

English people; and who are the English people? The English people are, without exception, the most enthusiastic people in the world. There are more excitable races. The French, the Italians, are much more excitable; but for deep and fervid feeling there is no race in the world all equal to the English. (Cheers.) And what is the subject of all others on which the English people have always been most enthusiastic? Religion. (Cheers.) The notes on the gamut of their feelings are few but they are deep. Industry, liberty, religion, form the solemn scale. Industry, liberty, religion—that is the history of England. (Cheers.) Now, upon these three subjects they have periods of exaltation. They have had periods of deep feeling both with regard to toil and liberty, and it is not at all impossible—nay, I would not hesitate to say, so far as my own opinion is concerned, I think there are many in this room who will witness a period of exaltation in the public mind of this country, and especially among those millions, with regard to religion, that has certainly not been equalled in our time or in the times of our fathers. But what an opportunity is that for the church, what an opportunity when great bodies of the country who have never been in communion with the church, with their minds, their feelings, and their passions all in the direction of religion, and influenced by the religious principle, what an opportunity for the church, with its learning, its organization, the ineffable influence of tradition, with its sacred services, with its divine offices, with all the beauty of holiness with which it worships, to advance and address them. (Cheers.) What an immense field for a church, but what a field, not merely for a corporation which is not merely a church, but which is the Church of England, which blends with divine instruction an appeal to the sentiment of patriotism, and announces itself, not only as the church of God, but the church of the country. (Cheers.) I say that with these views, instead of supposing that the relations which exist between a large body of our fellow-subjects and the church—relations at this moment of indifference and even of alienation—are causes why the church should not assert its nationality, they are causes and circumstances which peculiarly call upon the church not only to exert itself, but to prepare for a coming future which will demand its utmost energies, and I believe it will give it its greatest rewards. (Cheers.)

But I know it may be said this is a practical country, and this view of the character of the English people may be abstractedly just, and the advice which you give may be generally well-founded; still, what are the measures by which the nationality of the church should be asserted? I don't think that we ought to blink the question, which requires a moment's grave consideration. Well, if I am to consider what are the means by which the nationality of the church is to be asserted, I say, in the first place, it is hardly necessary to say that the church should educate the people. (Cheers.) But, though we have lived during the last quarter of a century in times not very favourable to the church—though the church has gone through great trials, and trials not merely from its avowed enemies, still I think the church may congratulate itself upon the hold which it has established in the education of the people. (Cheers.) It is possible that the means which have been at the command of the church may be reduced; it is possible that there may be fresh assaults and attacks on the machinery by which the state has assisted the church in that great work; but I think no impartial man can shut his eyes to the conviction that the Church of England during the last twenty-five years has obtained a command over the education of the people which fifty years ago had not been con-

templated; and so much having been done, we have no right to believe that command will be diminished. On the contrary, whatever may be the conduct of the state, I express my belief that the influence of the church over the education of the people will increase. So far on that point the result is favourable.

Well, there is another important means by which the nationality of the church, in my opinion, can be asserted. It is one on which there is a controversy, and on all subjects until they are adopted there must be controversy; it is only by controversy that the truth can be elicited and established. I am in favour, not of any wild, indiscriminate, or rashly adopted, but, on the contrary, very moderate and well-considered extension of the Episcopate. (Cheers.) And I form my opinion of the advantages that would arise from an extension of that character from the consequences of the extension of the Episcopate to our colonies, which have been signal—(cheers)—and to a considerable degree from the consequences that have resulted from the establishment of the two new dioceses in England. In the diocese of Ripon I think the effects have been very considerable. More might have been done in the diocese of Manchester, where the occasion was golden; but something has been gained, and at least we have the consolation of hoping that there a glorious future awaits us. (Cheers.)

Well, there is a third means and manner by which I think the nationality of the Church of England may be asserted, and that is by the complete development of the lay element in the administration of its affairs which are not of a spiritual character. (Cheers.) The great object is to erase from the mind of the country the idea that the Church of England is a clerical co-operation. (Cheers.) The Church of England is a national corporation, of which the clerical element, however important, is only a small element, and, with the exception—a great exception, no doubt—with the exception of ministering to us in sacred things, there is nothing that concerns the church in which it is not alike the privilege and the duty of laymen to interfere. (Cheers.) Now, I believe that if that complete development of the lay element in the management of the affairs of the church took place, you would have a third great means of asserting the nationality of the church.

There is a fourth measure, which is in my mind of great importance, and it is the maintenance of the parochial system. (Cheers.) Unfortunately, in this country, so far as the church is concerned, great errors exist on the subject of our parochial constitution, in consequence of the changes that have taken place of late years with regard to parochial administration, in connection with the Poor-law, for instance, and other measures. There is an idea too general that the parochial constitution has been subverted; but as far as the church is concerned the parochial constitution is complete and inviolate—it is not in any degree affected by any of those changes, and the right of visitation both by the parishioner and by the parish priest remains intact, and if acted upon would be a source of immense and increasing usefulness, especially in the great towns, of which we hear so much, and where that right is not even considered as having an existence.

The fifth means by which I think the nationality of the church may be asserted brings me close to this resolution. I mention it last, not because I think it inferior in importance to any of those which have preceded it. You must render your clergy more efficient, whether in great towns you increase the staff of curates, which perhaps is more advantageous than building churches without making preparations for their maintenance, still less for their endowment—(cheers)—or whether you take the great subject in hand which

has brought us together to-day and make an effort throughout the country for putting an end to those low stipends which are almost a mockery appended to the discharge of laborious parochial duty. I can say, from my own personal experience—and no doubt there are many in this room who know innumerable cases at this moment—of clergymen in the Church of England devoting life, health, and all the results of a most refined education to the service of God and the comforting of His people, who are not only not remunerated, but who are absolutely at the end of the year out of pocket by contributions and local subscriptions. These are five great means by which the nationality of the church may be asserted, but they are but means and machinery. They must be inspired by that spirit of devotion which only can bring success, which only deserves success; but in the present state of this country, after the analysis of its population which I have presumed to sketch to-day, I say that a great corporation like the Church of England, with the clergy and laity acting in union, they may by such means look forward to great, permanent, and final success. (Cheers.)

—There is only one topic on which I will venture to make an observation before I second the resolution placed in my hand. It will be observed that the five means I have ventured to recommend, with one exception, can be adopted by the church without any appeal to the legislature—a great advantage; and in the exceptional instance—namely, that referring to the extension of the Episcopate, I have no doubt if an application were made to the legislature, couched with the discretion becoming the subject, it would be successful. We must not shut our eyes to the fact that the time has gone by when we can ask for new powers and privileges from parliament to establish the position of the church. That time has gone. I myself do not undervalue a public recognition of the church by the legislature of the country. I think its importance is great, perhaps cannot be over-estimated. I believe that in its action it gives the church an authority with many minds which, without that, it would not possess or exercise. It is because I believe that a public recognition of the nationality of the church by the constitution is of that great value that I, and others who have acted with me in that behalf, have resisted all those attempts which have been made during the last few years in parliament, aimed at the privileges and public status of the church. We did so because we believed the public status of the church gave it an immense advantage when the opportunity offered of asserting its nationality. If we had not believed that, whatever had been the success of our opposition, we should have declined contending for privileges which otherwise might have been considered obsolete and barren; but because we thought that the hour had arrived for a great effort in the church, and because we thought the public recognition of the national status of the church would be of immense advantage in making that effort—would give the church a great vantage-ground—we entered into that struggle to which I have referred. (Cheers.) My Lord, I would venture to hope that this meeting to-day may be of some use; I will venture to hope that the effect will be great in this diocese, and that it will not be confined to this diocese. I hope we shall no longer be appalled and paralysed by indefinite estimates of the hostility and obstacles we have to encounter. I hope, above all, that those saint-hearted among our brethren who seem to me of late years to be only considering how they could decorously relinquish a position of great responsibility will learn that the wisest course with regard to the Church of England, as with regard to all other cases where a great duty