

which have just received a fresh and significant illustration in the correspondence alluded to in another page, stand self-condemned as evasive, disingenuous, and in a word un-English; and although it may be a matter for satisfaction that we no longer burn the Pope on the 5th of November, it is open to grave doubt whether the tendency to tolerate the Confessional and the secret-instruction system, which are opposed to the whole theory of English domestic life and of the sanctity of the home, may not bring serious evils in its train.

Looking at the broad issue raised by this correspondence, it proves that Rome still works on the principle that 'the end justifies the means,' and that conduct which in any other matter would be stigmatised as reprehensible, is passed over as if it were not only legitimate but praiseworthy. The facts of this particular case are simple. A lady in a London suburb, whether owing to mental inclination, cerebral conformation, the influence of relatives, the sensuous attractiveness of the Roman ritual, or the power of priestly influence, is drawn towards the Roman obedience, and after secret interviews, not in Church or at the public confessional box, but in the priest's apartment at the Clergy House at Kensington, becomes a pervert, and is duly 'received,' and, we imagine, rebaptized. The husband, who must, one would fancy, have been somewhat blind to what was going forward, complains first of the secrecy observed, and secondly, of the priest's conduct in receiving the visits of his wife in his private rooms in a house inhabited by sworn celibates, and ultimately, he appeals to the Cardinal; only, however, to be politely told that he has no just cause for complaint. With that inveterate casuistry which will always make Romanism an impossible creed to nine intelligent men out of ten, the Cardinal says that the 'law of conscience is higher than any law of affection,' and that 'neither father nor mother have' (the grammar is Dr. Manning's, not our own) 'control over the conscience of a child, nor husband over the conscience of a wife.' Could anything be more contemptibly evasive? What the husband complains of is not that his wife has 'verted,' but that 'the priest received her, knowing her to be a married woman, alone at his private residence, unknown to her husband,' and that he practically encouraged her to deceive her husband. We do not know what glosses the Cardinal and the Priest may be prepared to put upon the marriage vow, but if they can condone conduct such as that of the lady and the Priest in this case, we opine that their view of the matter will be found to be diametrically opposed to that of the English nation. The details of the story are of course not before the public, but as far as the facts are stated we believe that the priest's procedure will be condemned, and that Cardinal Manning's quibbles will lead all true Englishmen to deplore that he has been so sadly demoralised by his foreign religion.—C. M. *In Church Bells.*

—Neither the length nor the happiness of a man's life depends upon the greatness of his possessions.

SOME ASPECTS OF PRESENT-DAY CHURCH LIFE IN ENGLAND.

BY THE REV. REGINALD H. STARR, B.D., OF TORONTO.

A paper read at the annual meeting of the "Trinity College Theological and Missionary Association," on Monday evening, Nov. 15th, 1886.

A residence of twelve months in England, in 1884-5, revealed to the writer, whose mission gave him large opportunities for observing the work of the church, and to compare its present position with that of sixteen years ago, a most striking and gratifying change. The Mother Church was throbbing with a new found life, of the depth, and multiform character of which, those conversant only with the work, and position of the Canadian Church, can have, at best, but an imperfect idea.

The aspects under which this life presents itself are many and varied. I shall confine myself to three.

I. *The almost entire absence of partyism.* Instead of the acrid party spirit, with its shibboleths, and name calling, to which one had grown accustomed here, I found a broad spirit of toleration. The zeal begotten of God, the Holy Ghost, was firing men of all shades of opinion. They were working side by side, and hand in hand, and heart to heart, for the evangelization of men, and the strengthening and extension of the Redeemer's Kingdom. The picture of the living Church, was that of a magnificent army fully equipped for battle, with its different regiments and battalions marked by their respective colours, and badges, and mottoes, and led by officers of various views as to the best methods of warfare; but all intent upon the one object; all animated by the same hope; all impelled by the one spirit; all marching with unbroken front against the unbelief and misbelief, the ignorance, and sensuality, and ungodliness of the times. Not that men had abandoned their distinctive views, or watered their convictions of truth. By no means. But they had learned the difference between matters of Faith and matters of opinion. They had grasped the comprehensiveness of the historic Church. They were exemplifying the variety in unity of the Body of Christ. They were giving form and shape to the words of the Psalmist: "How good and how pleasant a thing it is, brethren, to dwell together in unity."

II. *Growing naturally out of this harmony of action, and, in fact, its legitimate expression, was the aggressiveness of the Church.* To the one looking on at her work, she seemed to be going everywhere, and doing everything. She had a front for every foe; a solution of every difficulty. Is it missionary work in the foreign and colonial fields? One found the venerable S. P. G., vying with its younger sister, the C. M. S., in honourable rivalry, and each with its large annual income being applied to *bona fide* missionary work. Side by side with the great societies were the "special funds," each representing some bishop with his diocese, or some important work in foreign lands, and each—despite the antipathy manifested in certain quarters to such "illegitimate" methods of procedure, eliciting a wealth of sympathy, and prayers, and alms, and giving most significant and tangible expression to the zeal and energy of the Mother Church. Is it the home field? Here, truly, the phases of life are manifold. Is the ever changing attitude of modern doubt to be met? The Church, in the person of her scholarly and gifted sons, takes the thistle fearlessly in her hand, and crushes it. Is the great gulf between the opulence of the West End of London, and the poverty of the East End to be spanned? She sets herself vigorously to the task. Warm hands and warmer hearts, reach out across the chasm, with food and clothing and services and recreation—a hundred agencies to relieve distress, and break down caste, and reveal the common brotherhood of a common and redeemed humanity. The Oxford and Cambridge "houses," planted among the poor and degraded, and worked by University men, are cases in point. The Bishop of Bedford's Fund, (or, as he prefers to be called, the Bishop of "East London"), is a work in the same direction, and the multiform agencies of the C. E. W. M. S., aspire to the attainment of the same object.

In the home work generally, one is struck with several prominent features.

1. *The division of dioceses, and the marvellous activity of the dioceses.* Truly since the days of Wilberforce, the life of an English bishop has been no sinecure, and to-day it is one ceaseless round of toil. Coupled with this is the restoration and beautifying, the utilization and popularizing of the cathedrals. A well attended three hours' service under the dome of St. Paul's on Good Friday; the throngs that hang upon the lips of a Liddon, or a Scott-Holland, on a Sunday afternoon, or crowd the building to the doors on Sunday evening, or the thousands gathered in the nave at Chester, bespeak an adaptation of these giant piles to the needs of the nineteenth century, which is the undoubted outcome of a fuller and richer life in the national Church.

2. *The national school system, with its diocesan*

school inspectors, pupil teachers, training colleges, and children in attendance, excites, at once, the admiration and the envy of the Canadian Churchman. The average attendance in 1884 was 1,700,000. The amount voluntarily spent on schools and training colleges since 1811, has been \$145,000,000, or nearly \$2,000,000 per annum. The work done in the schools tells upon the after life of the children, and re-acts upon the Church in a reverence and devoutness and heartiness in the services, which must impress every visitor to England at the present day. Not satisfied with this, the church is keeping a good grip of the "Board" (or Government) schools, as well. She elects a majority, or a goodly proportion of representatives to the school boards, and thus secures Christian teaching on a more or less clearly defined basis. The discussion on this question, at the Church Congress in 1884, revealed, most clearly, the Church's determination not to let go her hold on the Government system of education, but to mould it more and more in the interests of Christian truth.

3. *General parish work.* The only difficulty here is to convey anything like an adequate idea of what is going on. Two things impress one: (a) *The number of the clergy,* and consequent thoroughness of the work. Where we have one clergyman, they have a vicar or rector, with from one to five curates. I could give many illustrations of this, but space forbids. Suffice it to say that at one Ember ordination while I was in England, three hundred men were ordained to the Diaconate, and all dropped into their places, and the cry went up for more. (b) *The agencies employed.* Prominent among these is the lay worker. His position in the Church is fully recognized. The only question that was being considered, in this connection, was, whether the laity should be allowed to preach in the churches. As to their sphere of duty in school rooms, and mission halls there was but one opinion. Then there were guilds, for men and women, for boys and girls; communicants classes instrumentalities for rescue, and reformatory work; sisterhoods; deaconesses; nursing institutions; hospitals; convalescent homes; creches; besides the "legion" of agencies for the relief of poverty and distress among the poor. Such is the multiform character of the home work, and such the consequent demand upon the generosity of the people, that one wonders at the helping hand which is constantly extended to outside appeals for aid. The old historic church seems to have risen like a giant refreshed with wine, and in her new found might is ministering to all the people of the land.

III. *Elasticity.* The wonderful aggressive power of the Church, has necessitated an elasticity of adaptation to present needs which almost amounts to carelessness as to methods. Old machinery has been cast aside as unfitted for present-day work, and newer and more suitable machinery has been adopted. To use a homely figure, the Church has taken off her coat, rolled up her sleeves, and gone down into the ditch of depravity and sensuality in her search for souls. She is digging out the wretched victims of improvidence and drunkenness and impurity. As the chosen instrument of her risen Lord, she is setting them upon the rock, and putting a new song in their mouths. In doing this she has developed an elasticity of organization, an "abandon" as to method, which are the marvel of the dissenting Christian communities around her. No wonder that a layman—not a member of the Established Church—admitted frankly to an American Bishop, that if there had been the same zeal, and energy in the Church long years ago that there is to-day, there would not now be a dissenter in the land. Under this head, a rapid enumeration of some salient features must suffice.

1. *The "mission"—the parochial mission—has become a recognized and established feature of Church work.* I was through the West London "Mission" two years ago, and saw a good deal of the agencies, and services, and preachers. The work varies with the character and methods of the missioner. Three things appear essential to success: (a) *Thorough preparation by priest and people in prayer and meditation, and the circulation of notices and papers, and the use of other agencies to bring the people to church.* (b) *The impress of one man's individuality upon the work, and the complete surrender of the parish into his hands for the time being.* (c) *Dealing with individual souls and consciences—not with congregations both during and after the "mission."*

2. *The division of services, and the brightness and heartiness by which they are characterized.* The Church has discovered that three services rolled into one are not conducive to a spirit of devotion in the modern worshipper, and that matins and evensong prefaced with the traditional "Dearly beloved brethren," are not adapted to the thousands of unwashed prodigals, who have left their Father's house and need to be reclaimed. Services for sinners are being freely used.

3. *Under this head I would also include the Church of England Temperance Society, with its dual basis and wide spread work, regarding which, a Noncon-*