

measure," necessary for "the strength and solidity of the United Kingdom." He was so in February last, when he declared that the same Act—then seen by all men to be a hopeless and calamitous failure—was "an infant Hercules, that could struggle with the serpent that endeavoured to grapple with its life, and extinguish it." What hope can there be of any change for the better in our affairs while dreams and visions take the place of realities and facts? We may all easily understand why Englishmen of a former generation trusted in Pitt, or why Germans of the present day trust in Bismarck, for both these men, whatever may be said of their faults, added power, renown, and greatness to their country. Mr. Gladstone has given the nation no such excuse for trusting in him. The long course of Irish legislation, which he began in 1868, and is continuing in 1882, has served only to increase enormously the dangers and difficulties which previously existed. And as it has been in the past, so it will be in the future. There is no new mine of wisdom to be discovered in Mr. Gladstone. What he can do for us we already know. The extent of his resources has been sounded. We must assume that he has given the nation the benefit of his best services and his highest talents, and we see the results before us to-day—law and order trampled under foot, class enmities envenomed, the rights of property overturned, a country entering within the very shadow of civil war, and a vast empire threatened with disruption.

An esteemed correspondent desires that attention should be called in the *CHURCHMAN* to the *Revised English Bible* (Eyre & Spottiswoode), published some four or five years ago. It is a valuable volume; we ourselves have made good use of it, and can thoroughly recommend it. With the R.V. or without it, this revision of the New Testament will prove no small help to Biblical students; the revision of the Old Testament also is exceedingly good. Beautifully printed and "got up," this volume is a choice and precious gift for any who desire to increase their reverent understanding and intelligent appreciation of the sacred oracles.

We can cordially commend a sermon by the Rev. F. A. C. LILLINGSTON, M.A., *The Ascended Christ*, preached in aid of the Thames Church Mission (E. Stock) and *The Forgiveness of Sins*, a pamphlet by the Rev. T. S. TREANOR, M.A., expounding John xx. 23. (Hatchards.)

Archdeacon HANNAH's writings are always well worth reading. His Charge now before us contains much that is interesting. *Addressee*, May, 1882 (Brighton: Treacher.)

The *Church Quarterly Review* (Spottiswoode) is a very good number; but we must return to it.

After Twenty Years (R.T.S.) is a capital little story of patient hope; a very cheap and interesting gift-book.

THE MONTH.

DISCUSSION IN THE CENTRAL COUNCIL ON A LAY DIACONATE.

ON the 7th was held a very successful meeting of the Central Council of Diocesan Conferences. As our readers are aware, the *CHURCHMAN* from the first has watched the progress of this movement with lively interest. The Canterbury Diocesan Conference, we note with pleasure, resolved to send representatives to the Council, which has now secured the co-operation

of twenty dioceses. Between seventy and eighty delegates were present on the 7th. An interesting report was read by Archdeacon Emery, touching the constitution of the Council and its prospects. The Dean of Bangor made an effective speech in moving the following resolution:—

That this Council is of opinion that the time is come for giving practical effect to the views, repeatedly expressed in Diocesan Conferences and other assemblies of Churchmen, in favour of the more systematic employment of the spiritual gifts and energies of laymen in Church work.

Dean Edwards proceeded to say:—

As long as the population increases, there must be an extension of the Church's agencies. How do matters now stand? When the parochial system was first formed the people of England and Wales were probably less than two millions. They are to-day probably more than twenty-five millions. The population of the whole country is increasing at the rate of 264,000, and that of London alone at the rate of sixty thousand a year. Thus, as has been said by some one, in every twenty-five years a new nation equal to Belgium comes into existence in this island. To minister to twenty-five millions the Church has probably less than twenty thousand clergy in full service—that is, if all were evenly distributed, less than one clergyman to every 1,250 souls. But, in fact, there are many districts that have hardly one clergyman for twelve thousand souls. The Church of England has about thirteen thousand parishes. Of these about ten thousand are rural, having a population of seven or eight millions. About three thousand are urban, having a population of seventeen or eighteen millions. The wealth of endowments and the number of clergy is greatest where the population is least and the work lightest. Many of the great town parishes, with their huge populations, have neither the means nor the men that are needed. What is the result? That alienation of the working classes from divine worship revealed in those censuses that have recently caused so uneasy a feeling. In Rome the un-Christian masses were called pagans. In England they may, perhaps, ere long be called urbans. But the towns continually influence the country. From the towns the cheap newspapers and cheap literature go forth. The country sends its aspiring youth to crowd the towns, and the towns send out their ideas to poison or to purify life in village and hamlet, in farmhouse and cottage. These labouring masses in town and country are destined to shape the future of this empire. The day of the democracy has dawned. The reign of a democracy, unguided by the light and unsobered by the self-restraint of religion, will be destructive of much that makes Britain proud of her past. Therefore, the Christianization of the masses is a work that appeals to us not only as Churchmen, but as patriots.

Dis te minorem quod geris, imperas,
Hinc omne principium, huc refer exitum.

With the increase of population and the extension of political power there has also been a growth of material wealth and a diffusion of

knowledge. Wages are higher, and elementary schools are more. These two conditions, if wisely met, will be in favour of the Church's work. She will more easily find teachers to deliver and disciples to receive her teaching among a people of softened manners, blessed with physical comfort and intelligence, than among masses blinded by ignorance and made savage by the daily struggle for mere animal existence. The towns, as intimated, are the strongholds that command the country. To win and occupy those strongholds is a necessity of the Church's warfare. But how are her forces directed? Her strongest men often face the feeblest foes. Her weakest men are often sent to force the strongest positions. Many of the richest livings are in the country. Some of the ablest men in early life, when anxious to marry, are tempted into their inglorious ease. Thus, many of the Church's most stalwart soldiers go not where her battle is hottest, but where her commissariat is fullest. Again, the Church is powerless in the presence of new demands. In mining and manufacturing districts new masses of population are rapidly formed. . . . To hold her present ground, to occupy new positions, and to beat back the inroads of heathenism, the Church wants more men. That cry is heard in all the diocesan conferences. But to multiply clergy without multiplying benefices is a course full of danger. . . . The Church wants a strong and learned clergy, no less than a popular ministry. The mysteries and the parables, the profound learning and the popular preaching, are alike necessary to her life. Therefore, the cathedral stalls and the rich country livings, which, when rightly given, are to be the prizes and the resting places of learning, ought not to be made fewer. But in some way or other the popular ministry of the Church must be made stronger. To reunite the religious forces of this land around the Bishop's throne as the fountain of orders and the centre of unity in every diocese; to compass and support that throne with the Church's intellectual aristocracy, the lords of her spiritual learning; and to broaden its base by the democratic power of a popular ministry that can reach and sway the masses—that is the triple problem for the statesmen of the Church to solve. The laity seem to have realized the danger of unduly multiplying a badly paid assistant clergy. The two societies for maintaining additional curates have done and are doing an invaluable work, worthy of all support. But they complain of inadequate revenues. Why are larger funds not forthcoming? The laity are liberal when they believe with all their heart in a cause. Have they in this case instinctively arrived at the conclusion that, to increase the number of badly paid and discontented curates is not the best way of extending the Church's spiritual influence? What, then, is the cause of the Church's present deficiency of popular power? It will, I believe, be found in the neglect of her own Divine constitution. In the Preface to her Ordinal she tells all men in words that there have always been three orders in her ministry. But in fact she has to-day only two orders, or, at the most, two and a fraction. A diaconate, which is only an embryonic stage of the priesthood, is all but an unreality. What follows? The spiritual and social forces which would find their natural play in a real diaconate are lost to the Church, and sometimes assumes strange forms on the outside of her system. What a multitude of earnest, devout, naturally gifted men

has the Church lost because she would give them no part in her ministry. The local preachers and class-leaders of Wesleyanism would once have gladly served under her banner as volunteers, self-supported deacons, if only she would have given them her permission.

Mr. T. Collins, M.P., said he thought the motion hardly went far enough. He moved the following amendment:—

That it is advisable to repeal the civil disabilities imposed upon deacons by statute or common law in pursuing their secular calling, and to supplement the labours of the clergy by voluntary lay-help under the licence of the bishop of the diocese.

Mr. Beresford Hope, M.P., earnestly deprecated anything that would raise an impression that the Council was going ahead with startling rapidity; and he therefore moved the previous question. Canon Money was thankful to hear the speech of the Dean of Bangor, and to feel that Churchmen were at last awakening to a sense of their responsibilities; but he thought they should try what they could do with the law as it stood. If changes in the law were really necessary, the matter should be undertaken with far greater deliberation. Mr. Bushell expressed a similar opinion, and insisted upon the importance of good reading. He would have the churches opened on one or two evenings a week in order that laymen might give Bible readings. Mr. Gedge urged the importance of reviving a real diaconate. He said:—

St. Paul rejoiced to preach the Gospel free, and to minister to his necessities by the labours of his own hands; whereas our clergy only rejoiced that they were maintained by the Church. It appeared to him that the present state of the law, whereby a man could not be ordained unless somebody would undertake to pay him, was an absurdity, and that it went a great deal nearer the sin of simony than many things that were simoniacal in the eyes of the law.

Mr. Cropper, M.P., said:—

The experience which the House of Commons had had of one or two members who were deacons, and of half a dozen who were Dissenting ministers, would not induce it to take any very active steps for removing disabilities in that direction—but as regarded the other disabilities which had been referred to, it would, no doubt, be important to abolish them. He thought it would be very dangerous to the Church if she stood aloof from the Salvation Army movement. We had often wondered why our forefathers had not embraced the opportunity which was offered by the Wesleyan movement; and he hoped we should give those who came after us no reason for repeating the remark concerning ourselves. The Salvation Army had proved itself a great power for temperance, and he believed that, if rightly directed, it might also become a great power for religion.

Archdeacon Emery suggested the following resolution:—

That this council, being deeply impressed with the sense of the need of an extension of the diaconate, earnestly requests the diocesan

conferences to take into their consideration the best means of carrying such extension into effect, and of supplementing the labours of the clergy by voluntary lay-helpers, under the licence of the bishop of the diocese.

This was seconded by Mr. Hope, and unanimously agreed to.

An extension of the diaconate has been pleaded for in THE CHURCHMAN on several occasions during the last two years. The paper in our last number calling attention to the report of the York Convocation Committee, as we are glad to know, has excited much interest. Such a speech as that of the Dean of Bangor, supported by such representative men as Mr. Sydney Gedge and Canon Money, cannot fail to strengthen the forces of a most important movement.

At the Central Council was also discussed the "Bishop of London's Rubrics Bill," 1874. The Dean of Lichfield moved the following resolution:—

That the draft Bill which was approved by the Convocations both of Canterbury and York in July and August, 1879, be recommended for consideration by the diocesan conferences as based upon sound constitutional principles, and likely to prove of great service to the Church.

Mr. Beresford Hope moved to omit all the words after "conferences."¹ Mr. Gedge supported the resolution, observing that he should move, further, that the Bill should be postponed till the Convocations are reformed. On a division the numbers were equal; and the Chairman gave his casting vote against Mr. Hope's proposal to omit the words. The Dean's motion, therefore, was carried. Mr. Gedge's rider found few supporters; but Mr. Collins's words, "till the *Lower House of Canterbury* has been reformed . . ." gained sixteen votes. For ourselves, although we rather agree with the limitation proposed by Mr. Collins, inasmuch as the Lower House of Canterbury—to quote Canon Trevor—is "pretentious and distorted," we must see a real Convocational reform before we can support such a motion as Dean Bickersteth's.

There have been several pronouncements against the Salvation Army. The venerable Earl of Shaftesbury, who has a unique right to criticize evangelistic movements, has spoken strongly.

At the Canterbury Diocesan Conference Canon Hoare spoke some weighty words. The veteran Dr. Close, whose pen seems to have lost none of its power, has written to the *Record*:—

If any one doubts these heavy charges let him read the admirable paper of Mr. Kitto in the CHURCHMAN of this month. It ought to be republished immediately as a pamphlet and widely circulated; it is full of information, its tone is solemn Christian charity, and its ex-

¹ See CHURCHMAN, vol. iii. p. 135.

posure of the entire system (after the personal experience of one who is perhaps as well acquainted with the working classes as any man in England) is complete and convincing.

The Duke of Argyll's Bill for allowing Members of Parliament to make an affirmation of allegiance in lieu of an oath was rejected in the House of Lords (138 to 62).

In the course of the twenty-three hours' continuous sitting, which began at 9 P.M. on Friday and lasted till 8 on Saturday evening, the Home Rule members met with determined and successful opposition. First sixteen, and afterwards nine more of the principal offenders, were suspended for the remainder of the sitting. Rapid progress was then made in the Prevention of Crime Bill,¹ which on Tuesday was declared *urgent*. The Bill passed quickly through the House of Lords, and received the Royal Assent on the 12th.

The reports of several lay and clerical gatherings have appeared in the *Record*. At Folkestone, a very successful annual meeting of the South-east Lay and Clerical Church Alliance on the Principles of the Reformation was held, the Dean of Canterbury, the President, in the chair. Papers were read by the Rev. F. Gell, Prebendary Wace, Dr. Flavel Cook and the Rev. J. F. Kitto. An interesting speech on the South-eastern College, at Ramsgate, was made by the Rev. E. C. d'Auquier. At Blackheath, Mr. N. Bridges presiding, in the absence of Lord Midleton, a vigorous paper was read by the Rev. J. W. Marshall.²

¹ On the question whether the power to search houses under the Crime Bill should be limited to the daytime or not, the Government was defeated by a majority of 13. Mr. Gladstone had held out a threat that he might resign; but having at leisure reconsidered his position, he accepted the defeat.

² In considering "the Duty of Evangelicals with regard to Diocesan Organization," Mr. Marshall said:—"Diocesan organization is a fact. How are Evangelical Churchmen to deal with it? I must begin by calling attention to the policy which has been pursued by the Evangelical party for the twenty-five years during which diocesan organization has been gradually attaining its vigour and administrative efficiency. That policy has been a policy of abstention."—Referring first to Ruri-decanal Chapters, and then to Conferences, the esteemed speaker said:—"It must, I think, be a matter of wonder to most people that the Evangelical party, one of whose most important principles is that the laity are an integral part of the Church, should have held aloof from places which restored to laymen, to some extent at least, their inherent right, as I conceive it to be, to a voice in all matters affecting the Church of which they are members; but with a fatal inconsistency, which I am unable to explain, the majority of the Evangelical clergy looked very coldly upon these Ruri-decanal Conferences, and took no pains to interest their people in them or to induce the most able of their laymen to become parochial representatives." Mr. Marshall proceeded to refer to Diocesan Conferences and also to the Central Council. Opinions will differ whether Mr. Marshall was accurate in speaking of the *general policy* of abstention . . . as regards Evangelical Churchmen and Diocesan meetings. But there

At Brighton the pressing subject of Middle-class Schools was introduced by the Rev. W. Walsh.

At York, the Dean of Ripon made some valuable remarks on the Lay Diaconate, a subject on which the Dean (with Canon Jackson) is known to take a keen interest. The Very Rev. Dr. Fremantle said :—

He felt thankful that the subject of the extension of the diaconate was fairly ventilated, and had found its way into the House of Convocation, as well as into the minds of the bishops; and he thought it was no breach of confidence if he said that several of their bishops, some of those who were highest in dignity, quite felt with those who advocated the extension of the diaconate. They ought to draw a very clear distinction between the expression, the extension of the diaconate, and the appointment of a sub-diaconate. If they were to follow upon ecclesiastical lines the appointment of a sub-diaconate would not meet the exigencies of the case. A sub-deacon was never allowed to minister in the way in which a deacon ministered in the Church, and it would in point of fact be the institution of a new order altogether, and he did not think there was Scriptural authority for it. The necessity had arisen that the Church did not meet the requirements of the day, and the Dissenters did not meet the requirements of the day. There was a vast number of people growing up in heathenism around them, for whom there was not sufficient religious organization to meet their wants. That statement had given offence to their Nonconformist brethren, but it was no cause of offence that they should state a simple fact.

One result of the Egyptian crisis has been the weakening of the Ministry by the retirement of Mr. Bright. The right hon. gentleman "could not concur" with his colleagues in regard to Egypt. Alexandria lies in ruins. Its forts were destroyed in a bombardment of a few hours. The Khedive is protected in the city by Marines, while Arabi Pasha, at the head of an army, maintains his lawless rule over the country.

By the death of General Scobelev the Panslavist cause has sustained a serious loss.

The Rev. J. C. Robertson, author of "History of the Christian Church," Canon of Canterbury; and the Rev. William Harrison, Rector of Birch, Hon. Canon of St. Albans, have entered into rest.

Dr. Reichel, one of the most distinguished theologians of the Church of Ireland, has been promoted from the Archdeaconry of Meath to the Deanery of Clonmacnois.

The Rev. R. W. Enraght and the Rev. J. De la Bere have been again rebuffed in the Courts.

has been great apathy. Rash and unsympathetic leading articles, no doubt, did much mischief. Mr. Marshall's paper, we hope, will be published.