

in the diocese, for the erection of the Cathedral Church of St. Mary, Truro. Most of the churches built were intended, not for the rich, but for the poor, and were placed in growing centres amongst the working classes; for one of the striking features of Church growth in England is, that instead of churches being moved "up town" as the wealthy ones move their residences, they are planted in those parts where the poor "most do congregate," so that they may have the benefit and influence of Church ministration. At the present day actual church restoration in the country generally is not so very frequent, because the work is practically finished. I remember one little country village—a model picture of a retired Devonshire hamlet—where the church had been restored (and made very ugly, I thought), but it must have been done by the gift of the rector and his wealthy friends, because there were hardly more than two dozen cottages in the parish.

The number of parochial cures in England and Wales is 14,000; in 1832 it was 10,718. In 1841 there were twenty-seven bishops; now there are thirty-four holding sees and eighteen suffragan—fifty-two in all.

In 1841 the clergy numbered 14,613; in 1891 there were over 23,000.

Specially noteworthy is the increase of clergy in subdivided dioceses; e.g., in three periods of four years immediately preceding the division of the diocese of Durham, there were ordained to the diaconate 90, 119, and 134 respectively. In the first four years after the division 115 were ordained by the Bishop of Durham, and 55 by the Bishop of Newcastle—being an increase of 56 over the average of the three earlier periods.

A marked change has taken place in non-resident clergy. A "curate in sole charge" means one who does all the duty during the continuous absence of the rector, whilst "assistant curate" means one who helps the rector in his work. In 1838 there were 3,078 curates in sole charge; in 1878 there were only 405. In 1838 there were 1,725 assistant curates, and in 1878 there were 4,876; in 1893, 7,000. This shows that non-residence is rare, whilst very many parishes have several clergy to help in ministering to the spiritual needs of the people.

The great work to-day is to supply the church accommodation for the growing centres of population. This is being done on all sides. Just around Norwood Junction, twelve miles from London Bridge, and two miles from Croydon, a small schoolhouse was used for service a few years ago, then a small church was built, and now the chancel of a much larger one has been completed, and funds are being gathered for the remainder of the church. Just across the Recreation grounds, about half a mile, an iron church has been placed, which is now so full that plans have been prepared and ground

broken for a large and handsome building to hold some 700 or 800. A short walk brings one to St. John's, an entirely new brick church, with a congregation of several hundred, which supplies the needs of the rows of houses springing up like mushrooms all around Upper Norwood. These are in addition to the large number of churches which have hitherto sufficed. In Birmingham, the scene of the late Congress, in 1803 there were two churches and three small chapels-of-ease; in 1886 there were fifty-four churches, besides a large number of mission rooms.

Hammersmith, a suburb of London, has a population of some 60,000. There are now seven churches and twenty-one clergy, with all the usual mission halls, schools, classes, etc.

The parish church has a district of 10,700 inhabitants, with vicar and three curates, a church holding 1,500 usually filled, and yet as one makes way to it of a Sunday evening and passes Broadway—a largesquare where some six or seven roads meet and converge, scarcely more than a stone's cast from the church—the crowds of people, the omnibuses, cabs, vans packed full, the station of the underground railway, with a continuous stream of travellers going and coming—it seemed as if the church had not as yet, with all its progress, laid hold of a very large mass of those who should be Christians in a Christian land. At daily prayers thousands are passing outside the doors, and four or five are found within. Wednesday and Friday evening services only find some thirty or forty attendants.

One great drawback in the Church in England is that whilst the country parts are often over-supplied with clergy, and perhaps services, the centres of population are still much under supplied. It is a common thing to find a rector of a country parish which contains 100 or 200 souls all told with two services on Sunday, and yet with a curate who has to keep himself from rusting out by donning his flannel suit and playing tennis.

Churches, too, are found within half a mile of each other, being separate parishes and served by separate clergy, with a congregation, all told, of perhaps fifty.

I took service in Devonshire for a friend some years ago. In the morning of the first Sunday I went to H—, a lovely church in a lovely park, near the manor house. The congregation consisted of the inmates of the "house" and the farm laborers of the estate; in all, not more than twenty people. I may add that no singing was allowed, because, I suppose, the great-grandfather had objected in his day. In the afternoon I went to W. O—; the Squire occupied the south transept as his pew. He had placed a very nice organ in it, and insisted on blowing the bellows himself. The congregation numbers about twenty, nearly all be-

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