

Church of England is exhibiting, there were confirmed in England and Wales alone during the fourteen years from 1876 to 1889 inclusive, two millions six hundred and twenty-eight thousand eight hundred and five persons. The report of Carlisle for 1883, and St. David's, 1886, are not given. The number of persons confirmed during each of the fourteen years has been steadily on the increase. For instance, in 1876 the bishops confirmed in England and Wales 138,918 persons, and in 1889 the figures had grown to 225,776, showing an increase of 86,858, or more than 62½ per cent. On the other hand, the British census show that the population of England and Wales has only been increasing at the rate of one and two-fifths per cent. per annum, which for the fourteen years would be less than 20 per cent. The number of persons confirmed has increased therefore more than three times as fast in proportion than the population. It may also be added that not only is the Church of England exhibiting very great activity at home, but the entire Anglican Communion throughout the world.

**RESIGNATION OF THE BISHOP OF WORCESTER.**—The Lord Bishop of Worcester has written a letter to the Archdeacons of his diocese, informing them that, in consequence of his advanced years, he has felt it his duty to resign his office. The Right Rev. Henry Philpott, D.D., Bishop of Worcester, younger son of the late Mr. Richard Philpott, of Chichester, was born November 17th, 1807, and is therefore in his eighty-third year. He was educated at the Cathedral Grammar School, Chichester, and at St. Catherine's College, Cambridge, where he graduated B.A., as Senior Wrangler, and a first-class man in the Classical Tripos, in 1829, the Second Wrangler that year being the present Duke of Devonshire. He entered the Holy Orders in 1831, and was ordained priest in 1833. He was elected Fellow of his college, and held the office of Assistant Tutor and Tutor till his election to the Mastership of the College (with a Canonry of Norwich annexed) in 1845. He served the office of Moderator in the University in 1833 and 1834 and 1836, that of Examiner for Mathematical Honours in 1837 and 1838, and that of Proctor in 1834-5. The Bishop of London (Dr. Blomfield) appointed him, in 1837, Preacher in Whitehall Chapel, London, which office he held for two years and a-half; he was twice nominated a Select Preacher before his University; and was appointed Examining Chaplain by the late Dr. Turton on the latter's elevation to the Bishopric of Ely in 1844. In 1861 Dr. Philpott was consecrated Bishop of Worcester, which Diocese includes the two counties of Worcester and Warwick—excepting the Deanery of Burford in the former county, which is in the Diocese of Hereford—together with the parishes of Rowley Regis, Reddall Hill, and Amblecote, in the county of Stafford, and of Sherington, in the county of Oxford. The income of the See is £5,000. It has a population of nearly a million and a-half, while there are close upon five hundred benefices in the Diocese and church-sitting accommodation for some quarter million people. Worcester is almost, if not the only Diocese, in which a diocesan conference or synod has not been established. In spite of his advanced age, the Bishop has thrown himself heart and soul into the scheme for the proposed Birmingham Bishopric, and expressed himself willing to give £800 a-year of his income towards that of the new See. Indeed, one reason for his resignation is the hope that a younger man may be able to push forward the matter more energetically than he can possibly do. But the Birmingham correspondent of the *Times* says: "The Bishop's retirement at this juncture will be inevitably a serious blow to the Birmingham bishopric scheme, which has not, so far, made the progress its friends had hoped for." Bishop Philpott is an Hon. Fellow of his old College, Clerk of the Closet to the Queen, and Provincial Chaplain to Canterbury. Also he was Vice-Chancellor of his University from 1856-58, and Chaplain to the late Prince Consort from 1854-60.

**A BISHOP'S EXPERIENCES.**—The Bishop of Derry and Raphoe recently held in his Diocese seventeen confirmations and delivered twenty-two addresses to upwards of seven hundred candidates. Of the 300 miles he travelled only sixty miles were by railroad. One day he posted thirty miles over dreadful roads, the time occupied being seven hours, and eight miles by ferry. On another occasion he drove by a deplorable road to the sea ferry which conveys passengers to Lettermacaward. The boat was wet and dirty, and the rain tremendous. The Bishop landed with some difficulty, and plodded up a steep hill and over heavy fields to the little church. No bishop has visited the wild peninsula for fifty-four years, and he found a packed congregation. Again the Bishop sailed in an open boat before a rattling breeze from Danfanaghy to Carrigart, being once, to his great amusement, soured by a broken sea. He was received with true Irish hospitality by the Earl and Countess of Leitrim, and confirmed thirty-one young

people, including the Ladies Winifred and Hilda Clements. The Bishop sometimes drove through not only torrents of rain, but clouds of midges.

The Bishop of Manchester, in an address at Preston on the higher education of women, said that to oppose the development of the higher mental and moral faculties of woman was nothing less than a striving against the providence of God, for why were these faculties given to women if they were not to receive their highest development? Such development would make women better wives and mothers. But he would not have a purely literary education; he would add to the literary education such subjects as physiology, household management, and the science of nursing, the knowledge of which would "make even a Senior Wrangler and a Senior Classic an admirable housewife." Finally he believed that if they did not in the higher education of girls neglect religious and practical instruction, then the higher that education was, the more it would promote usefulness in life and happiness in the individual.

A memorial to the British officers and men who fell on the field of Waterloo was unveiled by the Duke of Cambridge in the cemetery of Evere recently. The ceremony was of an impressive character, but was marred by the rain. Speeches were delivered by the Duke of Cambridge, Lord Vivian, and M. Buis, the Burgomaster of Brussels. The monument itself is pronounced on all hands to be a great success, as much from an artistic point of view as from the suitable impression which it produces. The metal portion alone weighs over 6,000 kilogrammes, having been executed in the galvanoplastic process by the firm of Alker, of Brussels, after designs by Count de Lalaing, who, as mentioned by Lord Vivian in his address, refused to accept any remuneration. The crowning feature is a massive figure representing the British Lion in a couchant attitude by the side of a figure of Britannia, watching over the ashes of the British heroes buried beneath. The inscription on one of the faces runs as follows: "In memory of the British officers, non-commissioned officers and men, who fell during the Waterloo campaign of 1815, and whose remains were transferred to this cemetery in 1888. This monument is erected by Her Majesty Queen Victoria, Empress of India, and by their countrymen, on a site generously presented by the city of Brussels. —*Mortuorum patria Memor.*"

Yes, the old Gospel has lost none of its power. The Lord Chancellor reminded his eager listeners at a recent meeting of the New Quay (Cornwall) Branch of the C. M. S., that years ago it was said that there were two dark places in the earth which could not be assailed—China and Africa. We know to-day that long since both were assailed, and the power of the Gospel has, and is, wonderfully manifesting itself in many ways in them. The cost has been great. "People," said Lord Halsbury, "are apt to forget how great, not to remember the noble lives which have been laid down in the battle, the tremendous sacrifices of self which have been made. The words with which the Lord Chancellor closed his address are worthy to be borne in mind. 'Opportunities,' he remarked, 'were increasing for mitigating evil, but when the efforts for propagating the Gospel were contrasted with those for worldly conquest, men must feel humiliated. Half a million of money was spent on one ironclad on the one hand, and on the other wide fields of ignorance and folly were left, for lack of means, without any one to help or save.' The Chancellor is right, such things are humiliating. The unceasing efforts of the Church to take advantage of the opportunities to which he referred, to overcome evil with good, to carry the good tidings to the dark places of the earth, to fill the world with the knowledge of the Lord, will, however, continue until the end.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

### Clerical Elocution.

SIR,—Your article and the letters which have appeared in your valuable journal anent this important subject, are well calculated to impress upon the clerical mind the vast importance of good reading and able speaking. There are, it seems to me, two extremes to be often met with in the services of the Church:—There is the irreverent haste and total disregard of the fact of the existence of stops; and, on the other hand, the pedantic exactitude and the otiose mouthing, equally to be deprecated. If the

clergy would not read only, but rather PRAY—as Kingsley and Maurice did—the beautiful prayers of our Church service, they would certainly escape both rocks of offence.

And:—In that *vecata questio*—preaching. This is an age of extempore speaking. Why is it that the barrister, the lawyer, the lecturer, the member of Parliament, in all the wide range of their manifold speeches, can talk for hours from a mere fragment of MS. notes, and yet the clergyman—for the most part—must be a slave to his written sermon?

"Depend upon it," says Dr. Doellinger, "if the Church of England is to make way, the clergy must give up the practice of preaching from written sermons."

Ah! what a blessing indeed it would be to many a country and town parish too, if the clergyman would but speak to his flock without his paper roll—speak to them as a "dying man to dying men," in clear, plain, earnest, burning words, with an earnestness which maketh eloquent, and tell from a believing heart the marvellous Story of the Cross, letting out the

"Thoughts that rove about,

And loudly knock to have their passage out."

We should not have then—as some would imagine—either roaring, ranting, gabbling, or idle declamation, for true eloquence is truest self-restraint! It is curbing the burning torrent that it rushes not forth in pauseless floods, but—like new minted coins—each word flows clear, yet flaming, from the preacher's lips.

It is diffidence, not ignorance, which makes the majority of the clergy so loth to quit the written sermons. Shall I make four suggestions?

1. Let every clergyman believe that he has the authoritative command, given to him at his ordination to the priesthood, to preach the Word. God will give the power to accomplish His command—and "grace for grace."

2. Let the preacher exert, whenever speaking, an effort of the will, conscious, energetic, persistent, to make every word distinctly heard.

3. Let him read, think, converse always in the clearest and best English he can command.

4. Let him often read aloud alone, making himself his own censor.

And then, without the aid of professional elocutionists, and with hope and increasing powers of clear utterance, the clergy, under God, will become "able ministers of the New Testament."

C. SYDNEY GOODMAN.

Bell's Corners, Ottawa, Sept. 8th, 1890.

### Disproportionate Representation.

SIR,—Your readers will have seen from the report of the Winnipeg conference, published in your columns, that a system of so-called proportionate representation of dioceses to the General Synod was recommended. I should like to point out how, in this scheme of representation, a manifest injustice is done to the western dioceses of Canada.

All dioceses containing less than 25 clergy are to be given one clerical and one lay delegate. Now, it seems to me that one representative of each order in such an assembly is totally inadequate, intended as it is to express the views and obtain the counsel of all parts of the Dominion. But the committee had a good reason for their proposal. It was this: That the expense of bringing several delegates from the missionary dioceses of the far north would be so enormous as to make the attempt impracticable. This was the only argument used, and on this ground all the growing dioceses west of Rupert's Land, Qu'Appelle, Saskatchewan, Calgary, New Westminster, and Columbia, are to be given the same inadequate representation!

For those missionary dioceses such a representation may be fair enough. They have very little interest in our corporate organization. Bishops, as well as clergy, are merely agents of a missionary society. Moreover, the population will not greatly increase, nor the dioceses grow in wealth; whilst the number of clergy will remain as at present, somewhere about half-a-dozen in each diocese.

Contrast with this the western dioceses I have mentioned, about whose condition the eastern delegates to the conference seemed strangely ignorant. They are settled with large and growing populations of well-educated and intelligent men; they are within easy railway communication with the rest of the Dominion; the dioceses are thoroughly organized with annual synods; in all cases the Bishops, and in some cases the clergy, receive no external help from missionary societies, but are supported by endowments and the offerings of the people. Is it then right or just that we should have no better representation on the General Synod than the missionary dioceses of the far north? On what grounds are we treated as deserving no more complete representation? Simply, because at present each of the dioceses mentioned has only some twenty clergy.

I have no hesitation in saying that, if this scheme is carried out, the western dioceses are practically