

practically amounting to the proposals of Lord Granville's amendment. The Archdeacon of London (Bishop Piers C. Claughton), while considering, as did the Bishop of London, that some concession was necessary, would rather see the clergyman left to make it of his own good feeling. Dr. Worthington and one or two City rectors spoke against any concession, but that was not the general tone of the meeting.

An important conference has been held at Derby, the Duke of Devonshire in the chair, to consider the question of sub-dividing the diocese of Lichfield. After a lengthened conversation the following resolution was unanimously agreed to:

"That in the opinion of this meeting the scheme embodied in the Act of Parliament of last session offers the only practical mode of subdividing the dioceses of Lichfield and Lincoln, and it is desirable that steps should be taken for providing the requisite endowment." (Moved by Mr. Beresford Hope, M.P., and seconded by Archdeacon Baltston).

A largely attended meeting in aid of the Zanzibar Mission was held in the parish school-room at Huxley, Berks, on 14th ult., the vicar in the chair; many of the clergy and gentry from the neighbourhood being present, as well as parishioners of all classes. The Rev. E. Seymour L. Randolph, whose departure for Africa has been delayed till the 28th, addressed the meeting, and in a simple but highly interesting speech told of the great and practical work being carried on by Bishop Steers. At the conclusion of the meeting no less than £17 17s. were collected: this amount will be devoted, by Mr. Randolph's special request, to the purchase of a traction engine for carrying stone to build missionary settlements, to be adapted for sawing, &c., as well as for purposes of locomotion. The sum of £6, to be paid annually, for the education of one of the children in the Mission school, was promised in the room.

The nineteenth devotional conference of the Cornish clergy was held last week at Launceston. The conference commenced with a choral service at the parish on the Tuesday evening, when the Bishop of Bloemfontein preached. After Morning Prayer and Holy Communion, the conference opened on Wednesday at ten with an address by the Bishop of Truro. The Bishop of Bloemfontein then spoke on the value of intercessory prayer for Missions, and the Rev. E. N. Dumbleton on intercessory prayer at the time of Holy Communion. In the afternoon the Rev. Dr. Martin read a paper on unconscious influence, and the Rev. W. M. Birch on toleration. Mr. Dumbleton gave a meditation at six o'clock in the church. On Thursday a paper, on confirmation was read by the Rev. F. V. Thornton, rector of South Hill. Canon Tynne spoke of the value of the Bible in the sick room. At the closing session the Rev. E. Townsend read a paper on the work of the clergy in small country parishes, and, in the absence of the Rev. W. L. Lath Szyrna, the Rev. W. M. Birch read his paper on Bible Classes.

"M. A." warns the readers of the *Ecclesiastical Gazette* respecting an advertisement in its last issue from the so-called Bishop Gregg, of the Reformed Episcopal Church, for a clergyman to take charge in the suburbs of Liverpool. The *Rock* publishes the following advertisements respecting this same "Reformed Episcopal Church":—

"Notice is hereby given, that the Book of Common Prayer, together with the Constitution, Canons and Appendix of the Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland, with the name and title thereof, have been duly registered, entered, and enrolled, by Thomas Huband Gregg, D.D. and M.D., the Primate of the said Church, according to the provisions of the Act 5 and 6 Vic. cap. 45, and all other Acts of Parliament protecting the rights and copyright thereof."

"Reformed Episcopal Church.—Communications relating to this Church should hereafter be addressed to the Right Reverend Bishop Sugden, Teddington. The new scheme, recently set forth by Bishop Gregg, of Southend, has no sanction from the Reformed Episcopal Church, as now existing in the United States, Canada, Bermuda, and Great Britain."

"The Free Church of England.—Information as to opening new places, &c., may be obtained from the Bishop President, Ilfracombe; or the Rev. T. E. Thoresby, secretary, the Parsonage, Spa-fields, London, W. C." It would thus appear that there are already three distinct "Reformed Episcopal Churches" in England.

Ely Cathedral in England is the direct successor of a Saxon monastery founded by St. Etheldreda over 1,200 years ago. The present authorities have revived the custom of commemorating the foundress's day, and on that occasion last month, a magnificent celebration took place, which was attended by a large body of soldiers and volunteers in uniform, and a crowd of choristers in white surplices. The splendid edifice brilliantly lit, presented a striking *coup d'œil*. Cathedrals have been wonderfully popularized in England of late, and the aisles turned to account for preaching to immense audiences.

The Bishop of London, in an address delivered at the opening of the new mission room in St. Saviour's parish, South Hampstead, on Saturday, spoke with the utmost satisfaction of the growing use and recognition of lay-work in the Church, and referred to the gradual disappearance of the old feeling of distrust with which the movement had been regarded in its earlier stages. As a proof that the practice of authorizing laymen to conduct religious services was in no wise foreign to the custom of the Church, the Bishop said that in the registry of his former diocese of Lincoln there were records of licenses granted to laymen as diocesan preachers, with a commission to preach not merely in mission-rooms but in churches.

A return just issued shows that in the year ended March 31, 1878, the Excise and Customs duty from spirits in the United Kingdom was £20,675,928; while the duty on malt produced £7,721,549; on wine, £1,628,295; the Excise duty on sugar used in brewing, £526,208; Excise licenses on brewers and maltsters, and for the sale of beer, spirits, tobacco, and wine, £1,941,912; and the tobacco duty, £8,006,836. The total revenue from these sources is £40,504,600, to which England contributes £29,726,753; Scotland, £5,569,594; and Ireland, £5,208,253. The estimated population of England on June 30th last was 24,854,397; Scotland, 3,593,929; Ireland, 5,433,640. Total, 33,881,966.

The Archbishop of York recently addressed a large assemblage of working men in the Corn Exchange of the ancient city. He said there was no doubt that the position of the working man was now far higher than it ever was before. So far as political freedom and equality of political rights were concerned, the working man had certainly no cause for complaint of his present position. But there were still many things that hindered the working man from obtaining perfect freedom. For the most part, however, the chains he wore were not forged for him by any other class—they were forged for him only by himself. The Gospel was the only supplementary need. If they would but know the truth and know Christ, they would be free indeed. Christ had done much for the working classes and the lower middle classes throughout the country, and if they would but accept Him He would do infinitely more. He knew, for instance, that no man could follow Christ and also practise the slavish, degrading vice of drinking. The aspirations of the working man in regard to equality had in a great measure been realized. There was no doubt a gradation of classes amongst the people, and he hoped it would long continue. Liberty, equality, and brotherhood were theirs in Christ, and all other attempts to realize them would be in vain.

The *Standard* says:—"Nobody will dispute either the honesty or the courage of the Bishop of Peterborough; and we have no doubt he would be as good as his word. But there is some difficulty in reconciling what he says about the Ridsdale Judgment with what he says about the Ornaments Rubric. He sees nothing in the Ridsdale Judgment to justify the Bishops in condemning it, or in agreeing with those among the clergy who denounce it as a grievous wrong. But if as much can be said for one interpretation of the Ornaments Rubric as for another, it cannot be morally justifiable to enforce any one construction of it. The Bishop's language seems to imply the same estimate of the judgment as has been ascribed to a great legal authority, that it was a judgment, not of law, but of policy."

On the present position of the Church in England, Canon Ryle remarks:—"I cannot forget the reckless assertions with which the country is incessantly deluged by Liberationist orators. People are told not only that the Church of England is a 'State Church,' but that its clergy are 'State-made,' and 'Statepaid,' and are mere 'creatures of the State.' In short, our kind friends outside say that we are galley-slaves working in chains—that the mark of the collar is on our necks—and that like Canning's needy knife-grinder we have no 'proper sense of wrongs.' I need scarcely tell a meeting like this that these assertions are mere platform fire-works, which may amuse children and ignorant people, but are nothing better than waste paper and smoke. They reflect little credit either on those who make them or those who believe them. The truth is, that the clergyman of the Church of England is neither elected, nor examined, nor ordained, nor paid by the State, and that no Christian minister on earth occupies a more independent position than an English incumbent. No pulpit in Christendom is more free than his. In none can a minister speak out all his mind more fully and fearlessly."

In reference to the recent service on the first ringing of the new bells at St. Paul's, London, and which had been spoken of rather sneeringly by the press, the Bishop of London says: "The prayers used, which appeared to me, and I think were felt by all who heard them, appropriate and touching, asked that these bells might in their use be blessed to the

spiritual well-being of God's servants, reminding them of His presence in life and death, suggesting solemn and holy thoughts, calling effectually to the services of the Church, and bearing to those detained at home by sickness or necessity reminiscences of the peace and comfort of the sanctuary. Who shall say that such hints as these, as from above, may not be helpful from time to time to many of the busy and anxious crowd which is perpetually hurrying round the Cathedral of our great city? The service itself was of the same character with those in common use at the laying the first stone of churches, schools, and mission-rooms, and, indeed, at the consecration of churches and churchyards; and with that familiar "grace before meals" which most of us have heard repeatedly from our youth, and which I trust to hear at times as long as I live—"Bless, O Lord, these Thy gifts to our use, and us to Thy service." In all these cases the blessing asked is not on the material objects, but on the persons for whose use or advantage they are provided. If such prayers are superstitious, I gladly plead guilty to superstition."

Lord Aberdeen recently presided at a Conference held in connexion with the Oxford Diocesan Branch of the Church Temperance Society, in the Sheldonian Theatre. In his opening address, he said they had on record the opinions of most experienced physicians that the general estimate of what constituted moderation in drink was extremely false and dangerous, and led unconsciously to premature injury of the constitution and the decay of vital strength. They knew that a great number of persons had been moved to take the pledge of total abstinence, that Bands of Hope had been formed all over the country, and that most eloquent voices had been raised in every town, showing the evils of intemperance and the advantages of temperance. Yet, in spite of all, they had to make the melancholy admission that, on the whole, during the last ten years, intoxication had rather increased than decreased.

MISSION WORK.

AUSTRALIA.—In Queensland we notice a successful effort to evangelize imported Melanesian labourers. At Maryborough, where there are about 1500 of these people employed in sugar-plantations and as servants in the town, the Rev. T. Holmes, the Incumbent, holds a class of them twice a week; many come regularly to church, both on Sunday and week-day; and recently the Bishop of Brisbane baptized twenty-five of them.

SOUTH AFRICA.—The new Mission in Basutoland is the realization of a long-devised plan. During the lifetime of the late chief of the Basutos, Moshesh, application was made by him to the late Bishop Grey, of Capetown, for such a mission; but want of means prevented. Not till 1875 was the Bishop of Bloemfontein enabled to commence it, by sending the Rev. E. W. Stenson to Maseru, the chief British magistracy, whence after a year and a half he moved to Mohalis Hock. Mr. Stenson has published in the Sesuto language a service-book, with the aid of Mr. Wirgman of Port Elizabeth. He has now, besides the main station at Mohalis Hock, a mission to the Fingoes, ten miles to the north, as also a branch school and mission six miles south. He has been reinforced by a catechist, Mr. Grimsley. They together work a district 100 miles long. One neat church has been built, as well as school buildings, &c., and the prospects of native conversion can be gathered from the fact that there are forty communicants.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

PROPOSED CANON FOR THE SUPPORT OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.

MY DEAR SIR.—Allow me through your columns to submit to the consideration of the different Rural Deans of this diocese, the propriety of taking up, at the next meeting of their several Ruridecanal Chapters, (with the design of expressing to the Widows' and Orphans' Committee at its meeting in February, their united views upon it), the proposed Canon for the better administration of the Fund for the support of the Widows and Orphans of deceased clergymen, prepared by a sub-committee of the W. & O. Committee, and published in your columns on the 21st ult. I can confidently testify to the anxious desire that was felt by every member of that sub-committee