letter—to Printers—Miss Skinner makes an appeal which we wish, from the bottom of our hearts, the members of the handicraft would, to a man, respond to:—

"We hear a good deal about 'strikes' nowadays, but I should be glad if every printer would strike work when an immoral or infidel MS. is offered to him to print. You have mighty power entrusted to you, and if only the *imprimatur*—'let it be printed'—much used on the title-pages of books printed in the 16th and 17th centuries could be changed into 'let it not be printed' for every bad book, what a blessing it would be."

SCOTLAND.

The Seabury Centenary at Aberdeen, Scotland, called together a very large assemblage. The occasion was the commemoration of the consecration, Nov. 14th, 1784, by Bishops Kilgour, Skinner and Petrie, of the Scottish Episcopalian Church, of Samuel Seabury, of Connecticut, the first Bishop of the Episcopal Church of the United States. At the commemoration services in St. Andrew's Church, the procession of clergy numbered about two hundred. The sermon was preached by Bishop Williams, of Connecticut. The Bishops of Minnesota, Northern New Jersey, Fon-du-lac and Albany were also present. Later in the day there was a banquet at one of the large halls of the city.

UNITED STATES.

BISHOP PINCKNEY'S SUCCESSOR.—The Maryland Convention at Baltimore, has elected a successor to the late Bishop Pinckney. Nineteen ballots were taken before the consummation was reached, making thirty-two ballots in all, including those of last May. Upon the final ballot Rev. Dr. William Paret received 91 out of 121 votes, or ten more than the required majority.

Rev. Dr. William Paret was born in New York City in 1828. He was educated in Hobart College, in Geneva, N. Y. In the course of his career he has had charge of various parishes, and for the eight years previous to his going to Washington he was stationed at Williamsport, Pa. He was installed over the Epiphany church in Washington in October, 1876, where his labors have proved very successful.

CLEVELAND, OHIO.—Rev. Dr. Rulison, for the past ten years pastor of St. Paul's church, Cleveland, was on the 28th ult. consecrated Assistant Bishop of Pennsylvania. The services were held at St. Paul's, and the church was densely crowded. Fifty clergymen and nine bishops assisted in the services. The sermon was preached by Bishop Stevens, of Philadelphia. Dr. Rulison was presented for consecration to Bishop Lee, of Delaware, the Presiding Bishop of the United States. Bishop Bedell, of Ohio, and Bishop Howe, of Pennsylvania, acted as consorts. Bishop Rulison commences his labors in Pennsylvania at once.

FOREIGN.

It is charged that, notwithstanding the declaration of friendly relations between Russia and the Papal