

Church News.

ENGLAND.—In opening the great debate on the Irish Church, Hon. W. G. Gladstone renounced the attempt to maintain in association with the State, under the authority of the State, or supported by the income of the State, or by public or national property in any form, a salaried or stipendiary clergy. When such a sentiment is received with tremendous cheering by a large majority in the British House of Commons, and the most that Lord Stanley on the other side can venture to do is to admit the necessity for great reforms in the Irish Church, but to ask only one year's delay, whilst the eager hands and glittering axe are ready at the root of the tree, we may—to say the least, expect great reforms in Church Establishments, not only in Ireland but across the channel.

Romanists have long taunted us with the groundless assertion that our Church was invented at the Reformation. In the late case of *Martin vs. Muckonachie*, the Puritan party took the same ground by maintaining that all doctrines and practices not expressly enjoined at the Reformation, are *ipso facto* prohibited and illegal. Sir Robert Phillimore sets this aside by this outspoken and remarkable sentence:—“There was no new faith propagated in England; no religion set up but that which was commanded by our Saviour, practised by the Primitive Church, and unanimously approved by the Fathers of the best antiquity.” Query—Whither may Rome look for her most effective allies?

It was also maintained by the Plaintiff's counsel that in Church ornament or practice, non-use is fatal to legality. This “canon” also the Judge rejected, and with good reason, for as an English paper observes:

“It would have been a bar to that revival of the Church's life and activity which we have witnessed during the present reign. It would have perpetuated the epoch of decay and neglect from which we have recently emerged. It would have condemned the church to linger on under the *regime* of coldness and slovenliness, of barn-like temples, once-a-week services, universal pewdom, Tate and Brady, and churchwardens' Gothic. The canon which Sir Robert Phillimore upholds may have brought with it excesses in the way of splendour and pedantic minuteness, but it has certainly opened the door to a revival of that energy, zeal, and devotion which were crushed out beneath the paralysing influence of the Georgian era.

The Plaintiff, or rather the party which he represents are dissatisfied with the decision, and have given notice of appeal to the Privy Council. They seem to pay no heed to Sir Robert Phillimore's wise and charitable counsel, viz, that:—

“St. Chrysostom and St. Augustine represented different schools of religious thought; the Primitive Church held them both. Bishop Taylor and Archbishop Leighton differed as to ceremonial observances, but they prayed for the good estate of the same Catholic Church; they held the same faith “in the unity of spirit, in the bond of peace, and in righteousness of life,” and the English Church contained them both. There is surely room for both the promoter and the defendant in this Church of England, and I should indeed regret if with any justice it could be said that this judgment had the slightest tendency either to injure the Catholic foundations upon which our Church rests, or to abridge the liberty which the law has so wisely accorded to her ministers and her congregations.”

“It has been stated that the Governor of Natal has appointed the Rev. Robert Gray, B.D., Colonial Chaplain, in the place of the Dean of Maritzburg, absent on leave. The Dean had applied for Mr. Robinson, his curate, but the Governor replied that the appointment rested wholly with him. In his despatch to the Colonial Office the Governor added that he had made the appointment by advice of the Bishop, and referred to the Secretary of State Bishop Colenso's request that the Dean might be