

that his resignation will take effect at Christmas.

—The prebend in Salisbury Cathedral, held by the Rev. Dr. H. P. Liddon, Canon, Residentiary of St. Paul's Cathedral, has been conferred by the Bishop of Salisbury on the Rev. J. E. Phillips, M.A., Vicar of Warminster, Wits.

—The Bishop of Lichfield has re-opened the church of Barlow, and the Bishop of Madras, acting for his Lordship, that of Tansley. The chancel of Castle Hedingham church, restored by Mr. Lewis Majendie, has been re-opened by the Bishop of Rochester.

—St. Peter's Church, at east Cliff, Folkestone, which has lately been undergoing considerable alterations, has been re-opened. By the extension, seats have been provided for 350 people, in addition to the choir, this being about 150 more than the original building accommodated.

—The Bishop of Manchester has consented to preside at the annual public meeting of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, to be held in the Free Trade Hall, Manchester, on the evening of November 1st.

—The Rev. S. R. Wigram, Vicar of Prittlewell, has received subscriptions already amounting to more than £2,000 to enable him to carry out a restoration of the parish church. The church is one of the largest in Essex; but as it has been left in a state of decay, it will require £6,000 for its complete restoration.

—The anniversary of the Bath and Wells Diocesan Societies, has been celebrated at Wells, the proceedings commencing with service in the nave as the Cathedral. The Bishop of Oxford preached from St. Matt. vi. 33. A collection was made on behalf of the S. P. C. K. and the Diocesan Society for Education, which amounted to £42.

The Bishop of Ripon consecrated a new church at Thurstonland, near Huddersfield. The sacred edifice, the cost of which has been raised by public subscription, was dedicated under the name of St. Thomas, and it is the fourth church which has been erected in the diocese.

admission by the Dean of Westminster, the Rev. G. V. Smith, the Unitarian minister of York and one of the Biblical Revisionists, to the Holy Communion in Westminster Abbey, is to be presented to the Archbishop of Canterbury in a few days.

—The company of the Old Testament Revisers brought their four days' session to a close, after making satisfactory progress, and settling many questions which will accelerate their rate of working in the future. The bishop of Lincoln has been compelled by the pressure of his diocesan labours to withdraw from the company.

The church of the good shepherd, near Upton, has been consecrated. The ancient parish church of the pretty hop-growing village of Castle Hedingham, has been re-opened after extensive restorations. The church of Little Yeldham has been re-opened for Divine service after extensive alterations, which have occupied several months.

—The Bishop of Ely has presented the Rev. A. W. Roper, who for 15½ years has been the respected curate of Leverington, to the living of Southsea-cum-Murrow, near Wisbeach. A new church and rectory is to be built, the Ecclesiastical Commissioners giving £2,000 for the church and £1,500 for the house. The value of the newly formed living of Southsea-cum-Murrow is £800 per annum.

—The rectory of St. Botolph, Billingsgate, which has been vacant six months, will not, it is said, be filled up, it being intended to unite the parish with a neighbouring one, and pull down the church. The patronage rests with the Dean and Chapter of St. Paul's and the Crown alternately, the crown having the nomination this term. All the parties concerned are said to be willing that the proposed arrangement should be carried out.

—The Synod of the Diocese of Wellington, New Zealand, has elected the Venerable Octavius Hadfield, Archdeacon of Otaki, Bishop of that See, in succession to the Right Rev. Dr. Abraham, resigned. Mr. Hadfield, who has accepted the appointment, has been a missionary of the Church Missionary Society in New Zealand for thirty-two years. He was appointed an Archdeacon in 1847 by Dr. Selwyn, the then Bishop of New Zealand.

—St. Helen's Church, Ore, near Hastings, has been consecrated by the Bishop of Chichester. It was found necessary to erect the church on a new site in a more central position, the chief reasons being that on account of the height to which the churchyard had risen round the old walls, and the number of graves against these walls and the vaults, no enlargement could have taken place. The old tower stands and all the ancient parts, and in the tower are collected all the monuments of the past affixed to its walls.

—The name of the Rev. Dr. Miller, Vicar of Greenwich, is to be added to the list of those evangelical clergymen who have promised to attend the Church Congress at Southampton. We are informed that Bishop M'Ilvaine will be present at the Congress. A correspondent writes to us that "there seems to be a great desire on the part of the local committee to deal fairly with the evangelical body."—*Record*.

—The Bishop of Gloucester and Bristol has recently reconsecrated two parish churches in the neighbourhood of Gloucester, Minsterworth, and Frampton-on-Severn. His sermon at Minsterworth being on the indwelling of the Holy Ghost, and at Frampton on the Holy Angels. Both churches have been well restored, and at considerable cost. In the case of Minsterworth, it is interesting to hear that a Non-conformist, Mr. Ellis, who has some property in the parish, contributed, in the most munificent way, more, it is said, than 600l. This liberal man has, in fact, been the great support in a difficult and expensive restoration.

Five of the windows in the west front of Ripon Cathedral have just been filled with stained glass by Messrs. Hardman, of Birmingham, as a memorial of the late Archbishop of Canterbury, Dr. Longley, who was the first Bishop of Ripon. The cost of the work is estimated at 800l., which has been raised by public subscription. The windows consist of a combination of various geometrical forms, with the ornamental foliage of the stonework of the cathedral. The committee refused to accept of any other design than the Scriptural subject of the Resurrection.

The seventh list has been published of subscriptions and donations to the Sustentation Fund of the Irish Church. It amounts to upwards of 30,000l. Donations and subscriptions are both very numerous and of respectable amounts. On the list of donors are the Marquis of Downshire, who promises 5,000l.; Lord O'Neil, 1,000l.; Bishop of Tuam, 1,000l.; Dean of Ripon, 1,000l.; Lord Bloomfield, 1,000l.; Lady Bloomfield, 1,000l.; Earl of Darnley, 1,000l.; Lord Dunsany, 1,000l.; Earl Fortescue, 1,000l.; Viscount Powerscourt, 1,000l.; Lord Rathdonnell, 1,000l.; Sir Thomas Bateson, Bart., 1,000l.; Mr. H. Bruen, M.P., 1,000l.; Lieutenant-Colonel Nugent, 500l.; Sir J. M. Strange, Bart., 500l.; Lord Ranfurly, 500l.; Mr. William Traill and Mr. Anthony Traill, 500l.; do. on expiration of the rent-charge, 500l.; Mr. William B. Smythe, 500l.

At the first monthly board of the Society for Promoting Christian Knowledge since the recess, more than one large and important grant was made, in accordance with previous notice—viz., 5,000l., under certain stringent conditions, for the disestablished Jamaica Church; and 1,000l. placed at the disposal of the standing committee, to carry out that part of the work entrusted to the anti-infidelity committee. Dr. Miller, on behalf of the standing committee, also suggested that the society should mark its interest in the opening of Keble College, Oxford, and its veneration for the memory of the eminent man whose name it bears, by offering to the college committee a supply of Bibles and Prayer-books, suitably bound and with an inscription, for use of the members in the college chapel. The motion was carried with great cordiality.

The following letter from "A Poor Curate," appears in the *Standard*:—"By the death of the Rev. Mr. Russell, late Rector of Shepperton, I think that I am the oldest ordained clergyman in the diocese of London. I was ordained by the Bishop of Ely on the 25th of September, 1814, fifty-six years since, and during that long period a curate only. I was born in 1791, and was Captain of Eton on the day of the jubilee for George the Third, was a

fellow of my college, a principal one in Cambridge, and resigned my fellowship by marriage before I had any preferment from my college; after having been the licensed curate of a parish for twenty-seven years my rector died, the living being given to his son, a minor canon. I and my family were compelled to leave, with the usual notice, but with the prayers and tears of my parishioners, and the kind and handsome tribute of a flattering testimonial from my good bishop. I came to this place, afflicted with total deafness, utterly unable to undertake any duty for my subsistence, and with the gists of two small pensions from private sources, amounting to 90l. a year—a very small remuneration for so long a period, and nought from the Church, whose servant I had been so long a hard-working—losing within the nine years on my residence here a beloved wife of fifty-two years of marriage life, and three children. I enclose my name and address."

—It is understood that the Rev. H. G. Lindell, D.D., Dean of Christ Church, will be nominated Vice-chancellor of the University of Oxford. It appears that nearly two centuries have elapsed since a Dean of Christ Church was Vice-Chancellor. The annual income of the Vice-Chancellor of Oxford is £600.

—The results of the September ordinations are highly satisfactory, and are of propitious omen for the future of the church. The mere fact that the autumnal ordinations exhibit an increase of almost 50 per cent. in the number of young men who have been admitted to orders is no small thing. It is a conclusive proof that the cry which is so often raised that young men cannot be found to do the work of the church, and that the ranks of other professions are recruited to overflowing while the rewards of a clerical career tempt no one, is unnecessary. Of very much greater importance, however, we are disposed to consider the circumstances that the educational and intellectual standard of our future spiritual instructors is presumably undergoing a process of elevation. In previous years the proportion of "literate persons" ordained has frequently been 10 per cent. This year, out of 227 persons admitted as priests or deacons, the literates numbered only 11. Again, it is a matter for great congratulation to notice that the Universities of Oxford and Cambridge sending 46 deacons and 29 priests, Oxford 40 deacons and 21 priests. Finally, the greatest number ordained was by the Bishop of Ripon, 41 in all. The smallest by the Bishop of Hereford, 6.—*Globe*.

Some disagreement has taken place between the Bishop of Victoria (Hong Kong), who is now in England, and the Church Missionary Society, the latter of whom have been seeking powers to bring about a division of episcopal jurisdiction in China, whereby it was proposed to place clergymen unconnected with the Church Missionary Society under the episcopal rule of one of their missionaries, to be consecrated for the purpose; in other words, to place above 28 degrees N. British and Consular interests, as distinguished from mission work to the heathen, under an episcopal missionary of the society, supported by its funds, and subject to its direction and control. Such a course, the Bishop of Victoria thinks, would be so objectionable to chaplains and to many influential laymen in North China, that he could not be a party to the measure. A scheme which would connect the missionary Bishop exclusively with the missions, he thinks, would be more acceptable, although he can suggest no place for the division of episcopal jurisdiction in China against which weighty objections do not rest. If the society are determined to persevere he should propose as the only feasible scheme that the superintendence of the missionary Bishop should extend over the society's missions within the dominions of the Emperor of China, the European missionaries of the Church Missionary Society, as well as the native clergy of the society's missions, and they only, being wholly transferred to the superintendence of the missionary Bishop. This proposal would at once be subject to the approval of the Archbishop of Canterbury and of Her Majesty's Secretaries of State for Foreign Affairs and the Colonies. The matter is to be referred to the Primate. The gentlemen selected for the proposed new bishopric is the Rev. W. A. Russell, M.A., who has been stationed at Ningpo, from which place the new missionary bishopric will probably take its name.—*London Observer*

CHURCH REFORM.

By the Rev. J. C. RYLE, B.A.

CHAP. VII.

PRACTICAL CONCLUSIONS.

The practical duty of Church Reformers is the subject which I propose to handle in this paper. It is the last subject to which I shall invite public attention at present. I have now traversed the whole field of Church Reform. I have examined successively the Episcopate, Convocation, Cathedral bodies, our Public Worship, the Ministry, and the position of the Laity. Under each of these heads I have ventured to point out defects and to suggest changes. A brief summary of these suggestions will perhaps prove interesting and convenient to some of my readers.

(a) About our *Dioceses and Bishops* I have made the following suggestions. Our Dioceses are much too large, and ought to be divided and subdivided. Our Bishops are too few, and ought to be multiplied until there is at least one in each county. The greater part of our Bishops had better have no seats in the House of Lords. Five representative Bishops, elected annually for the purpose, would be quite sufficient to defend the interests of the Establishment in the Upper House. The incomes of the Bishops, when multiplied and withdrawn from Parliament, might be halved. The autocratic power of the Bishops ought to be diminished, and they ought to be assisted by a standing Council of clergymen and laymen. The present mode of appointing Bishops to vacant Sees ought to be changed.

(b) About *Convocation* I have made the following suggestions. The two existing Convocations of Canterbury and York ought to be fused into one body, and form one Synod for the Church of England. Three clerical and three lay Proctors should be elected to represent each diocese. No ex-officio members, such as Deans or Archdeacons, should be allowed to have seats, unless elected as Proctors to represent any diocese. Bishops, clergy, and laity ought to sit, debate, and vote together in one and the same house.

(c) About *Cathedrals* I have made the following suggestions. The existing Cathedral establishments, as vacancies fall in, ought to be entirely suppressed and done away. Every Bishop who has a Cathedral in his diocese ought to be the Dean and Superintendent of his own Cathedral. Two perpetually resident paid Chaplains, appointed by the Bishop, and two minor Chaplains, would be sufficient to keep up the Cathedral services in an efficient state. The surplus income arising from Cathedral establishments, after suppression, ought to be applied to increasing the livings in Cathedral cities to the support of aged and superannuated clergymen, and to the founding of new Bishoprics in large counties.

(d) About our *Public Worship and religious services* I have made the following suggestions. The Order of Prayer for the Morning Service in every church ought, if the clergyman wishes, to be shortened, divided, and simplified. When the Lord's Supper is administered, the Morning Service ought to be read immediately before the Service, if publicly administered, ought to be shortened. Non-Liturgical Services in unconsecrated places ought to be largely increased, and encouraged by the Bishops.

(e) About the *Ministry of the Established Church* I have made the following suggestions. The Ministry ought to be vertically extended, by creating the office of Subdeacon, and admitting suitable candidates to it, after the age of twenty. The Ministry ought to be laterally extended by creating diocesan Evangelists, to be employed by the Bishop and his Council at their discretion, in any parish, where they may seem required, with or without the consent of the Incumbent. More care ought to be used in giving testimonials for Orders to young men. Orders ought not to be indelible, and any one who wishes to give up the ministerial office for a secular profession ought to be allowed to do so.

(f) About the *Laity* I have made the following suggestions. The lay members of the Church of England are not at present in the position which they ought to occupy according to Scripture. Nothing ought to be done by Bishops, Convocation, or parochial clergy, without the advice and consent of the Laity. The Laity in every parish and congregation ought to have a voice in the appointment of their minister, whenever a vacancy arises. The Judges of Ecclesiastical Courts ought to be laymen. The sale of Livings ought to be entirely prohibited. Such are the suggestions which I have ventured to make for the reform of the Established Church of England. The field, I am very sensible, is a wide one, and I am not so foolish as to suppose that all my suggestions must be wise. One thing only I can say with a good conscience:—I have written as a loyal friend to the Church of England, and with an earnest desire to increase her usefulness. This is the truth, whether men will believe it or not. Nothing remains for me now but to indicate the line of action which the friends of Church Reform throughout England, ought, in my judgment, to take up.

Before doing this, however, I ask permission to say a few parting words to some of my readers. As I expected, my papers have brought down on me a legion of correspondents. Some are favourable and some are unfavourable; some are complimentary and some are not; some bid me "go ahead," and some bid me "turn astern." I am quite unable to reply to them all. I can only ask them to accept my thanks, and to believe that I am grateful both for kind encouragement and for candid strictures. To four classes of critics, however, I must say something in self-defence.

(1) Some of my readers think that no *Church Reform is needed*. They are quite content with things as they are—Dioceses as they are, Convocations as they are, Cathedrals as they are, Services as they are, Clergymen as they are, Laymen as they are. They want no change! Their policy is "quies non movet,"—to maintain a masterly inactivity. Their favourite text is, "Meddle not with them that are given to change." Their cry is that of Lord Melbourne: "Why can't you let things alone?"—There is something touching in the Arcadian simplicity of these worthy people. Dwelling apparently in some happy valley of Rasselas, the cannot understand why every one is not content to sit still. They do not see that our venerable mother will die of dignity if she does not take medicine. With these excellent critics it is useless to argue. We