

Rule: "It is a momentous question, for it brings with it such perils to our efficiency, our finances, and our civil and religious liberties that we cannot but regard it with the deepest and most anxious concern. It involves such considerations and consequences, not only for the present but for the future, not only for ourselves, but for those who are to come after us, as may well stir us up to earnest prayer and strenuous endeavour. When six years ago this question first came in a tangible form before Parliament (and I may add, in a more tangible form than it now appears before the country), our Church, in her General Synod, which was called specially together to consider the subject, pronounced her solemn and decided opinion that such measures as were being proposed for altering the constitution of the United Kingdom were fraught with danger to the best interests, not only of our Church, but of the whole kingdom. That decision has been since endorsed by all the leading Protestant communities, and not only so, but several of our Roman Catholic fellow subjects have seen perils in it to themselves, and have publicly expressed their convictions upon the subject. We have learned more concerning what these men are to whose control and government such measures would inevitably commit us. We have watched their principles and modes of action, and we are less and less inclined to any legislation that would hand us over to their domination."

#### An East London Parish.

As a story of work we commend the Annual Report of the Parish of Old Ford, E., which the Vicar, the Rev. W. Adamson, has just issued. With a population of over 11,000 poor, Mr. and Mrs. Adamson have set on foot endless agencies for good. Thus we read:—

"We have two churches, two mission buildings, four sets of Bible classes, three sets of Sunday schools, two mother's meetings, two children's services, three open-air services, (summer), two cottage lectures (winter), two benefit funds, two excursion clubs, temperance society, Band of Hope, penny bank, boot and shoe club, blanket club, children's holidays, Robin's dinner, parochial library, parish magazine, Y.M.C.A., Y.W.C.A., cricket club, football club, gymnasium, etc."

The three sets of Sunday schools are "models of order." The Vicar personally trains all his teachers, and superintends the largest of the schools. A great work also is being done for the factory girls in connexion with the factory institution. The building has cost £1,600, and £800 is still required.

As a brief summary of the Vicar's work in 1891, we find he preached 144 sermons, gave 107 addresses, paid 1,300 visits, and wrote 2,700 letters, etc. The amount raised, of course chiefly out of the parish, amounted to £5,090. Including the other workers we have a return of 12,500 house-to-house visits, open air addresses, Bible classes, tracts lent 2,100, given 11,000, and magazine subscribers 375. During the seventeen years of Mr. Adamson's incumbency, the money raised directly or indirectly by the Vicar and his family and friends, for all objects and purposes, presents a total of nearly £60,000. A large portion of this has been obtained in response to letters and appeals in public journals.

#### The English Bishops on Divorce.

The committee of the Upper House of Convocation appointed to consider the *articulus cleri* on the subject of divorce, presented April 29th, 1885, report as follows:—"1. The 'divorce and separation *a thoro et mensa*' is allowed by the Church of England (Canon 107), on the condition that the parties applying for such separation shall engage to live chastely and continently, and shall not during each other's life contract matrimony with any other person. 2. That sentence of divorce *a vinculo matrimonii* has never been pronounced by the Courts of the Church of England, and that her Canons are silent on the subject. 3. That in regard of divorce *a vinculo matrimonii* in the case of adultery, the judgments of the early Councils which have enacted Canons on the subject have not been unanimous, some permitting the remarriage of the innocent party, though advising against it, and some prohibiting it. 4. That the judgment of the early Catholic Fathers has varied on this subject, some allowing the remarriage of the innocent party, and some prohibiting it. 5. That the judgment of learned members of the Church of England has not always been the same. In the *Reformatio Legum* it was recommended that divorce *a thoro et mensa* should be abolished, and that remarriage of the innocent party should be permitted in the case of adultery. 6. That the Council of Trent, whilst distinctly prohibiting the remarriage of the innocent party, yet pronounces its anathema, not directly against those who permit such remarriage, but against those who affirm that the Church of Rome errs in declaring it to be unlawful. 7. That the Greek Church recognises divorce *a vinculo matrimonii*, and allows but discourages the remarriage of the innocent party. 8. That the testimony of Holy Scripture has been adduced on both sides; but it appears that the majority of expositors have held that our Lord's words (St. Matthew v. 32; xix. 9), are to be understood as permitting divorce *a vinculo matrimonii* in the one case of adultery. In regard of the question of marriage the teaching of Holy Scripture cannot be pronounced to be perfectly clear. It would, however, appear certain that in the case of putting away for any cause other than adultery, *neither party may marry again during the lifetime of the other*; and at least highly probable that, in the case of adultery and divorce consequent thereon, the remarriage of the innocent party is not absolutely prohibited." Having due regard to these considerations, we advise this House to make the following declaration:—"1. That in the case where the sin of adultery shall have been fully proved before a competent court, and a decree of divorce shall have been obtained, the innocent party so set free ought to be advised not to remarry during the lifetime of the guilty party. 2. That if, however, the innocent party shall remarry, the charity of the Church requires that the ministrations of the Church should not be withheld from the person so remarried, or from the person with whom the marriage shall have been contracted. 3. That in the case of the remarriage of the guilty person, the ministrations of the Church ought not to be granted—saving, however, to the Bishop the power, after personal investigation, to give such directions in any case of penitence as he shall consider most consonant with the teaching of Holy Scripture, and the mind and practice of the primitive Church."

#### SOUND AND RINGING WORDS BY BISHOP PARET.

In his address to his Convention the Bishop of Maryland has spoken ringing words for greater fidelity to children, and more aggressive work for the irreligious. We give extracts. Speaking of CONFIRMATION he said:

"I am appalled sometimes at the sad neglect, or mismanagement of this divinely given instrumentality for the Church's growth and up-building; and especially for the neglect of it as a *missionary* power. A city Church, with a communicant roll of 700 or more, presents a class of 20 and thinks it has done well. Or it brings 10 or 12 only, and gives as a reason that the field is exhausted,—has been worked all over. Those presented are most of them from 16 to 22 years of age, with one or two somewhat older. I am glad, indeed, for every one of them, yet I wish there were five times as many. These are almost all of them members of Christian families; children of communicants, brought up under constant devout influence at home and in the Church. The older ones are probably seriously minded persons for a long time attendants at Church, but held back hitherto by some of those mistaken shrinkings so hard to be overcome. I say again I thank God for every one of them; but I ask myself, did God put this Church here *only* for such as these? For those *already* within the fold? Has He not also a mighty work for this Church to do among those that are *without*? Is she not, in the good order and beauty and safety of the fold, forgetting the zeal that should burn in Her, to go after the *lost*? Where are the inroads such a parish has made upon the swarms of unbelief and open sin? It is with respectability and dignity caring for its own. But it is timid and cold for those whose souls are *destitute*. It puts forth no strong effort for *them*. It speaks no bold words to *them*. It does not gather *them*. It does not reach *them*. It does not speak God's word to *them*. Its sermons are all instructions for Christian people. It has no preaching for the unconverted and the sinful. Salvation armies and midnight meetings and the like may do that work; but the respectable parish is for something quite different. It has no methods nor machinery for such work. Its clergy have not time for it. It could not undertake it without neglecting something else. Alas: worse than that,—it has not the spirit nor the love for it. Not the machinery? Why it has The Creed, The Word of God, Baptism, Confirmation, Holy Communion, and God's gift in Holy Orders; the very things Christ provided for winning the world.

Every strong city Church should have at least its Mission Hall for just such work as this. And every Mothers' Meeting or Asylum or Institution of Mercy and help which the Church controls, should not lose the positiveness and definiteness of this Church power by timid fear, lest the plain, strong preaching of Christ and His means of grace should keep away the needy.

#### CHILDREN NEGLECTED.

And how shamefully do we fall short of the fruits of Confirmation, as they should be among children. Think of The Church's ideal and law; how, like her Master, she calls for the children. How she deprecates delay; and forbids it, and