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"and watering the pavement. The rising generation in Homburg is "taught English from its earliest years, and a great many other things "besides. There is a merciful arrangement by which the children are "allowed, at fixed times during their school-hours, to take a run while "the schoolroom is thoroughly ventilated. I am told this arrangement "is most beneficial to their health.

"I used to watch the women weeding in the gardens with interest ; "they looked very neat and cheerful ; the usual pay they receive is a "shilling a day, sometimes more. They receive the same sum for weed- "ing in the castle gardens, except when any of the Royal Family are at "the Schloss ; the workpeople belonging to the place receive double pay "as long as any of the family are there. This must, I think, make them "very loyal. The Schloss gardens are always open to the public, I "think, from five in the morning, and many a delightful stroll we took "among the alleys and on the terrace, which commands a view of the "beautiful range of wooded mountains, of red roofs of the houses in the "old town, and the poplar-avenues leading to the heart of the forest. "The people in the villages who even have very small bits of land seem "to get on well as long as they, or members of their family, have other "occupations to help them. This tallies exactly with the account given "of Lord Tollemache's small proprietors of land. Here, near Homburg, "a family may live in a very wretched-looking cottage, perhaps with the "cow-shed close to the door, a great fruit-tree on a bank, and they may "own a little bit of land, perhaps a good step off, and one or two more "fruit trees. If some of the family are employed in factories, of which "there are several in the neighbourhood, others, say, on the railway, the "family do well, according to their notions of comfort. Every man has "to serve in the army, and this some regard as a hardship ; but surely "the discipline must be of great use to them, and seeing a little of the "world beyond the villages must enlarge the minds of the agricultural "labourers. As a rule, they are contented, and have very friendly, "simple ways. They rise sometimes between two and three in the "morning in hot weather, but take a rest at noon."

In *Blackwood*—a capital number—appears a very appreciative biography of Elizabeth Fry. "Moss from a Rolling Stone" is readable as usual.—*Cornhill* contains a graphic sketch of China Town in San Francisco.

THE MONTH.

THE elections are almost over, and the majority against Mr. Gladstone is larger than we dared to hope. The majority in England, very great, is evenly distributed over boroughs, counties, and London. Of 62 metropolitan constituencies, the Unionists hold 51. There are returned (July 19th), 316 Conservatives, 77 Liberal Unionists, and 191 followers of Mr. Gladstone. The Parnellite vote remains unchanged—84. Thus, the Unionists, Conservative and Liberal together, have a majority of 118.¹

¹ As to this Gladstone Cabinet "History will have little to say in its praise. It came into office by an unworthy stratagem ; it accomplished

The Bishop of Norwich has been holding his fourth septennial visitation. The Bishop has entered the thirtieth year of the Episcopate, and he remarked that, of the sixty-three Bishops who in the last eight hundred years have held that Bishopric, only three held the office for the same length of time. We quote the following four passages from his Lordship's Charge. First, on the Lay Preacher :

The applications for ordination from literates and from theological colleges are very numerous ; but experience does not suggest any modification of my rule to decline candidates who have not graduated at one of our Universities, or passed the prescribed course at a theological college, approved by me, unless under very exceptional circumstances. How far it may be expedient for the Church to give authority to godly persons to teach and to hold service for instruction in the Word of God, who may not be called to the ministry, or who have not the required qualification for its exercise, is altogether another question. Personally I am, and always have been, in favour of the Church so acting, and that she should gather such workers from all the different classes of society. I think it more than probable that out of such, when tried by experience, many would be found called, willing, and fitted for admission to the ministry. The acquirement by such of the due qualifications for the ministry, and their admission when so qualified, would constitute a clear gain to the Church ; but to lower the standard of requirement in order to obtain admission to a greater number would be, in my opinion, a great mistake, and a real injury to the Church.

Second, on Patronage :

After careful consideration of the whole question of Church Patronage, I venture to state that, in my humble opinion, the following are desirable and practicable as measures to be adopted, or as principles for our guidance : (1) That donatives, resignation bonds, sequestration for debt, and registration of all sales, should be dealt with as I have already stated. (2) That the sale of advowsons can only be disallowed upon the principle of fair compensation, and that such compensation ought not be acquired from the income of the benefice. (3) That a diocesan board of patronage would not be a desirable substitute for the present system, either with regard to purchase or presentation. (4) That the sale of next presentations cannot effectually be prevented while the sale of advowsons is allowed. (5) That the existing abuses of Church Patronage will be best corrected by extending the power of the Bishop in the matter of institution, and for the exercise of such increase of power as creating a council, representative in its character, consisting of clergy and laity, whose voice should not prevail against his, nor his against theirs; and, as a further check to abuse in the exercise of patronage, and a help to the Bishop in the exercise of his authority, that opportunity should be given to the parishioners to state to the Bishop, if they are so minded, their objection to a presentee, giving them a voice—not of election, nor of veto, but of objection.

nothing ; it unsettled much ; and it perished finally by a blast of popular disapprobation almost without parallel. In six months Mr. Gladstone has transformed a submissive following of three hundred and thirty-three into a demoralized minority of one hundred and ninety-one. It would have been happy for his fame had he confined himself to breaking up the Liberal Party."—*Standard.*

Third, on the Laity and Parochial Councils. Touching the assignment to the "faithful laity a more clearly defined share in the administration of the Church's affairs," said Dr. Pelham :

I am inclined to think that their proper place and function in the administration of the affairs of the Church would be most satisfactorily ascertained and assigned if, in accordance with what I have suggested in connection with the reform of Convocation, the House of Laymen was to be legally constituted by statute. In any such statute there would of necessity be defined their relation to the House of Convocation, and their special functions, and in so doing provision would have to be made for the regulation of their election, and for declaring the qualifications for the elected and for the electors. This would of necessity affect the lay element in the constitution of the Diocesan Conference ; and that would naturally and of necessity affect the constitution of the ruridecanal chapters, and the electors of the parochial representatives, so that the Act which legalized the House of Laymen would by natural consequence give a legal *status* to the lay members of the conference, to the ruridecanal chapter, and to the parish electors. Even supposing that statutory Parochial Councils are desirable institutions, which, upon any plans which I have seen, I do not think them to be, I would submit that in seeking their adoption it would be wiser to begin at the higher step on a principle which, when there applied, must, by a natural gradation, reach the lowest, and while it would experimentally show the place and the functions of the laymen in the administration of the affairs of the Church, in Convocation and in the diocese, in the rural deanery and in the parish, would give to all a uniting force and a chain of connecting links, which would be very helpful to the Church in all her counsels, and a real power in her work.

As to music, the honoured Bishop said :

More music has of late years been introduced into the services, and in its right place and proper degree music is a very real help ; but I have a fear lest the organ and the choir should supplant or drown, instead of leading, the congregational voice in response, prayer, and praise. The loud amen from the organ is but a poor substitute for that which sounds from many voices over all the church ; and though taste and habit may cause many of the clergy and some of the congregation to prefer the intoning of the prayers, yet I fear that, even when this is done by a gifted and trained voice, which is and must be rather the exception than the rule, it fails to aid the devotion and to elicit the response of the congregation, as would be the case if the prayers were said reverently and audibly in the natural voice.

The spiritual counsels with which Bishop Pelham closed his Charge are such as all who have any knowledge of his work and character might confidently expect.

At the Canterbury Diocesan Conference, Canon Hoare gave an admirable address on the agricultural labourer. The Archbishop, in his Grace's opening address, thus referred to Extra-ordinary Tithes :

The mode of collection which made a part of this Extraordinary Tithe was not introduced in deference to the wishes of the clergy. It has

not been removed in deference to their wishes. It was both arranged for and has been altered in compliance with the wishes of tithe-payers. If tithe had always been paid by landowners (as it should have been) the history might have been different. Perhaps no change would have been demanded, and agitators would certainly have been saved some reprehensibility. It is too soon to prophesy that in the course of years either side will suffer. The Bill (which, prepared by a Committee which certainly commanded confidence when appointed) had passed one House, was equally certain to pass with a majority in the other. What could be done was done in the emergency of the dissolution, and all that was wise too. The Land Commissioners, the landowners on the Committee, the promoters of the Bill, Queen Anne's Bounty, and the Bishops (who met on the subject) were represented by members of each body of the Home Office; the more plainly oppressive regulations were by their common consent toned down. The Bill so quickly became law that the strongest advocates of accelerated legislation lost their breath at its speed. As to the future of its operation in detail, no one is certain to be wrong except anyone who is certain that he knows.

In his closing address, the Archbishop spoke of the Church Army¹ as follows:

He was sure they had all been glad to have Mr. Carlile amongst them that day. They had seen the energy, the sincerity, and the simplicity of the man, and they would agree that his work might have an important influence on the future. Some of them had probably seen a recent statement that doctrines had been professed by members of the Church Army at a proprietary chapel in the South of London on the subject of conscious sinlessness. His Grace had immediately seen Mr. Carlile, who said that the objectionable language had fallen from strangers who had risen in the chapel, and who were not connected with the Church Army.

Concerning the Diocese of Liverpool some interesting and encouraging statements have recently appeared in the *Record*. For example: During the six years which have elapsed since Dr. Ryle became first Bishop of the new See—

- (a) Fifteen large new churches have been built and consecrated, and are now the centres of parochial districts.
- (b) Four large new churches have been built and opened by license, and will be consecrated as soon as the endowment and repair fund is complete.
- (c) Five new churches have been founded and are being built.
- (d) Three old churches have been taken down and rebuilt.
- (e) Three new districts have been provided with iron churches or temporary buildings until permanent churches can be built, and are regularly worked by

¹ The Bishop of Durham presided this week at the mass meeting of the Church Army at Sunderland, at which three thousand five hundred attended. Archdeacons Watkin and Long were both present, and forty-four other clergymen. The Rev. Canon Money, the Rev. W. Carlisle, and a great number of working men addressed the meeting. Some of the worst characters in the town were among the converts, whose homes and lives appear to be quite changed.—*Rock.*

licensed mission curates with Sunday and week-day services.

- (f) At least two more new churches are planned and proposed, and large sums of money already provided for their erection.
- (g) Three large old churches have been restored at a cost of £4,000 or £5,000 each.
- (h) Four churches have been enlarged at great expense by the addition of chancels.

At the 27th Annual Meeting of the Southport Conference, Canon Clarke in the chair, the Rev. J. Barton (Holy Trinity, Cambridge) in a paper on "The Revival of Church Feeling," regretted the revival of ceremonialism :

What could be more thoroughly deplorable than the spectacle which met them every day of churches in which the sermon was regarded as a mere adjunct to an elaborate musical service, and dwarfed down to the briefest possible limits, in which not the clergyman but the organist and the choir practically ruled how the service was to be performed. . . . In his opinion Evangelical principles were more generally recognised now than at any period of the Church's history.

A proposal has been made by the Bishop of Carlisle, in a letter to the *Times*, to commemorate the Queen's Jubilee by the erection of a Church House.

The intolerance of the French Government, in expelling Orleanist Princes, will probably aid the Legitimist cause. The Comte de Paris and the Duc d'Aumale have taken up their abode in England.

With sincere regret we record the death of the Rev. Prebendary Daniel Wilson, Vicar of Islington.

A British and Colonial Temperance Congress has been held in London under the auspices of the National Temperance League.

The Bishop of Chichester, at the anniversary of the Diocesan Association, referring in touching terms to the "good Earl of Chichester," so honoured in the county, said :

He felt that he had lost in the late Earl one whom he might truly call a friend, a friend whose sympathy he could always rely upon, whose help was always ungrudgingly given, whose counsel was so true, so faithful, so wise, that he could always as a Bishop rely upon it implicitly—and, therefore, such a man was even a greater loss to him than to anyone else in the county. As a Bishop he never sought the co-operation of the Earl of Chichester, but it was freely and faithfully given. As a friend his sympathy and help was beyond his (the speaker's) power of expression. He was sure they all felt deep regret at the loss of their late patron.

At the annual gathering of the Church Parochial Mission Society (Bishop of Oxford in the chair), the Rev. W. Hay Aitken made an excellent speech. We take the following from the special correspondent of the *Record* :

The Annual Report is of much interest, particularly those portions of it relating to the work that has been done by Missioners of the Society in America and Canada, and on the West Coast of Africa. It emphasizes the difference between a mere "revival" and a parochial mission, the Council having specially considered during the year the way in which Missions may be best conducted, so as not only to revive, but to deepen the spiritual life. A circular was issued to the clergy stating that the Council were prepared, with this end in view, to sanction the employment of its machinery and agents for the following purposes :—"1. To make "the Society's Office a centre for correspondence and intercommunication "between those who are engaged in special forms of religious activity "and the regular parochial clergy. 2. To obtain the services of men of "weight and experience for the purpose of conducting Retreats amongst "the clergy, or Quiet Days, in cases where something less than a regular "Retreat is desired. 3. To provide for the conduct of similar services "for lay workers. 4. To arrange visits from men of ability and ex- "perience in parochial work, who, while affording help in other ways, "may be able to assist the incumbent by offering useful practical sugges- "tions upon the work and needs of his parish. 5. To avail themselves "of the special seasons of the Christian year as opportunities of raising "the tone and developing the vitality of the congregation, by pressing "home the great lessons which the seasons suggest. 6. To arrange for "special addresses to men, in which sceptical difficulties and special sins "may be dealt with, thus helping forward the cause of Social Purity and "Temperance. 7. To secure the assistance of Christian women for "special Mission work among women. 8. To encourage special efforts "to reach children and young people in summer seaside resorts and else- "where. 9. To arrange for special evangelizing efforts, in tents or "otherwise, during the summer months, where a regular Mission might "not be desirable. 10. To arrange that wherever a Mission has been "held, a revisit should take place in the course of a year or so, with a "view to establish the work done during the Mission." An extensive programme truly, but I fancy that some of the Society's supporters will wince at the idea of "regular Retreats," mentioned in Clause 2. "Cor- responding Associates" have been secured in all the Dioceses of England, and the appointments of the Revs. J. Cullin and J. H. Haslam to be Diocesan Missioners for Canterbury and Rochester respectively, are noted with approval. The work of Mr. Aitken and others of the Society's Missioners during the Mission in the United States seems to have been much appreciated by the brethren across the water, one rector congratulating a Society which can send forth to do its work men "of such sanctified common-sense and such capacity for usefulness." The Report adds : "A profound impression seems to have been made "throughout the States. The Mission movement has now thoroughly "taken hold of the American Church. It is to be hoped that it will "prove as useful there as it has been in our own country. One signifi- "cant fact may be mentioned as justifying this anticipation, *i.e.*, the "formation within that Church of a Parochial Mission Society." The report of the Rev. W. Haslam's work in Canada is also encouraging. Many a clergyman in the Dominion has made a fresh start in his work, strengthened in his own soul and riveted more closely to his people. The visit of Mr. Darwin Fox and Mr. Dodd to the native churches of Sierra Leone and Lagos is also referred to. . . . With all this Foreign and Colonial work on hand, the list of Home Missions is somewhat less than the previous year, but nevertheless 237 Missions represent a very fair twelve months' work. . . . The balance sheet showed a balance in hand of £1,120, but, as a matter of fact, the actual balance at the present

time Mr. Fox stated was only about £20. The Bishop of Oxford's speech, though brief, was characteristically pungent, and his remarks, to the effect that the Society was a proof that the Church was not so slow as her enemies represented to accept new ideas or to adopt new courses of action, were happily conceived.

The Bishop of Adelaide, in an Address to his Synod, having pointed out that there is a longing among many earnest Christian persons for unity, proceeded :

Ah ! what would not Church in Australia be capable of being and doing if, instead of the warmth and zeal of Methodism streaming off in one direction, and the earnestness of the Baptist in another, and the vigour of the Congregationalist and Presbyterian in a third, and the Church of England, rich in its catholicism and firm in its stability, left to throw out its new shoots, there were to be interwoven in one strong yet flexible band the life and strength of each of these ?

A confirmation tour to some of the northern cities of Europe has just been completed by Bishop Alford, Bishop Titcomb having been similarly employed in more southern parts. Bishop Alford was warmly received by the English chaplains and residents, the confirmation services being attended by earnest congregations. At Copenhagen he was hospitably entertained at the British Legation. At Stockholm the Bishop was presented to the King of Sweden.

In a paper on "Carthage, Ancient and Modern," in the *Record* we read :

The brightest spot in Tunis yet remains to be noticed. It is the English Church of St. Augustine, "the Gem of Tunis" as travellers have called it. It is a very pretty permanent iron structure, placed upon a platform of large stones brought from Carthage, and stands in a garden of luxuriant oriental foliage. In it is a simple memorial window to the author of the immortal ballad "Home, sweet home," who was buried in the English cemetery in Tunis. Subscriptions were invited in the newspapers, and in a very short time nearly three times the necessary sum was offered. At the foot of the window is the inscription "In memory of John Howard Payne, author of "Home, sweet home"; and in the central light is the motto, "The Lord hath brought me home." He was an American by birth, and was twice American Consul-General in Tunis. His paternal grandfather was an Englishman of good family; and his mother was the daughter of a converted Jew. There are few stories more melancholy than that of Payne. It was from the aching void of his heart that he sang "There's no place like home." Though he lived in a "palace" he was homeless. Though he "roamed amid pleasures," he was an unhappy man. I shall not here attempt to state the causes, beyond this: In his youth he disregarded the voice of God and Nature. "It is not good for man to alone;" and in his old age he found that, left alone, the garden of Eden is but a barren wilderness to live in.

The following passages are taken from the address of the Bishop of Rochester at his Diocesan Conference :

As to the question of the Church's endowments, I recommend to the careful study of the Conference a book by Professor Brewer, called "The Church of England." It has been ably edited by a rising barrister of much promise, Mr. Lewis Dibdin; and with a scholar's erudition it

combines a lawyer's exactness. Only on one other point would I offer a word : it is on an aspect of Disestablishment which religious Dissenters regard with increasing uneasiness. I mean the blow to the authority as well as the influence of what all Christians understand as revealed religion, that would be felt over the civilized world, if the English Church were overthrown. The words I shall now read to you are quoted from a book published this year, and from the pen of one who, to a culture ample and polished, and a facility of literary expression surpassed by none of our time, adds an austerity of personal virtue which a Puritan could hardly rival, and a devotion to whatever touches the material comfort, the higher education, the moral elevation of the people, that amounts to a kind of passion. "All this hesitancy, this "tampering with conviction for fear of its consequences, this want of "faithful dealing in the highest matters, is being intensified, aggravated, "driven inwards like a fatal disorder toward the vital parts by the "existence of a State Church. While thought stirs and knowledge "extends, she remains fast moored by ancient formularies. While the "spirit of man expands in search after new light, and feels energetically "for new truth, the spirit of the Church is eternally entombed within "the four corners of Acts of Parliament. Her ministers vow, almost "before they have crossed the threshold of manhood, that they will search "no more. They take oath, in other words, to lead mutilated lives. "The State Church is bound up in the minds of the most powerful "classes with a given ordering of social arrangements, and the conse- "quence of this is that the teachers of the Church have reflected back "upon them a sense of responsibility for those arrangements which "obscures their spirituality, clogs their intellectual energy and mental "openness, and turns them into a political army of obstruction to new "ideas. It is because a State Church is by its very conception hostile to "the principle 'that the use of the judgment is a duty incumbent on the "individual and a duty to be discharged without reference to any ex- "ternal consideration whatever, political or otherwise,' that we are "justified in counting it apart from the private Churches with all their "faults, and placing it among the agencies that weaken the vigour of a "national conscience and check the free play and access of intellectual "light." You will the better appreciate the importance of these sentences, and the unyielding resoluteness of moral purpose which, when the time comes, is likely to drive them home to their utmost logical issues, when I tell you that the book from which I have been reading is called "Compromise," and that the author is John Morley, the *fidus Achates* of the Prime Minister, and Chief Secretary for Ireland.

We think we know what a Church should strive for ; we hope that the best men in the Church are striving for it ardently—to present CHRIST as the life and hope of men ; to feel that whatever touches and elevates humanity has His living sympathy and His supreme blessing ; to love the people, all the people with a sincere, and complete, and passionate love ; to claim freedom as the secret of self-respect ; and to promote virtue as the very breath of a country's greatness ; to declare truth—all sorts of truth—everywhere and always ; to promote brotherliness ; to save body as well as soul ; to love GOD with mind as well as heart, and to love man because he belongs to GOD ; to tolerate differences because we cherish independence ; to learn from others if we expect them to listen to us ; to be gentle and yet strong, and to strive together for the faith of the Gospel—may this be more and more the holy secret of us who have been joined in the happy brotherhood of this overwhelming diocese ; and may we all be helped to learn and practise it better by our gathering here to-day.