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The Canadian Ecclesiastical Gazette

OR CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, MONTREAL, TORONTO, HURON, AND ONTARIO.

VOLUME IX.

TORONTO, DECEMBER 1, 1862.

No. 23.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

TORONTO, Nov. 12, 1862.

His Excellency the Governor-General having appointed Thursday, the 4th of December next, as a day of general thanksgiving to Almighty God, for His great mercies in the continuance of peace in this province during the past year, and the abundant harvest with which we have been blessed.

As it is usual on such occasions to testify our thankfulness by the offerings of our substance as well as by the words of our lips, I have to request that you will call the attention of your congregations to this duty; and as the Mission Fund of this diocese is in urgent need of the aid that can be rendered to it, so as to enable the Board to meet its engagements to the missionaries assisted from that fund, I have further to request, at the instance of the Board communicated to me by resolution, that the collections on the day of thanksgiving be made for that object.

JOHN TORONTO.

As Christmas is drawing near, we would remind the churchwardens, and members of the various congregations in this diocese, that the offertory on that day is by the by-law of the Synod, to be devoted to the sole use of the incumbent of the church in which the offertory is made.

TRINITY COLLEGE.

We are requested to inform our readers that the annual meeting of the Convocation of the University of Trinity College, for the purpose of conferring degrees, will be held on Thursday, December 18th, at 1 o'clock, p.m., in the hall of college.

In the account of the treasurer in the last report, the decrease in the salary of the secretary is, by an error, put down as commencing in July, 1862, instead of 1861. The report of the society is to the close of April, 1862; the misprint, therefore, is manifest.

ERRATA.—In the Thornhill list of subscribers, in the annual report of the Church Society, for the year closing April 30, 1862, Mr. John Parson's subscription, by a misprint, appears as \$1.00 instead of \$10.00, which latter sum is duly credited in the society's books

COLLECTIONS UP TO 28TH NOVEMBER.

WIDOWS' AND ORPHANS' FUND.

Previously announced.....\$547.42
St. John's, Elora.....\$ 4.40
St. James', Fergus..... 8 94

Per Rev. C. E. Thompson..... 13.34

St. John's, Hamilton.....	7.50
St. Mathew's, Flamboro'.....	2.65
<hr/>	
Per Rev. J. G. D. McKenzie.....	10.16
Cartwright, per churchwardens.....	2.00
Chester Sunday School, per Rev. Dr. Beaven.....	1.00
Christ Church, Hamilton, per c'wardens	30.00
St. Jude's Church, Oakville.....	10.75
St. Luke's Church, Palermo.....	2.50

Per churchwardens.....	13.25
St. John's Church, York Mills.....	3.43
Station, Davisville.....	3.80

Per Rev. Dr. Mitchell.....	7.23
St. Paul's, Fort Erie.....	2.84
St. John's, Bertie.....	1.75
Stonebridge.....	5.85
Port Colborne.....	3.80

Per Rev. H. Holland.....	13.74
St. James' Church, Sutton.....	1.20
St. George's Church.....	1.05
School house.....	0.80

Per Rev. Wm. Ritchie.....	8.05
St. Thomas', Millbrook.....	5.60
St. John's, Cavan.....	3.80
Christ's Church, Bloomfield.....	2.00
St. Paul's, Cavan.....	1.40
Lee's Corners Station, Cavan.....	1.20

Per Rev. T. W. Allen.....	14.00
Trinity Church, Welland.....	2.67
Marshville.....	0.68

Per Rev. D. J. F. McLeod.....	3.35
Lakefield, North Douro, per Rev. P. S. Warren.....	8.57
Christ's Church, Brampton, per Rev. R. Arnold.....	3.25
St. John's, Whitby, per churchwarden.....	9.37

110 collections amounting to.....£679.72

MISSION FUND.

Previously announced.....	\$632.58
St. Paul's, Fort Erie.....	\$5.60
St. John's, Bertie.....	3.65
Stonebridge.....	2.57

Per Rev. H. Holland.....	12.72
Trinity Church, Tecumseth, per churchwarden.....	3.63

147 collections amounting to.....\$648.93

CLERICAL ASSOCIATION OF THE NIAGARA RURAL DEANERY.

The clergy of the Niagara Rural Deanery are reminded that the next meeting of the Clerical Association will take place (D. V.) at the residence of the Rev. D. J. F. McLeod, M.A., Welland, on Wednesday, Jan. 7th, 1863. Those of the clergy

who intend to be present on the occasion are requested to intimate their intention to the incumbent, one week previous to the day of meeting.

Litany and Holy Communion at 9 a.m.

Chapter, Heb. i.

Subject, Ordination of Priests.

Evening service with sermon, at 7 p.m.

CHAS. LEYCESTER INGLES,

Secretary.

Drummondville, Dec., 1862.

ADDRESS

To the most Reverend Father in God, Francis, by Divine appointment, Metropolitan of the Church of England, in Canada.

MAY IT PLEASE YOUR LORDSHIP,

We, the undersigned, bishops, clerical and lay members of the Provincial Synod of the United Church of England and Ireland in Canada, and others, gladly avail ourselves of the occasion presented by your Lordship's departure from this country on a visit to England, to convey to you, as our Metropolitan, the expression of our heartfelt esteem and confidence.

We gratefully acknowledge, that amid all the difficulties attendant on the erection of a dignity which we consider to be most essential to the welfare of the church, your Lordship has invariably discovered a disinterested anxiety for the general good, and a noble superiority to personal considerations, which we cannot but regard with affectionate admiration.

Although it is not within our province to dwell on the advantages which your Lordship's zeal and prudence have secured to your own diocese, we may yet be permitted, those of us who are guests of the church in this city, thankfully to acknowledge that we have been convoked to hold our deliberations under circumstances which remind us of the holy order and beauty which pertain to our church at home. We rejoice that our Provincial Synod has been permitted to assemble in such a house of prayer as the cathedral church of this diocese, and to enjoy during its session the hallowing influence of the services of that church; and we cannot forget that these advantages are, under God, due in a great degree to your Lordship.

We pray for your Lordship, and for her whom God has given you, to share and to solace your labours for the good of His church, a prosperous voyage, a happy meeting with distant friends, and a safe return to this country.

We pray also that your Lordship may long be spared to occupy your exalted station, and that your heart may be gladdened by the continued growth and development of the portion of the Church Catholic committed to your charge, united, as we trust it ever will be, in the closest bonds of faith and discipline, with the church of the mother country, and thus prepared with her, in times of doubt and disorder, to lift up an ensign to the scattered children of God, as well as those who are not as yet called by His name.

G. J. Quebec; John Toronto; J. T. Ontario; John Bethune, D.D., Rector and Dean of Montreal; A. H. Bethune, D.D., D.C.L., Archdeacon of Toronto; W. B. Lauder, L.L.D., Archdeacon of Ontario; James Beaven, D.D., incumbent of Berkley; Arthur Palmer, M.A., Rector of Guelph, and Rural Dean; G. Slack, M.A., incumbent of Milton, and Rural Dean; Saltern Givins, incumbent of St. Paul's, and Rural Dean H. D.; T. B. Fuller, D.D., D.C.L., incumbent of St. George's, Toronto, and Rural Dean; Edward Du Vernet, incumbent of Hemmingford, and Rural Dean; Richard Lonsdell, M.A., Rector of St. Andrew's, and Rural Dean; George Whitaker, M.A., Provost of Trinity College, Toronto; J. Gamble Geddes, M.A., Rector of Hamilton; C. P. Reid, incumbent of Sherbrooke, Diocese of Quebec; H. G. Burrage, M.A., Hatley; M. M. Fothergill, incumbent of Danville, Diocese of Quebec; Andrew Balfour, incumbent of Kingsy, Diocese of Quebec; Henry Roe, B.A., Curate of Quebec; Charles Hamilton, incumbent of St. Peter's Chapel Quebec; Edward H. Dewar, M.A., Rector of Thornhill, Thomas Smith Kennedy, St. John Evangelist, Toronto, Charles Forest, M.A., incumbent of Christ Church, Osgoode, John A. Mulock, incumbent St. Paul's Church, Kingston; C. P. Davidson, incumbent of Cowansville, &c.; John Gilbert Armstrong, B.A., incumbent of Hawkesbury; Wm. Blandsell, M.A., Rector of Trenton, and examining chaplain to the Lord Bishop of Ontario; J. S. Lauder, M.A., Rector of Ottawa; W. Stewart Darling, Assist. Min. Church of Holy Trinity, Toronto; Edw. Denroche, A.M., Assist. Min. St. George's Cathedral, Kingston; Henry Holland, B.A., Rector of Fort Erie; J. H. Thompson, M.A., Canon of Christ Church Cathedral, Montreal; I. Constantine, Minister of St. James' Church, Stanbridge East; John Alexr. Morris, clerk, Fitzroy; Edw. J. Rogers, Chaplain to the Forces; Edmund Wood, M.A., St. John's Chapel, Montreal; Chas. Bancroft, D.D., incumbent of Trinity Church, and Hon. Canon of Christ Church Cathedral, Montreal; William Anderson, Rector of Sorel; Henry F. Darnell, Rector of St. John's, C.E.; J. Flanagan, incumbent St. Stephen's, Lachine.

Lay Delegates.—G. Moffatt, J. Hillyard Cameron, Sam. B. Harman, James Bovell, Edw. Carter, Thomas Wood, James Thompson, W. Boulton, C. F. Campbell, W. B. Simpson, B. F. Morris, E. J. Hemming, W. Holton Campbell.

NOVA SCOTIA.

(Correspondence of the Church Journal.)

MR. EDITOR.—A long time has elapsed since I sent you any account of our church doings in Nova Scotia, and therefore, encouraged by your ready insertion of my former communications, I snatch a few minutes from manifold engagements to enable you once more to head a column with the name of our quiet corner of the world, with some items subjoined which may interest some of your readers. Would that the land in which you dwell were as quiet and peaceful as that where my lot is cast; but the lamentable reverse, we regret to see, continues to be the case. May He by whose all-wise providence all things in heaven and earth are ordered, in mercy stay the progress of this fearful conflict upon which we are gazing with painful anxiety, and may He restore to your distracted country the blessings of peace—a prayer which I fully believe ascends from the hearts of millions here and over the civilized world.

Our Bishop was called home by domestic affliction in February last, and remained there until September, when we were all glad to welcome his

return. When in England he was not idle, but preached almost every Sunday, often in advocacy of the claims of our church societies. The Bishop of Fredericton was also in England at the same time, returning a little before ours, and immediately after holding his visitation.

Our College Encenia was held as usual about the end of June, and was well attended. The institution has never been more flourishing than at present, and its prospects for the future are encouraging, if I except the critical position of a portion of our funds which is invested in Tennessee bonds, and Massachusetts and New York securities. It would be a terrible blow upon our treasury if any part of our moderate endowment should be lost, and even the suspension or diminution of payments from dividends embarrasses us greatly. Repudiation, I trust, will never be the word in respect to any of those matters, and least of all where religious or educational interests are concerned; and it is to be hoped that our honest Nova Scotia money, which we confidently entrusted to your then flourishing and united country, will not be mistaken for North or South, but be held sacred, and restored to us safe and sound when the fury of war shall cease. A much needed addition to the college buildings is in forwardness, for the purposes of a hall, library, &c. built of stone in handsome style, and (to their honour be it said) at the expense of the Alumni, the cost being about \$10,000. It is expected that the next Encenia will be celebrated within its walls, and I wish that some of our clerical brethren in your country will be there to see, on the last Thursday in June, what will probably be a large gathering, with as beautiful surroundings as any they may have beheld before. The collegiate school, which has been vacant more than a year, is about to be re-opened after Christmas, by the Rev. T. I. M. W. Blackman, D.C.L., late rector of a parish in Hamilton, C.W., a gentleman highly recommended, and moreover, an Alumnus of King's. This academy has always been an auxiliary to the college, and its long suspension (owing to the want of a certain stipend for the principal) has no doubt been a loss to the higher institution. You are aware that our church has always derived her chief supply of ministers from this university, which is indebted for a long course of fostering care to the good old S. P. G., which still continues to help us in various ways, notwithstanding many warnings that we must learn to walk alone. We are trying to do this, but we have so long been accustomed to be held up, that our steps are as yet feeble and slow. The church endowment scheme has been much hindered by the state of things arising out of the war, but some \$36,000 has been paid in, out of \$80,000 subscribed to be paid by instalments. The original plan aims at an endowment of twice that amount.

A series of very interesting church meetings has just been concluded, of which I must give you a brief account. Our Bishop, soon after his return, summoned the clergy to a visitation in Halifax, which was accordingly held on the 29th ult., and was attended by between 50 and 60 ministers, including Archdeacon Read, and two presbyters from Prince Edward's Island. The services began at St. Luke's Church, at 10 a.m., the prayers being read by the Rev. W. Bullock, rector, litany by the Rev. T. H. White, of Shelburne, and the lessons by the Rev. J. Abbott, curate. The sermon, an excellent one, on the duties of ministers and people, was preached by the Rev. J. Moody, of Yarmouth, and drew forth a vote of thanks from the Synod. The Holy Communion was administered by the Bishop, assisted by Archdeacon Willis (almost an octogenarian) and others; and a goodly number of

the laity united with the clergy in receiving it. There is good music in this church, and a fine organ is well and voluntarily served by a zealous lady of the congregation. At 3 p.m., we again assembled in St. Paul's Church (built by government in 1760, and the oldest in the diocese) where, after prayers, the Bishop delivered his charge, ex cathedra, to the clergy around him. This was an able production, and gave such general satisfaction that the clergy and laity assembled in Synod unanimously requested its publication, and as you will thus see it, I suppose, in extenso, I will only say of it that, after allusion to his visit in England, and the changes in the hierarchy there, he dwelt feelingly on the departure of several of our own body since the last visitation, (three within a year,) reminding us of the call thus addressed to those that remain, to make full proof of our ministry and be ready to give up the great account. The "Essays and Reviews" came in for a just measure of condemnation, not that there is much danger from them either to our clergy or laity. The church endowment scheme was earnestly pressed upon the notice of all, as vitally important in our present prospect of deprivation of help from England; and after touching on other local topics, the charge concluded with salutary counsels on the various branches of ministerial duties, delivered in a clear, solemn and impressive manner. I believe that the occasion was felt by all to be one of deep seriousness and importance. It was very interesting to look round on the brethren there assembled, some whose grey hairs and altered appearance indicated long and hard service, and others hired at a later hour of the day into their master's vineyard, all in due deference to their ecclesiastical head, gathered around him to listen to his godly admonitions.

The mind, while turning to those who were with us before, but are now in the world of spirits, naturally dwelt also on the probability that some of those present will in like manner be missing when the roll is called again. Nor did we forget some of our number in God's providence hindered by sickness from meeting their brethren.

On Thursday morning, after 9 o'clock prayers in the Bishop's chapel, the session of the Synod was opened, when about 50 clergymen and 30 lay delegates answered to their names. Friday and Saturday mornings were similarly spent in attending to various matters of business, among the most important of which was the question of applying to the legislature for an act of incorporation, which was agreed upon. The discussions were all conducted in the most harmonious spirit, even where difference of opinion existed, all seemed to feel the advantage of thus meeting together for consultation on the interests of our church, for which there was no opportunity afforded until the establishment of the Synod.

A communication was read from the Provincial Synod of Canada, asking the co-operation of ours, which, for various reasons, was respectfully declined. The time may not be far distant when we may have a Provincial Council of our own for these lower provinces.

A resolution was passed, requesting the Bishop to recommend to the clergy, wherever practicable, to depend upon the offertory instead of subscription papers for their support and for church objects, and several of the clergy spoke of their own experience of the success of that scriptural mode in their respective parishes, the sum realized often exceeding that which would have been otherwise promised (but perhaps not paid.)

The free church system, first begun by the Bishop in his chapel, is gradually working its way into favour, and I hope the day will come, ere long, when it will universally prevail over

that by which God's house has been generally put up to the highest bidder, and the poor have been shut out of it. The chapel above alluded to is crowded, and would be so if twice as large. The singing is congregational, like the voice of many waters. The responses are very generally made, and the venerable "Amen," whose petition against his exclusion from our churches I saw in a late paper, is allowed to speak out in his proper place, not in undertone whispers, but with becoming weight and volume.

On Friday afternoon the annual meeting of the Diocesan Church Society, for business, took place in the very room in which it was born 25 years ago. The usual report was read, exhibiting an encouraging picture of the society's affairs, and the great importance of its labours. It chiefly embraces missionary work in this Diocese, Bible and Prayer Book distribution, aid to churches and parsonages, a widow's and orphan's fund, one for superannuated clergymen, &c. &c. In the evening of the same day a public meeting of the Society was held in Temperance Hall, the Bishop in the chair, when several clergymen and laymen delivered good speeches. Not the least interesting of those was an address from a lay delegate who called himself "an old wood-chopper of 77 years," and riveted the attention and moved the hearts of the audience by his untutored but genuine eloquence, richly garnished with jewels from that Word of God which maketh wise the simple. One of the resolutions expressed sympathy with the Church in the (late) United States, and was spoken to by the Rev. D. C. More, late of the Diocese of New Jersey, now Missionary at Sherbrooke West, in this Province. He pronounced a high eulogium on several of your Bishops and clergy, whose acquaintance he had made, and whose many labors of love he took evident pleasure in recounting to the audience. Bishops Doane, Whittingham, Odenheimer, and Dr. Muhlenberg, he feelingly mentioned with exalted admiration. He spoke warmly of his reception as a stranger in your land, and he has good reason to do so of that which he met with in ours when he came to it in February last. It was an interesting meeting altogether. Some call such gatherings "show meetings," to distinguish them from those for business; but they are very useful as giving females and others who are excluded from those routine meetings an opportunity of hearing and seeing what the Diocesan Church Society is doing. Certainly these fair outsiders seem to appreciate the privilege, for they count at least three to one against the lords of creation.

But I feel that I am encroaching too much on your space, and must close. I will only add that the writer, and he believes all his brethren, found that week of meetings pleasant and profitable, refreshing to the soul, and inspiring for larger effort in the cause of Christ and His Church. The country clergy were well cared for among the members of the Church.

The Bishop proved his title to at least one qualification for his sacred office (many more might be mentioned), in that he is "given to hospitality," which he extends to all, without distinction. So should it ever be, not as lording it over God's heritage, but being as fathers among their children, with mutual confidence and love. The elements too favored us. The week was one of "Indian Summer," bright and cheerful. The meetings are now over, the black coats and white chokers are scarce in the streets, the brethren having gone back to their home refreshed. I doubt not, in the inner as well as the outer man.

PRESBYTER.

Nova Scotia, November, 1862.

THE CHURCH AND THE LAIRDS.

(From the Scottish Ecclesiastical Journal.)

[We copy this article, as from our own experience we know that there are many in this country who ought to derive instruction from it, e. g., a member of Parliament once declined taking a resolution at a public meeting of the Church Society, because he was a candidate for a seat in Parliament, yet he was till then considered a staunch supporter of the church.—Ed. Ec Ga.]

We extract the following from a very able and interesting article on the future of the Scottish Liturgy in the July number of our English contemporary, the *Christian Remembrancer*:—

Scotch Episcopalians are believed to possess above three-fifths of the land. They included in their ranks, with a very few exceptions, the nobles and the historic families. But the relations between the many and the upper classes are very peculiar in Scotland, and while the masses entertain a deep respect for antiquity of race and local connexion, they combined with it a strong undercurrent of feeling against episcopacy. There are few, if any, of the larger cities, in which an episcopalian would have the slightest chance of being elected as a member of parliament. In the counties, where broad acres and ancestral claim come into play, it is no doubt very different. Yet even there, a zealous activity on behalf of their own communion is so much loss of political capital.

We beg particular attention to this indisputable fact. Now it is a first axiom in moral theology, that we have no right to expect heroic virtue from the mass of ordinary Christians. But to be a zealous lay churchman in Scotland does require some dash of the heroic. All honour to those who exhibit such conduct, and better things than any which they may lose here on earth! But, as human nature goes, we may often have felt regret, during a residence in North Britain, but seldom surprise, when we heard of such dialogues as these:—(1) "Well, Mr. —, has been displaying any more of his munificence in church matters?" "Why, since he was returned for the county of —, he has become rather cooler; at any rate, less demonstrative. His wife remains as staunch as ever, but we must not look for much from him." (N.B. The speaker was an incumbent of a by no means high-church sentiments.) (2) "I suppose, Lady —, being a church-woman, has contributed to the erection of the new church at —?" "No. She wrote to the incumbent (himself, by the way, a most liberal-handed donor), that she wished him all success; but as her late husband had once occupied an official position in connexion with the Scotch establishment, it might look disrespectful to his memory if she were to aid in the erection of an episcopal church." (3) "How very quietly the opening of that new church at — was effected; I know of many that would have gone up; but there was no notice." "You see, the elections were just coming on; and the brother of the lady who founded it did not wish to remind people in an ostentatious manner of the family creed." (4) "How is it, that I hear of Miss — going to the Free Kirk on Sunday? I am sure she cannot like it." "The Free-Kirkers opposed her father at the last election, and he wants to soften them."

We might fill pages with revelations of this sort. We might tell of one county, where the episcopalian lairds favoured their countrymen by contributing far more largely to the presbyterian establishment than to their own church. We might name another, where the heir of one of the first families, whose father had for some years been the representative, ventured to attack the

intense Sabbatarianism of his countrymen. Dr. Hesseoy said a good deal more than this gentleman in his "Bampton Lectures" for 1860; and the *Edinburgh Review* declared, that the facts alleged by Dr. Hesseoy about Scotch Sabbatarianism, could not be impeached by any one who knew the country, though they might differ about the inferences deducible from them. This English divine, after the publication of these lectures, received an honorary distinction from his bishop. Far different was the fate of the Scotch layman. Till then, he had enjoyed the fairest prospects of sitting for the county; but, from that day, his fate was sealed, and thus much prized honour fell from his grasp.

Will it be said that we are representing the Scottish laity as less courageous, less willing to make sacrifices for principle, farther removed from the influence of the supernatural than the gentry of England? Not so: for it is well-nigh impossible to form a judgment, seeing that the English gentry have never yet been subjected to a similar trial. The relations between the two classes of the voters and their representatives are, we repeat, not only unknown in England, but they are barely conceivable. If a zealous Episcopalian is elected for a county or for any of the smaller Scotch burghs (and there are such among Scotch M. P.s), it is despite his churchmanship: just as some of Louis Philippe's supporters declared that they chose him for their king, non parce qu'il Bourbon, mais qu'il Bourbon. His religious earnestness for his own communion is so much of dead weight against him. How astonished would English county members be to find this. When a few years since the late Mr. Sidney Herbert contested South Wilts with Lord Henry Thynne, who ever thought of alleging against the one candidate the munificent church restorations, &c., effected by his mother, Lady Bath. In Scotland each candidate would have found this a serious drawback.

It is far otherwise across the Atlantic. There Presbyteranism is not established and endowed. There if the State shows any favour, it is rather for than against Episcopacy. There the army, as at West Point (and, perhaps, at other military colleges), hardly recognises any form of worship save the Episcopal. There no Lord Advocate ever finds his love for Apostolic order a difficulty to him as a lawyer or member of congress. There whole flocks have come over to us, with their pastors, from Presbyterianism.

Our own experience enables us to confirm the truth of the preceding remarks. We have long been of opinion that one of the most difficult things against which the church has to contend in the country districts is the qualified *underhand* sort of adhesion and support given to it by some of the lords of the soil. And this difficulty has been felt all the more since the dying out of "Toryism." The old "Tory" had nothing to lose by an open profession of his church principles. But with the "Liberal Conservative" or the "Conservative Liberal," it is different. Not that we do not find many good and attached churchmen amongst the Liberal Conservative ranks; still the *Liberal Conservative* has every thing to gain, in a political point of view, by occupying a position as far as possible disconnected from the church of which he is a member. And some yield to the temptations incident to their position. They have too much of conscientiousness left to forsake her; but they support her, as it were, by *stealth*. Their own clergyman is treated, it may be, with the greatest amount of attention and respect in private. But in public he is all but *ignored*. And of course, to a certain extent, this is perfectly justifiable. For in public matters it is but right that the spiritual advi-

ser of the majority should occupy the most prominent position; and we are sure that very few clergymen if the church would wish that it were otherwise. But it is a different matter when we find those who communicate regularly at our altars almost disowning us on the platform, and, it may be, subscribing their fifties and hundreds of pounds to the religious schemes of Presbyterian churches, whilst their own clergyman is left—if not to starve—at all events to struggle on with the greatest difficulty, and maintain himself, his wife, and children on an income of £100 or £150, or it may be, only £40 a year. It is a different matter when we find, as was found at an election which took place some years ago, a good and amiable layman, who had been a vestryman for years—whose ancestors had ever been the truest and most loyal amongst true and loyal churchmen—and who, up to the period of his coming forward as a candidate for the honourable position of an M.P., had himself been regarded as a good and consistent member of the church—publishing a letter in which he declared that “he did not in reality consider himself a member of the Episcopal Church of Scotland, and that he would rather not have his name publicly identified with it.” Such a declaration, coming from such a quarter, would, we think, have been sufficient, if such things were possible, to have raised the ghosts of some of the departed worthies of the right true and honourable race to which this candidate for a seat in Parliament belonged, in order that they might rebuke him for his time-serving defection from a cause for which they had suffered so much, and which they loved so dearly. No wonder that a Presbyterian contemporary said, in commenting on his conduct—“Imagine a member of a Presbyterian Kirk-Session denying his connection with the Church to which he belongs the moment that connection was likely to stand in the way of his interests or ambition and that it added, he has betrayed his church for a seat in the Commons. He may betray his constituency for a place in the Government.”

It is but justice, however, to add that this worthy layman seems to have thought better of it, for he has certainly not betrayed his constituency, and since his election he has not shown himself to be a less attached member of the Church than he was before. We cite the instance not with the view of casting any discredit upon himself as an individual; and we must remember that great allowances must be made for men during times of excitement, and especially, perhaps, in the period of a contested election: but as illustrating the truth of our contemporary's remarks, and as showing the kind of temptation to which many Churchmen in Scotland are subjected.

We would also advert to a fact which has escaped our contemporary's attention—that while some of the Church's coldest and most indifferent sons are now to be found among the ranks of the Liberal Conservative gentlemen in the counties, some of her warmest and most devoted sons are to be found amongst the professional and mercantile Whigs, and even Radicals, of our towns; showing that, interest apart, politics in themselves have little or nothing to do with the matter. And we would especially guard ourselves against being supposed to say that it necessarily followed that because a man is a Liberal Conservative, he must also be an indifferent Churchman. On the contrary, as we said before, some of the best Churchmen we have are Liberal Conservatives. We only say that the temptation to a Liberal Conservative to give his Church the “go-by” is greater than it is to a Tory of the old school.

Now, without saying that we ought to give up the Scottish Communion Office, in order to take away all ground of excuse from those who (it may

be from conscientious scruples, it may be only when it suits their purpose) allege it as a reason in justification of the qualified support which they give to the Church, there can be no doubt that if it were removed, and if an entire assimilation of our service with the services of the English Liturgy were brought about, it would not be so easy for such of our members as may find it their interest to turn their backs on the Church of their own baptism and their forefather's love, to make use of the excuse of the Scottish Office in justification of their alienation. So that our respected contemporary must admit that, although, as he says, the Scottish Office is not the source of all our difficulties, it adds very much to that one great difficulty which he points out, and which he describes with such ability and force. Though the Scottish Office were entirely abolished before the end of another month, we could not look for a period of uninterrupted peace and quietness, unless we abolished also (which we cannot) that which may be, and often is, the characteristic of clergy and laity alike—wayward wills and stony hearts.

Most of our lay readers will, we are sure, coincide cordially in the remarks we have felt it our duty to make upon this subject; for we generally find that those who are sufficiently interested in their Church as to take in its one organ of public opinion, are not of those who give her a cold and qualified allegiance when the desire for popularity or political influence may dictate.

If, however, these remarks should fall under the eyes of any who feel that they cannot but plead guilty, in some degree, to the shortcomings to which, with the aid of our English contemporary, we have ventured to call our readers attention, we would beg that they would give them their earnest consideration. If they have long felt that the Church whose cause we humbly advocate is the Church in which alone they could find rest for their souls, in which they find all that they want for life and death and for eternity, if they are convinced that in that beautiful liturgy, towards which the hearts of so many of our Presbyterian follow-countrymen are now yearning, she approaches the throne of heaven in the words of pure and true devotion, that in her system of doctrine and morals, she inculcates in words of truth and soberness that calm and subdued practical piety which they believed is the genuine characteristic of the Christian, is it right in them ever to act in such a manner as to appear to make light before others of privileges which they themselves really value so highly, to rest satisfied with the simple opportunity of worshipping within her walls when it suits them, without openly and at all times testifying their love and attachment to her system, and endeavouring to show their sense of the value of their privileges by the importance which they attach to them, and by the efforts which they make to commend them to others. Whilst the half of educated Scotland is yearning for some, at all events, of those privileges, is it right in any one who possesses them to act just as if to him they were a matter of no moment, as if it did not matter whether he worshipped regularly in his own Church or not, provided he could enjoy the luxury of the Liturgy, as it has been irreverently called, when he has a mind? Granting that it is right to support established institutions, what is the motive worth which animates him who, however liberally he may contribute towards such institutions, leaves his own Church and Clergy to poverty and nakedness, frequents her services only when it suits his convenience, and receives the Communion at her hands secretly, and, as it were, by stealth.

We are convinced that we give expression to the feeling of every true heart, and to the feel-

ing which must animate in their thoughtful moments ever: those who are guilty of the above (let us hope they are not many) when we say that such things ought not to be, but that the Church of our Baptism, of our Communion, the Church by whose rites we hope we shall be buried when we die, ought also to receive our undivided allegiance, our unwavering profession of attachment and belief, our undivided love.

MR. DISRAELI ON CHURCH AND STATE.

A meeting of the association for the augmentation of small benefices in the Diocese of Oxford was held in the Town-hall of High Wycombe, on Thursday. The Bishop of Oxford presided. Mrs. Disraeli and a number of other ladies were also present. The meeting having been opened with prayer, the chairman announced that there was a good number of their principal lay friends who, from various circumstances, were unable to be present, and who, through him, were desirous of expressing their regret at that circumstance. Among them he might mention Lord Chesham and Lord Taunton. There was, however, an unusual abundance of lay speakers present, who would put before the meeting the objects of the association with the greatest clearness and the greatest power.

He felt great satisfaction with the presence of the Right Hon. gentleman who sat at his left hand, (Mr. Disraeli,) and who was well known, not only in this country, but wherever the name and the language of England was known and appreciated. (Cheers.) He had the High Sheriff of the county sitting on his right and kindly giving the association his support; and immediately beyond him a gentleman who bore a name well known in this country—the Right Hon. Spencer Walpole, connected not immediately with the county of Buckingham, and therefore showing them the greater favour and kindness in undertaking to move a resolution that day, but connected with their cause not only in sympathy, feeling, and knowledge, but also as the representative in the Commons' House of Parliament of the University of Cambridge. They had also present Sir Charles Young, one of the younger squires of the country, and Mr. Hubbard, the representative in parliament of one of their boroughs, who would give them the benefit of his experience and of a statement of his doubts and difficulties, for it was of great advantage to hear a statement of conscientiously entertained doubts, if they could be well answered, as he was sure any doubts that might be stated on that occasion would be. The association for which he asked the support of that meeting was a comparatively young institution. It was a diocesan society, established for the purpose of augmenting the endowments of the poorer livings within that diocese. Those poorer livings were exceedingly numerous. There were in that diocese seventy-two livings under £100 per annum, eighty-five under £150, and sixty-six under £200. There was a very large number of poor livings as set over against the generally-speaking moderate endowments of the other parishes. The members of the Church of England held that a system of endowments for the teachers of the Christian religion in this land was a good and wholesome as well as a very ancient one. They believed it tended greatly to provide for the most pressing wants, in matters spiritual, of such a nation as this. With regard to towns, it might be possible for zeal and earnestness in the ministry of the gospel to procure from the multitude of the people what would be sufficient to maintain the ministers of the Word and the Sacraments; but for places in the country where, for the most part,

the dwellers were poor people, and were widely scattered, it would be almost impossible to procure the residence and the services of educated clergymen if the system of endowments was altogether done away with. And he did not mean to say that even in towns the gain to the people arising from endowments for the clergy was not very considerable; because in the due discharge of the duties of their sacred office clergymen must continually have to say things which must be, more or less, for the moment disagreeable, though wholesome, to the leading men of their flock. The tonic and bitter must occasionally be administered in things spiritual as well as in things temporal. He held, then, that to provide for men charged with such an office a decent competence, which would put them in such a position as that they might not be dependent on the humour or the direct favour of those among whom they were ministering, was an advantage the full extent of which could scarcely be calculated. For country populations and distant back-settlements he felt convinced that no other system than that of endowments such as prevailed in the Church of England would provide the right sort of clergymen to the number necessary for the carrying out of the Christian ministry in this country. The present endowments were insufficient, and the question therefore arose, how were they to be increased? In considering this question it must be borne in mind that the existing wants of the people represented only a part of the case; because the population was continually increasing and being spread. There was no use of thinking of meeting the difficulty by a division of the existing endowments. That would be like breaking up a crust in order to feed a number of hungry men. What they wished to do could, he thought, be accomplished on the principle of this association, which was similar to that acted on under the parliamentary enactment which had brought into a common fund so many of the endowments of the Church of England. In distributing its grants, the ecclesiastical commission acted on the principle of expecting local contributions. Well, under the Diocesan Society for augmenting poor livings, it was proposed that a grant from the society would be in most cases met by a grant of equal amount from local sources, and the doubled grant would draw an equal amount from the funds of the ecclesiastical commissioners. In the Church of England the clergy were rather to be encouraged to marry than dissuaded from entering into the married state; and it could not be expected that educated men would be found to undertake the duties of the clerical office, if, by so doing, they should be obliged to live on a pittance miserably insufficient for the support of themselves and their families. It was said by some present that a gentleman was not the man best calculated to visit the dwellings of the poor, and that the poor felt such to be the case. He disbelieved that altogether. He believed that if there was any meaning in the word "gentleman," it was that the person who bore the name had been relieved from the narrowing influences of a want of education and from the palsying influence of selfishness.

The Right Rev. prelate concluded by calling on ARCHDEACON BICKERSTETH to move the first resolution. The Archdeacon mentioned that a lay impropiator in the diocese, Lord Howo, had given up tithes to the amount of £150 a year in favour of the Church. The resolution was as follows:—

"That the poverty of a large number of livings in this diocese is a subject which demands the careful consideration of all who are interested in the national church."

MR. DISRAELI, who was received with much cordiality, said—My Lord, I rise to second the resolution which has been moved by the Archdeacon of Buckingham. The Archdeacon has placed the general scope of the question so fully before this meeting that it is unnecessary for me to dilate in any very great detail. The condition of the great body of the benefices of this diocese is not a satisfactory one; but I hope that the result of this meeting, and the result of many meetings like the present throughout the country, will prove that we have no cause to indulge in any despondency. (Cheers.) No doubt for a long time very erroneous impressions have subsisted in this country as to the remuneration received by the clergy of our church, and the amount of wealth and property which it possesses. I think that time has, to a certain degree, removed those false impressions; but when errors have been prevalent for a long period, and have been made the foundation of misrepresentations, it is difficult entirely to remove the consequences of their first impression. The fact is, the clergy of the Church of England are a poor and not a rich clergy; and it is for the sake of the country not principally for the sake of the clergy, that I venture to lay down that we should take care that the clergy should be fairly rewarded. If you wish to engage the highest education and the highest sense of duty in the performance of the sacred office, it is most inexpedient that you should offer those from whom you expect such a high fulfilment, rewards and remunerations which no class of society out of that service would accept. (Cheers.) With respect to the present excellent association, which is in its infancy, I remark that it has already effected some good. Of the small livings in this county, although we have only laboured one year, twenty-two have already received some addition, and I observe that of these twenty-two, eleven of the highest did not exceed £80, and the lowest is under £50 a year. (Cheers.) It is a fact which no longer will be disputed, that the clergy in our church, who have been described as a wealthy and over-paid clergy, in truth contribute to the service of the church from their private resources more than they receive. (Cheers.) I believe it is now upon record that of their incomes at least two-thirds is provided from their own private resources. (Cheers.) Well, that is not a position of affairs which is honourable to the country; but I don't wish to recommend the cause which I am advocating to-day by a mere sentimental plea. Not merely is this not honourable to the country; it is highly disadvantageous to the country. It is of the first importance, as I venture to think, that men of the highest education, men who are impressed with the highest sense of responsibility, should be invested with the administration of the sacred office, and we cannot expect this of the clergy: it would be foreign to the principles of human nature to expect it if we held out to them none of the inducements that animate other classes of mankind. (Cheers.)

But it is not a surprising thing that the Church of England should be a poor church. Although in the aggregate its income may be very considerable, still if you look to its distribution, as is now very well known—though by some that too is doubted—you will see that it offers to the great body of the clergy a very small stipend. It is not, I say, at all surprising that the Church of England should not be a rich church, because the Church of England has been despoiled. (Cheers.) That is not a fate peculiar to the Church of England. Other churches have been despoiled; but there is this peculiarity with regard to the Church of England in this matter, that in other countries when the property of the church

has been taken away from it, whether the plea was right or wrong, I am not now, of course, considering; but in other countries when the church has been deprived by the state of its property, at least that property has been applied to public and national purposes. That has not been so in the case of the Church of England. The property of our church has been granted by despots and tyrants to their minions, thereby establishing, centuries ago, families who by virtue of the possession of that property—not by public service—have for generations absorbed a great portion of the government of this country, its power and patronage. (Cheers.)

Well, in these circumstances of aggravation, as regards the spoliation of the church in this country compared with the spoliation of the church in other countries, I find matter of consolation and of hope, because we live in an age when communities are governed by the influence of opinion, and when individuals are regulated in their conduct in a great degree by conscience; and I cannot for a moment believe that the estimable descendants of those original appropriators of church property, when they learn—and in a country of free discussion like the present they must now, all of them, be well informed upon the subject—when they know that men of the highest education are, from a sense of duty and devotion, dedicating their lives to the comforting of the people, and receiving for their labours stipends which even menials would refuse, I cannot but believe that the estimable descendants of the original appropriators, in the satiety of their splendour, must feel an impulse that will make them apply a portion of that property, thus years ago unjustly obtained, to purposes of a character which society will recognise, and by its approbation reward. (Cheers.) And I think what we have heard to-day, and what we know of the action of this society, justifies that expectation. The Archdeacon has just mentioned the instance of our highly esteemed neighbour Lord Howo, which is a most gratifying case—(cheers)—and I learn that shortly after the furnishing of this society—it is but due to the Duke of Bedford to mention it—a communication was received from his Grace couched in a spirit worthy of his high position and the respect which is entertained for him, which showed that he completely recognised the justice of the principle which I have indicated, and that he feels it to be his duty, as it has been his performance, with respect to all those miserably paid livings on his own estate—possessing, as that family does, large ecclesiastical property—to raise in every instance these low livings, not to a considerable amount, but to a rate at least adequate to sustain a clergyman who is performing parochial duty. (Cheers.) Well, then, I see we have a right to expect—I am more sanguine than the Archdeacon on this point—I think we have a right to expect that a portion of the property that was alienated from the church under circumstances that could not prevail and be justified in the present day, will yet find its way to the increase of these livings.

But, my lord, I should not be acting with candour to your lordship, if I concealed my opinion that there is little hope of any large action on the part of the class to which I have referred in this respect, or indeed, I will say that there is much chance of any great exertion to be made by the laity of the church generally, unless the church itself takes a more definite and determined position than it has occupied during the last twenty-five years. During that period there has been a degree of perplexity, of hesitation—I will say, even of inconsistency—in the relations between the church and the nation that has damped the ardour and depressed the energies of churchmen.

My lord, I think it not difficult to indicate what is the probable cause of that conduct, and it is only by ascertaining the cause that we can, perhaps, apply the remedy which may remove those injurious consequences. Society in this country is now established upon the principles of civil and religious liberty. (Cheers.) It is impossible, and certainly in my opinion, it is not desirable to resist the complete development of that principle. (Cheers.) Well, then, at the same time you have a church established by law—that is to say, a national church—and there is an apparent inconsistency in the principle which you have adopted as the foundation of our social system and the existence of the established church, because the principle of civil and religious liberty has placed legislative power in the hands of great bodies of the people who are not in communion with this church, and they have used that power during the last twenty five years with caution, with great deliberation at first, but, as time advanced, with greater boldness and with greater energy, till within the last few years they have made an avowed attack upon the church, conducted with great ability and with great courage. Well, that being the case during the last quarter of a century, you have had an apparent want of sympathy between that which by your constitution is the national church and the great body of the nation, and that is a state of affairs which is no doubt highly to be deprecated. Well, twenty years ago, when this inconvenience was first very generally felt, ardent churchmen—as sincere churchmen as ever lived—thought they had found a solution for the difficulty by terminating the union between church and state. They said, “Terminate the union between church and state, as the whole of the nation is no longer in communion with the church, and you will put an end to the dissatisfaction that peculiarly, and to a considerable extent, prevails. No doubt that was a very plausible suggestion, and one that has been accepted by ingenious and able minds; but if examined into, it will be found to lead, in my opinion at least, to results very different from those which were anticipated by its advocates—results not only unsatisfactory, but, I think injurious to the country—(cheers)—because, my lord, it cannot be supposed for a moment that the civil power in such a state will tolerate an *imperium in imperio* or allow a great corporation in possession of great property—for that property is considerable in amount, though if distributed it may not offer adequate remuneration to those who labour in the church’s service—the civil power will not permit a great corporation in possession of this vast property to act in independence of the state, and therefore, there is no concealing it from ourselves, in the end there would be another spoliation, and the church would be left without the endowments and estates which she at present possesses. (Cheers.) The principles of divine truth, I admit, do not depend upon property, but the circulation of the principles of divine truth by human machinery requires property for its organisation—(cheers)—and the church deprived of the means by which the divine instruction which it is its duty to afford to the people is secured, would, of course, lose immensely in its efficiency. But in the case of the Church of England it is not merely a question of the loss of its property, it is also a question of the peculiar character of that property, because the property of the church is territorial property—(cheers)—it is property so distributed through the country that it makes it, from the very nature of its tenure, a national church, and the power of the church does not depend on the amount of the property it possesses, but, in a very great degree, on the kind and character of that property it possesses. (Cheers.) I say then

that the Church of England deprived of its estates, would become merely an episcopal sect in this country, and it is possible in some might become an insignificant one.

But that is not the whole or perhaps the greatest evil that would arise from the dissolution of the connexion between the church and state. In the present age the art of government becomes every day more difficult, and no government will allow a principle so powerful as the religious principle to be divorced from the influence by which it regulates the affairs of the country. What must happen? Very obviously what would happen would be this—the state of England would take care, after the church was spoliated, to enlist in its services what are called the ministers of all religions. The ministers of all religions would be enlisted by the state, and the consequence of the dissolution of the alliance between the church and the state would be equally disastrous to the churchman and the nonconformist. It would place the ministers or all spiritual influence under the control of the civil power; it would in this country effect a revolution in the national character; it would have, in my opinion, a most injurious effect on the liberties of the country; and I cannot believe that, after the thought and discussion that have been devoted to this subject for the last twenty years, since it was first mooted by ardent and sincere men, there can be among those who have well considered it any great difference of opinion, but that all men, I would say, the churchman, the dissenter, the philosopher, would shrink from a solution of the difficulty we feel with regard to the present state of the Church of England which would be effected by means so injurious as those to which I have adverted. (Cheers.) Well, then, what would you do? I maintain you have only one alternative—if you do not favour a dissolution of the tie, the union between church and state, you must assert the nationality of the Church of England. (Cheers.)

I know it may be said, “Assert the nationality of the church in a nation where there are millions not in communion with that church!” These are words it is easy to use, but, practically, what would be the consequence of a mere phrase? Well, that is a point that requires a moment’s grave consideration, and, in the first place, it is expedient to ascertain what is the character of those—I will acknowledge it—millions who are not in communion with the church. They consist of two classes—of those who dissent from the church, and those who are indifferent to the church. But those classes are very unequally divided. Now, my lord, the history of English dissent will always be a memorable chapter in the history of this country. (Cheers.) It displays many of those virtues—I would say most of those virtues for which the English character is most distinguished—earnestness, courage, devotion, conscience; but one thing is quite clear, that in the present day the causes which originally created dissent no longer exist—(cheers)—and what is of still more importance, there are now causes in existence which are opposed to the spread of dissent. I won’t refer to the fact that although many, I believe the great majority of the families of the descendants of the original Puritans and Presbyterians have merged in the Church of England, there is no doubt—no man can any longer conceal from himself that the tendency of this age is, not that all creeds, churches, and consistories—I don’t say that, mind you—I don’t say that all creeds, churches, and consistories should combine, but I say that all churches, creeds, and consistories, should cease hereafter from any intercommunal hostility. It is a tendency which it is impossible for

them to resist, and therefore, so far as the spread of dissent, mere sincere religious dissent is concerned, I hold it is of a very limited character, and there is nothing in the existence of that which should prevent the Church of England from asserting her nationality. (Cheers.) The difficulties experienced by the Church of England are also experienced by dissenters, without the advantage which the church possesses in its learning, its discipline, and its traditions.

I now come to the more important consideration—the second division of the English population that is not in communion with the Church of England. And here I acknowledge that at first the difficulty seems great, because here you do count them by millions. But, in the first place, observe that these are not dissenters from the church—these are not millions who have quitted the church, they are great masses of the population who have never entered into communion with the church. The late Archbishop of Canterbury, a most amiable and pious man—(cheers)—and by no means deficient in observation of the times, passed many of the last years of his life in great anxiety and perplexity about the anomalous position of that national church of which he was the primate. I was myself a member of the committee, formed of members of the two houses of parliament, who had to confer together upon the conduct which should be taken in the Lords and Commons by the friends of the church upon some momentous questions, in which the interests and character of the church were concerned, and the Archbishop of Canterbury was our chairman. In every instance where we had to confer together the late Archbishop always counselled surrender, and surrender without conditions. Fortunately there were other opinions upon that committee, and I am glad to say that in every instance the late Archbishop of Canterbury was outvoted. It so happened that in all these cases, when they were brought before the houses of parliament for decision, it was proved that the opinion of the Archbishop had been erroneous, and that he had miscalculated the feeling in favour of the church which existed in the country, because the decision in the houses of parliament, and especially in the House of Commons, was only a reflection of the feeling of the country. The year before the Archbishop died he did me the honour of seeking a conversation with me, and the object of that conversation was that he should explain the course which he had taken with regard to these questions, in which he admitted that, so far as recent occurrences were concerned, he had been mistaken. “But,” said he, “although I may have formed an erroneous judgment, though I admit you and your friends were right in your view of the case, still I went upon a great fact—my conduct was based upon the great fact which no one can deny, and it is this—that the population has outgrown the church. No one can deny that.” I don’t deny it, but I draw from that fact a conclusion exactly opposite to that of the late Archbishop of Canterbury; my inference is the very reverse to the one which he drew, and the conduct which he consequently recommended.

If, indeed, the Church of England were in the same state as the Pagan religion was in the time of Constantine—if her altars were piling before the divine splendour of inspired shrines—it might be well indeed for the church and the ministry of the church to consider the course they should pursue; but nothing of that kind is the case. You have to deal, so far as regards the millions who are not in communion with the church, and whom I will describe—distinguishing them from the dissenters—as those who are indifferent to the church—you are dealing with millions of the

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

is involved, is to be courageous, and attempt to perform our duty—(cheers)—and then I am confident that the Church of England will show to the world that it has powers of renovation which have not been suspected by some. For my own part I hold it banished, not merely because it is the sanctuary of divine truth, but because I verily believe it is our best security for that civil and religious liberty of which we hear so much, and which we are told are opposed to its institution. (Loud cheers.)

The resolution was carried unanimously. Other resolutions having been proposed and seconded by the High Sheriff, Sir C. Yong and the Rev. C. D. Guide, Mr. Walpole who was very warmly received, said the movement they made was for the benefit of the poor, and not of the clergy—in order that the poor population of the country might receive all that could be given them, and that which they were entitled to receive—namely, the best offices of the Christian religion as administered in this land.—

My right hon. friend Mr. Disraeli has told you in his most interesting speech of the remark made by our late venerable and most amiable Primate, that the population of this country had outgrown the Church. My right hon. friends dissented from that opinion, and so do I. In my opinion a better way of putting the case would be to say that the population of the country has unfortunately been to some extent neglected, partly owing to its enormous increase, which has stopped the means of meeting those practical wants and necessities of the community, which wants and necessities it is the object of this meeting to endeavour to supply. Now there is one part of the subject which has not been thoroughly adverted to by previous speakers, and, inasmuch as it involves a general application—an application equally applicable to this district as it is to the kingdom—I would wish most earnestly to press it upon you. You all know that in this country we have decennial censuses. The tale that is told in these censuses is perhaps the most startling that ever was told to a religious community. If you go back to the year 1801, the year in which these censuses were commenced, you will find that the population of England and Wales was 10,000,000. If you take the census published last year, but not published with the full comments that are to be made on it, you will find that the population of England and Wales has increased to 20,000,000 and upwards. Now, what inference do I draw from that fact? The inference I draw from it is that, since it took 18 centuries to bring the population up to 10,000,000, the means of meeting the spiritual wants of the people were spread over so vast a time that they were comparatively great; but since the population has within the last 60 years doubled the amount which the previous 18 centuries had brought it up to, the means of meeting the spiritual wants of that population must be multiplied 100 times in order to make it adequate to the wants. Within each two of the decennial periods your population increases 12, 14, and 16 per cent; but have you means of providing for the spiritual wants of the people in proportion to their increase? For your defences by land and sea—for the administration of law and justice, and the regulation of your police—for the maintenance of your position as a nation—for all these things more or less secure provision has been made in proportion to the increased necessities; but have you provided for the spiritual necessities of the population in proportion to the per-centage of its increase? I may venture to press this point still further. Within the last ten years for which a census has been taken your population has increased by nearly 2,600,000. I need not tell you that these figures show an increase of 1,260,000 for five

years, of between 200,000 and 300,000 per annum, and of between 600 and 800 every day in the week. Let me ask you, does not the enumeration of these particulars—does not the fact that every day the population of the country increases by between 600 and 800—lead you to this inevitable consequence, that since one church and one clergyman are not sufficient for more than 1,600, or 2,000 of our people, we ought to be exerting ourselves for the national church by providing one additional clergyman and one additional church every four or five days in the year?

The question was as to the way in which a necessity so clearly proved could best be met. There were three ways. By the principle of demand and supply, by a state provision given for the purpose, or by the voluntary principle. Take the first:—

We all of us know what the laws of economic science lay down, and how they are applied in this country in those matters which will always concern the natural wants of man, and his artificial as well as his natural wants. We know that in all the natural wants of man, and even in regard to his luxuries, supply will follow demand. But when dealing with the intellectual part of man, with his well-being, with the knowledge which he ought to possess, and with the responsibilities which devolve upon him—when dealing with these higher parts of his nature we find that he may remain ignorant instead of demanding knowledge, that he may prefer to be vicious instead of becoming virtuous. And that instead of wishing to be subjected to the obligations of religion, he may desire to remain free from what he considers to be shackles. Therefore it is that the law of demand and supply which rules in temporal matters never can be applied to spiritual matters such as we are met here to consider, but I will fail to accomplish that which we want to effect. I shall now take the other case—that of a state provision. I do not say that the State might not now advance money to meet the wants of the people, whether those wants are of an educational character or otherwise; but I see great danger in applying to the state in such a case, because by such an application you run the risk of forfeiting what my right hon. friend so well described as one of the characteristics of this country—that self-reliance which goes far to make her what she is. More than that, I think my right hon. friend Mr. Disraeli, who has twice superintended the financial affairs of this country, and who has twice had to manage and lead the House of Commons, would tell you that, from the great difference of opinion existing on these subjects, there would be so great an opposition to any application for a state provision that such an application would not be likely to prove successful. Then comes the voluntary system, with regard to which I think there exists a great confusion in the minds of some persons, owing to their not seeing the difference between a voluntary for which a return is made and such an offering made under other circumstances. As I understand it the principle of the association is one which you ought to encourage. It is that of local exertions to help the grants from the Ecclesiastical Commissioners.

And now a word on the Ecclesiastical Commission:—My Lord Bishop, you are a member of that Commission. For twenty five years it has been at work. Let me point out what it has done, and how it may be applicable to the great objects which you have in view. When it was stated the Episcopal incomes of her Bishops were of 11 amounts—some very high and some very low—there were sinecure rectories, and non-residential Canons were things common. Plurality of benefices was also common, and the property of the church was almost ruined by the detestable system

of renewal fines. Remember, you now have an equalisation of the Episcopal emoluments. There are no sinecure rectories, no non-residential Canons. There has been a reform in those matters to which I have adverted, and the property of the church has been improved. This year the commission has an income of £100,000, but if you apply that sum at once, you kill the goose that lays the golden eggs. While if you capitalise it to meet private exertions, you double the property of the church, stimulate the exertions of private individuals, and 100 years hence there will still be funds by which the growing wants of the community may be provided for with the aid of small benefactions and contributions. I believe that is the obvious course for the members of the Church of England to pursue.

He argued this question on the assumption that there ought to be a national church, nationally endowed, in this country:— I do not think that those who dissent from the church—I mean the religious dissenters—are the persons who will be most disposed to quarrel with her existence as a national church. This I do know—that you can never meet the spiritual wants of a people without a church possessing what I think are the characteristic elements of the Church of England, and which I hope will always be characteristic of that church. I think that to supply those wants a church must be national and fixed, tolerant and charitable, catholic and comprehensive.

Mr. Disraeli had adverted to five great points, of which only one would require legislative sanction and parliamentary provision:—

I can only say that if legislative sanction and parliamentary provision be required for that one, you are indeed most fortunate here in this county of Buckingham in having for your diocesan one of the most distinguished prelates in knowledge, eloquence, and learning that ever had a seat in the House of Lords; and you have in the other House of Parliament one whom I may speak with pride and pleasure as my friend. You have in the House of Commons Mr. Disraeli, one of the most brilliant, if not the most brilliant, geniuses that ever possessed. I can only say with regard to the last point to which he adverted, that if a parliamentary sanction shall be required to give effect to the object shadowed out by you my lord, and others at this great meeting, I shall be found side by side with my right hon. friend. I have fought some battles in his support, and I hope and believe that there may be other battles yet to be fought. If so, I know of none in which I would rather stand at his side and under his shield, or in which I would fight with greater confidence and stronger hopes of success, than one for the maintenance and extension of the influence of your parochial system, without which this country would come to nothing, and which, when extended as it may be, and as I hope to God it will be, so as to meet the wants of the whole community, will show to the poor of our country that every class of the population which exists on the face of this happy island will always find that there are in every parish in the kingdom means of attending and receiving the benefits of public worship and the advantages of a settled religious instructor, ever ready to give pastoral aid and pastoral instruction to those who need them. I hope, in short, that in this land we shall have offered to all, as all are entitled to it, the greatest blessing which God can confer on man—the blessing of the administration of the service of the Established Church. (Cheers.)

Mr. HUBBARD, M.P., also addressed the meeting. The hon. gentleman said he approved the objects of the association, and should reserve any allusion to the doubts to which the right rev. chairman had referred for another opportunity.