

to the expenses, a guarantee fund to the extent of £600 is already promised, but it is not likely that any portion of this sum will be required. The executive committee have issued circulars inviting residents of the town and locality to accommodate visitors, and have already received an encouraging number of replies. [A good hint to the Business Committee of our Synod.] The houses of many of the nobility and gentry of the neighbourhood will be full during the Congress week. There will be no sectional meetings, as in former Congresses, and thus visitors if they wish may hear all the discussions. The papers to be read and discussed take up some of the most interesting subjects of Church work and extension. This is a wonderful age for the amicable discussion of Church questions. Isolation is a thing of the past.

Legislation without the consent of Convocation.—The Archbishop of Canterbury has returned the following answer to a memorial deprecating legislation on Ritualism without the consent of Convocation:—

Addington Park, July 24, 1867.

"Dear Mr. Archdeacon Denison,—I have duly received the memorial which you have forwarded to me, deprecating any resort to Parliament for the regulation of the rites and ceremonies in our churches without the deliberate advice and consent of the spirituality of the Church assembled in Convocation. I have already, on several occasions, expressed my opinion that no parliamentary enactment on such subjects should take place without such consent; and my best endeavours will be used to prevent a violation of that principle. Believe me, dear Mr. Archdeacon, very faithfully yours,
—[*Eccl. Gazette.*]

C. T. CANTUAR."

Lord Lyttleton's bill for the increase of the Episcopate having failed, the preponderance of public opinion seems now to be in favour of suffragan bishops. Matters cannot possibly remain much longer as they are. The connexion between Church and State stands greatly in the way, but either by the appointment of suffragans or excusing some of the bishops from attendance in the House of Lords the crying want of the Church will ere long be supplied.

The controversy on the orders and orthodoxy of the Scandinavian Church is waxing very lively. Religious systems are everywhere on their trial, and in the test of results now being applied to the Scandinavian Communion it comes out that in Sweden, where that church has no opposition, 1 in every 114 of the nation was, in the year 1837, accused of crime, and 1 in 140 convicted. The proportion of illegitimate to legitimate births was in Stockholm 1 to 2 $\frac{3}{10}$, the worst state of female morals in any Christian community.

In another column will be found the programme issued by the Archbishop of Canterbury for the General Anglican Church. Much adverse criticism has been expended upon it by such as would have bishops to be the exponents of one or other extreme class of opinions. But the impartial reader will observe that whilst the language is most dignified and guarded, lest the presiding Archbishop should be accused of prejudging any case, the resolutions give scope for the promotion of unity, the revival of godly discipline and the condemnation of deadly heresy. Devout prayer for God's guidance rather than uncharitable aspersions intended to weaken and divide the Council and bring its decision into contempt, seems to us to have been the proper work of sincere followers of the Prince of Peace.

Since the publication of the first part of the Report of the Royal Commission on Vestments, the President and Council of the English Church Union, at a special meeting expressed themselves satisfied with the Report so long as the repressive measures recommended by it, be confined to vestments introduced by the clergyman against the wish of *bona fide* members, *i. e.* communicants of the congregation, but