

nation to candidates who were engaged to be married, or were already united in marriage, to persons whom common report set down as unfit to fill the very difficult role of a clergyman's wife. A little wholesome heedfulness in this direction might not unwisely be exercised by Bishops before accepting candidates for Holy Orders; by rectors, vestries and principals and tutors of theological colleges, before recommending them; and by the same persons and bodies before calling clergy to rectorships or assistantships. Much trouble and even scandal may thereby be saved.

#### ST. BARTHOLOMEW'S DAY.

WE give below the concluding portion of the article on St. Bartholomew's Day:

"If a minister had no particular objection to the office and work of a priest in the Church of England, obviously no great demand was made upon him by the Act. If, on the other hand, he looked upon the clergy as 'priests of Baal,' he could not without utterly disgracing himself wish to be numbered with them, and to share in their emoluments, even if he might manage to shuffle out of performing the work for which he was paid. It is brought as a serious charge against Archbishop Sheldon that he expressed a fear that the number of preachers who would be ejected under the Act, would not be half large enough; and this remark is adduced as proof of the harsh temper of the now victorious party. But if Sheldon made it at all, it proves no more than that he knew his men. The number of Nonconformists turned out to be remarkably few. Just as the 'Millenary Petition,' which was presented to James I. on his way to London, had only seven hundred and fifty signatures, so it is believed that the real number of the 'Two Thousand' Nonconformists was not more than seven or eight hundred. About six hundred of the 'two thousand' were ejected by the old incumbents, and had no possible claim to the honours of confessorship—they were simply like robbers who were forced to disgorge what remained of their booty. Dr. Stoughton—a Dissenting writer—says he does not see how the number of those who were really deprived by the Act could have been more than twelve hundred, and he does not think they were so many. On the other hand, he admits that the clergy who were driven from their livings by the Puritans were between two thousand and two thousand five hundred. Other trust-worthy authorities think they must have been not far short of three thousand, and it suggests painful reflections that so few should have survived the hardships to which they were subjected. Nor should it be forgotten that the list of those who had been deprived as 'scandalous ministers' included such men as Bishop Sanderson, Bishop Hall, Bishop Pearson, Bishop Cosin, Bishop Jeremy Taylor, Hammond, Chillingworth, and Prideaux. But the mischief that the Church suffered from the wretches who conformed, as the Archbishop knew that so many would conform, for filthy lucre's sake, is shown by the state into which they allowed the

sacred edifices to fall. Last year, the late Mr. Bradshaw published in the Transactions of the Cambridge Antiquarian Society the notes which were taken of the Bishop's visitation of the Archdeaconry of Ely in 1685; and we read such entries as the following, which we summarize—

*Cheltisham*—Chapel turned into a dove-house; there is no Bible. *Abington Magna*—Chancel flooring all green; the whole church pitiful; thatched, with extreme ill great holes in it at which the pigeons come in. *Abington Parva*—Chancel windows broken; green rags hung in a pew. *Sarston*—Windows stuffed up with pease straw; door so broken that the hogs may creep under it; the hogs have rooted up the graves; vicarage turned into an alehouse with a sign upon the door. *Rampton*—Windows all over broken; pigeons and owls horribly bedaub the church. *Toft*—Mortar made in the church; heaps of bricks, stones, and dust all over it.

The dreadful state into which the Puritans had let the material church fall—for it may be presumed that the 'thorough godly reformation' illustrated by the above notes, was pretty much what had become the rule during the 'Commonwealth'—was but the symbol of the blight which had fallen upon religion itself. The dissoluteness of manners, which it is usual to ascribe to the Restoration, was but the natural fruit of what had been sown during the Rebellion.

But for St. Bartholomew's Day, the Church would have become as Germany or Geneva, and here, as in the Protestant States of the Continent, we might have seen Socinianism regarded as rather a high form of Christian belief. It is idle to suppose that either the Scottish Kirk or the Dissenting sects would have held up the banner of the Cross if the Church of England, with her Catholic Creeds and formularies, had not been enabled once more to set a standard from which even those who dissented from her have usually felt ashamed to depart. It is, however, a noteworthy fact that the remnant of the Presbyterians, who were the only true representatives of the Nonconformists, have lapsed into Socinianism, and have given up the very name of their school; for the modern Presbyterians are a mere importation from Scotland.

Next to the great anniversaries of the faith, there is really no day in the year which should fill the hearts of the English speaking race with feelings of more devout thankfulness than St. Bartholomew's.—*Church Times*.

#### A PAROCHIAL MISSION.

THE following interesting account of mission work in New York was written for *The Week* by a clergyman of the Toronto Diocese.—

How to reach the masses? This is a question which is being anxiously asked by every section of the Christian Church. For it is quite certain that, however superior the masses may be, according to Mr. Gladstone, in political discernment, at least they are largely untouched by religion. Persons in better circumstances do, for the most part, attend some place of worship. At least there are not a great many

families whose position is supposed to be above that of the working class, of which some of the members do not go to church somewhere; and this, whether they live in town or in the country.

As regards, however, the condition of the labouring classes in our great cities and towns, it is a matter of certainty that the vast majority of them are not found on the Lord's Day in any of our churches or chapels or places of worship. If any one doubts this, let him get the statistics of the outlying districts of the English metropolis, and compare the increase of population with the church provision that is made for their accommodation. Let any one take the city of New York, and, without going into its squalid localities, let him select any block, from, say, Third Avenue to the East River, or from the Eighth Avenue to the North River, taking in twenty or thirty streets, and let him find out the population of that block, and then ask how many of them can be got into all the churches of every kind that are to be found within that area, or anywhere near its boundary. What is to be done? Perhaps the best answer to that question is to go and do something; and even if it is not done in the best possible manner, or according to the most perfect theories, earnest work will seldom be done in vain.

The writer is not forgetting how strongly many persons feel on this subject—some holding that it is absolutely necessary to depart from conventional types of service if we would reach those who are at present alienated from the gospel, others holding that it is most injurious to adopt any methods which are not sanctioned by custom and authority. Between these extreme theorists stands the large mass of commonplace Christian people who believe, on the one hand, that no special methods are required, but only a more diligent working of the old; and, on the other, the new methods which are found practically useful are not to be condemned, unless it can be proved that they are productive of greater evils than those which they remedy, or at least that the good which they effect could be quite as well done in other ways, without the evil consequences connected with them. Under the methods thus brought into doubt, many sober Christians not lacking in enthusiasm would place the system of the Salvation Army.

Without pretending to settle these questions, the writer would like to give some account of a mission established in the city of New York, on Avenue A, between Fifteenth and Sixteenth Streets, in the district adjoining the Church of St. George, Stuyvesant Square. It is well known that a new experiment was tried in the way of popularizing this church, by making the seats free and unappropriated, at the accession of the present rector, Dr. Rainsford. This experiment has been eminently successful, a fact which is attested by the largeness of the congregation, and by the presence of all classes, rich and poor, especially at the Sunday evening services.

It was evident, however, that there were multitudes—probably thousands—within the