

eggs, meat, and a profit—and in this little series of articles we want to help many others to do likewise. Our experience is not an isolated experience; plenty of other people have done the same; more may still do so. Many a working man to-day, by eschewing the public-house and devoting his leisure hours to his feathered friends, has found his poultry yard a source, not only of profit, but of considerable pleasure besides. Here is a self-help opportunity within the reach of all.

At a parochial tea-meeting on one occasion we seized a plate of butter in

one hand and a dish of cake in the other, whilst a friend on our right followed our example with the sandwiches. Presenting them to an opposite neighbour, he cast a hungry glance at each, remarking at the same moment, "Only give me time, and I'll have some of each." That is just what we want all the readers of these lines to enjoy, not to make a choice of one item only, but to go in strongly for "some of each"—eggs! meat!! and a profit!!! As our friend at the tea-meeting found, it takes time—everything worth doing does—but it can be done, and success can be achieved by those who try.

SOME MISUNDERSTOOD PHASES OF THE PROPOSALS FOR DISESTABLISHMENT EXPLAINED TO A PARISHIONER.

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N^O. The Disestablishment and Disendowment of the Church of England would not result in greater clerical and congregational liberty.

Our clergy and laity have, at present, all lawful and reasonable liberty.

Indeed, practically, they have much more liberty than have the ministers and congregations of Nonconforming bodies.

The clergy and laity of the Church, within a given parish, deanery, arch-deaconry, or diocese, can meet together for deliberation on, and the discussion of, any subject they please, and there is no one to hinder them from so doing. They can, at their pleasure, devise plans and create organisations for all kinds of parochial and diocesan work, and there is no power or authority that can restrain them in their efforts.

It is difficult to imagine wherein Disestablishment and Disendowment, if carried into effect, could increase their liberty in these respects. But you ask how liberty of belief and worship can be consistent with a fixed and settled creed, and with a uniform order of public prayer and praise, such as are imposed upon her clergy and members by the Church of England?

Our answer is, that every religious body

has, and must have, some written creed or form of belief, or doctrines to be held, assent to which is required as a basis of their union as individuals in one organised community. Whatever individual opinions they may hold in reserve on religious subjects, they must, at least, profess to accept the fundamental dogmas of the particular religious organisation of which they are members. So far, by their own free choice, and their own act and deed, they give up a portion of their intellectual liberty in professing, as a condition of their becoming members of that organisation, to avow themselves believers in its imposed dogmas, and in practically undertaking, during the term of their adherence to it, that they will not profess to believe any doctrines or opinions contrary to such dogma.

In the same way every religious body outside the Church of England has got its own written or unwritten form of worship.

And the order of its worship is not the less formal because it may be unwritten. Every member of such body is naturally required to give his expressed or silent assent to such order or form of worship, and without dissent or objection to conform to it at all times when he attends its appointed services.

Thus, so far, he, by his own free choice and by his own act and deed, gives up his individual liberty in his capacity as a member of the religious body to which he belongs.

So the Church of England, as she exists at present, has her written forms of belief in her three creeds, and her written forms of public worship and of common prayer and praise in her appointed order for Morning and Evening Prayer.