

Dean, who replied in a short address. The badge of the office of Registrar of the Order of the Garter will be conferred upon the Dean by the Queen at a later date.

ONE AGAINST.—The Standing Committee of the Diocese of Newark has been the first to pass upon the selection of Dr. Brooks by the Convention of Massachusetts, and it has *unanimously* refused consent to such election.

THE CHURCH'S RECORD OF WORK.

From the turmoil of contending parties, and from the din of political strife, it is a relief for Churchmen to turn to the solid work which is being laboriously accomplished by the Church of England. Here we can forget for a moment that such a malign institution as the Church Association exists, with its Partingtonian mop to stay the rising tide of Catholic revival. Our attention is diverted from the contemplation of attacks in the House of Commons on the Church in Wales to the far more pleasant picture of the manner in which that Church is fulfilling her Divine mission. The persecuting Protestant and the political Dissenter give place to the hardworking priest and the enthusiastic layman as we pass from the Babel of tongues to the hive of industry. This change of scene, this contrast of the ways in which energy is expended, is afforded by the study of the new number of *The Official Year Book of the Church of England*, which the Society for Promoting Christian Knowledge has just published. In its pages, wherever we may open them, are to be found the records of organized labour and of the outward manifestation of spiritual progress. The latter half of the nineteenth century may with safety leave its aspirations and endeavours to the future historian, with the certainty that he will credit the Church of England of the period with being thoroughly in earnest in trying to do its duty.

Let us take for example the records of Church work and extension in certain large towns. The Year Book gives statistics of Hull, Leeds, Halifax, Birmingham, and Swansea. The statistics embrace the period between 1860 and 1886. In Hull, the population of which is nearly 200,000, the Church accommodation rose in that time from twelve to twenty-six thousand sittings, of which nearly twenty-one thousand were absolutely free. Churchmen in Hull contributed over £203,000 during those years for local Church work, in which are included the building of new Churches, mission rooms, schools and parsonages, and the restoration and enlargement of old churches. In Leeds the population rose from 218,000 to 348,000, and the Church accommodation from 27,000 to 48,000 while nearly £350,000 was raised for local Church work. In Halifax, which includes the town and the rural deanery, the population increased from 147,000 to 203,000, and the Church accommodation from 22,000 to 30,000, while £275,000 was raised for local Church work. In Birmingham the population rose from 238,000 to 449,000, the Church accommodation from 2,000 to 45,000, and the contributions to local Church work reached the sum of nearly £305,000. In Swansea the population rose from 49,000 to 80,000, the Church accommodation from three to eleven thousand, and the contributions to local Church work amounted to close upon £50,000.

Turning to quite another branch of Church activity, we find that the mission work undertaken by the Universities and public schools has rapidly developed, and would show, were statistics to hand, that the classes are very far from being unconcerned with the spiritual, moral and temporal welfare of the masses. In addition to the Oxford House in Bethnal-green, which has its religious, social, and educational ramifications, we find that the following mis-

sions are at work: Trinity College, Cambridge, embraces the large parish of St. George's, Camberwell, with a population of 20,000; St. John's College, Cambridge, has a district in the Old Kent road, with 5,000 people; Caius College, Cambridge, has a settlement in Battersea; Clare College, Cambridge, works a district in Rotherhithe; Corpus Christi College, Cambridge, one in Camberwell; Christ Church, Oxford, has recently built a church (dedicated to St. Frideswide) in its district in the East Indian Docks; Trinity College, Oxford, works among the railway servants at Stratford. There are also missions of the following schools: Eton, Harrow, Brighton, Charterhouse, Clifton, Dulwich, Felstead, Malvern, Marlborough, Merchant Taylors', Rossall, Tonbridge, Uppingham, Wellington, Winchester, and Cheltenham. Some of these districts are not in London; and, in addition to the foregoing, several other public schools undertake definite support of Church work, e. g., Bradfield supports four waifs and strays, and the crew of the *Jansin* steamer employed by the Universities' Mission to Central Africa.

If we turn to the colonial and missionary diocese, we find for the first time that details of work are given which, when they are complete, will enable us to form some idea of the growth of the Church in other parts of the globe. If we look at home, and see what Churchmen are doing for hospitals, we find that they contributed almost £31,000 out of a total of £38,700 collected in London on Hospital Sunday last year; and that to their credit stands £420,000 out of £551,000 collected since the institution was established eighteen years ago. If we turn over the pages of reports which Bishops have sent from abroad, we come across interesting little bits of news like the following, from the Bishop of Falkland Islands: 'Captain Bove, of the Royal Italian Navy, in a recently published narrative of a scientific expedition, thus writes: 'The presence of English missionaries in Tierra del Fuego has undoubtedly modified the character of a great part of the inhabitants of the Beagle Channel. So rapid is the improvement, so great are the sacrifices which the good missionaries impose on themselves, that I believe we shall in a few years be able to say of all the Fuegians, what is now said of Pallalaia, 'He was one of the most quarrelsome, the most dishonest, the most superstitious of the inhabitants of Tierra del Fuego, and now he lives under the shadow of the Cross, a model of virtue and a pattern of industry.'" If we wish to know what the neighbouring Churches of Scotland and Ireland are doing, we shall find succinct reports under the respective headings, the statistics of the latter Church being most perspicuous, while the former has an admirable chronological record. One of the most encouraging paragraphs in the book is to be found under the heading, 'Some of the Signs of Life in Irish Churchmen.' We have not room to quote the whole, but the following sentences speak volumes: 'The duty of giving to Christ's Holy Church recognized. £3,733,180 paid through Representative Body alone for Church Sustentation up to the close of 1889; £12,000 subscribed to Jubilee Fund; £500,000 for restoration of cathedrals during last fifty years, including St. Patrick's and Christ Church, Dublin, by individuals (Sir B. Guinness and H. Roe) at a cost of £300,000. Large donations for charitable and educational purposes, as that of Sir Edward C. Guinness, of £200,000, to build houses for poor in London, and 50,000 for same in Dublin. . . . Although everything was thus taken from the Irish Church by the Act of 1869, except the life services of the Bishop and clergy, and £500,000 in lieu of private endowments, yet the congregational system was not adopted, but still throughout all Ireland the parochial system is kept up, and the ministrations of Christ's Holy Church provided for all who will avail themselves of them.'

It is much to be wished that the Year Book might find its way into all public libraries, in order that the vitality and vigour of the Church might be known of many who think that she is mooning along in a listless and lifeless manner. If only such persons would spend an hour or two in going through the 620 pages of which it consists, they would find ample reason for modifying their present opinions. It is no more than the sober truth to say that the book has marked the beginning of a new era in the history of the Church of England. We now know what she is doing: how hard is her work, and how great her success; the liberality of her children, and the extent of her organizations. If anyone hereafter is despondent about the future of the Church of England, let him turn to the Year Book, and he will see enough proof of her activity to assure him that, in spite of local weaknesses, she is, on the whole, in a state of robust health.—*Church Review*.

FREE AND OPEN CHURCHES.

We have received the report of the Open Church Association of the Diocese of Chester and Liverpool, Eng., read at the annual meeting of the thirteenth April, 1891. It would appear that the Free and Open Church Movement is extending considerably in England, and that it is receiving rather increased support from the Episcopal Bench. At this meeting the Association had the benefit of the presence of Dr. Jayne, Bishop of Chester. The Bishop of Liverpool, however, declined the invitation to attend the meeting; but his reasons are not given, his reply being marked 'private.'

The report admits that in case of free and open churches there is much to be learned as to the nature and principles of the weekly offertory, which should be the great source of the Church's revenue. The Report emphasises the position that the offering is essentially a holy and solemn act and a most important factor in the Church service. "Let it therefore be encouraged and cultivated and taught* and let the offering be made in secret so that if large it be not tainted with ostentation, nor if small made to shame a poor brother. Bags ought to be used not plates. The aim of The Church is more the education of her children in righteousness, than the immediate collection of their means. If right motives be implanted good works cannot fail to follow."

The report also admits the difficulty generally experienced in free churches of receiving funds for the support of the ministrations but considers that if proper conditions be observed the needed help will follow without effort and without anxiety. On this head the report reads as follows:—

"The people must be taught that the sacrifice of praise and thanksgiving must be accompanied by a material offering of the fruits of labour. It must be a real act of self-sacrifice. If omitted, the worshipper is the loser. He loses the blessed results which always flow from the sacrifice of self. The ancient Scriptures show that a material offering was itself the worship. Public worship is binding upon all, and to make it complete and acceptable an offering of worldly goods must be made by all. This offering, if conscientiously, proportionally, and systematically made, is a blessed one—as a means of Church maintenance it is most religious, most convenient, most effective, and ought never to fail."

Referring to the *Pew renting system* the report condemns it as foolish from a commercial point of view, but we fear that the reasons assigned are not by any means conclusive. It is rather a matter of assumption that the pew renter will not contribute to the offertory as much, "as the man who is invited to occupy any seat he pleases and is reminded that the