

TEN ADDRESSES  
BY  
CHR. WORDSWORTH D. D.  
BISHOP OF LINCOLN

1879

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DIOCESAN ADDRESSES.

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**T**WELVE ADDRESSES; delivered at the Visitation  
of the Cathedral and Diocese of LINCOLN, in the year  
1873. By the BISHOP OF LINCOLN.

RIVINGTONS, WATERLOO PLACE.

Crown 8vo., limp cloth, uniform with the above, price 2s. 6d.

**D**IOCESAN ADDRESSES; delivered at his Triennial  
Visitation, in the year 1876. By CHR. WORDSWORTH,  
D.D., Bishop of Lincoln.

LINCOLN: JAMES WILLIAMSON.

RIVINGTONS: LONDON, OXFORD, AND CAMBRIDGE.

# TEN ADDRESSES

AT THE

## TRIENNIAL VISITATION

OF THE

### CATHEDRAL CHURCH AND DIOCESE OF LINCOLN

IN OCTOBER 1879

BY

CHR. WORDSWORTH, D.D.

*Bishop of Lincoln.*

Lincoln :

JAMES WILLIAMSON, HIGH STREET.

RIVINGTONS,

London, Oxford, and Cambridge.

1879.



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TO THE  
CLERGY AND CHURCHWARDENS  
OF THE  
DIOCESE OF LINCOLN  
THESE ADDRESSES

*Are Inscribed*

BY THEIR FAITHFUL FRIEND AND SERVANT

THE AUTHOR.

LINCOLN :  
JAMES WILLIAMSON, PRINTER,  
HIGH STREET.

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# DIOCESAN ADDRESSES.



## FIRST ADDRESS.

IN THE CHAPTER HOUSE OF LINCOLN CATHEDRAL.

*To the Very Reverend the Dean, the Reverend the Precentor, Chancellor, Subdean, Archdeacons, Canons or Prebendaries, Priest Vicars, Vicars Choral, Choristers, and other Members of the Cathedral Church of St. Mary, Lincoln.*

REVEREND AND LAY BRETHERN,

ON the fourth day of July last Her Majesty was pleased to appoint a Commission,—at the head of which is the Archbishop of Canterbury,—to inquire into the condition of our Cathedral and Collegiate Churches and to report thereon, and to suggest such measures as may render them more serviceable to the Church and Realm.

In its preamble are the following words:—

“We have thought it expedient that a Commission should issue to inquire into the condition of the

several Cathedral Churches in England and Wales, and the Cathedral Church of Christ Church in the University of Oxford, and into the duties of the members and Ministers thereof, and other matters connected therewith, and whether any further legislation with respect to the same is expedient, and especially whether further powers should be granted for revising from time to time the Statutes of the several Capitular Bodies, and if so by what authority and in what manner such powers should be exercised."

Her Majesty's injunctions to the Commissioners are thus expressed :—

"Our Will and Pleasure is that you, or any four or more of you, do and shall, with all convenient speed, make to Us, under your hands and seals respectively, a separate Report in the case of each Cathedral Church upon the several matters herein submitted for your consideration.

"And that eight weeks before entering on the consideration of the separate Report to be made with respect to a Cathedral Church, you shall by writing give notice to the Dean and Chapter thereof of your intention to do so, in order that the Dean and some Canon Residentiary or Canon participating in the Revenues of the same Cathedral Church, to be appointed at some general or special meeting of the same Chapter, may attend your deliberations concerning such separate Report, as representatives of such Cathedral Church."

It is our duty to render the present Visitation as conducive as may be to the furtherance of Her Majesty's gracious intentions and desires in these respects.

For this purpose it is incumbent upon us to review our past history, and to consider our present condition, and to deliberate together, with prayer to Almighty God, that we may be enabled to perceive those things that we ought to do, and also may have grace and power faithfully to fulfil the same.

Happily we have for our guidance a Code of Laws contained partly in the *Laudum* of Bishop Alnwick, agreed to by the Members of this Capitular Body in this Chapter House, on the 23rd June, 1439, and sealed with the Episcopal Seal on the 29th of the same month and year; and partly in the body of Statutes, called *Novum Registrum*, framed in the following year, soon after Michaelmas, 1440, which confirmed the *Laudum* of Bishop Alnwick, and was accepted by the unanimous consent of the Dean, Dignitaries, and the Canons or Prebendaries of this Cathedral Church, and was afterwards ratified by the Bishop.

By a provision in the *Novum Registrum*<sup>1</sup> or body of Statutes, it was ordered that all those who were admitted to any dignity or canonry in this Cathedral should bind themselves by oath at their admission to observe faithfully the *Novum Registrum* and the *Laudum*, so far as they were not contrariant to any Law or Statute of the Realm.

<sup>1</sup> p. 32.

Accordingly, we find that the obligation to observe them has been recognized by our predecessors since the promulgation of these Laws nearly 440 years ago.

In evidence of this let me cite the two following oaths from documents preserved in the Episcopal archives. The oath of the Archdeacon of Lincoln—I translate it literally from the Latin—is as follows:—“I, A. B., Archdeacon of the Archdeaconry of Lincoln, founded in this Cathedral Church of the Blessed St. Mary, Lincoln, do swear, that I will inviolably observe the Statutes, Customs, and Orders written in the *Novum Registrum*; and others that have been or may be lawfully promulged; and that I will observe the *Laudum* or determination of the late right reverend Father in God, William Alnwick, Bishop of Lincoln, and all things contained therein, so far as I am able; and that I will give no counsel or countenance to any persons whatsoever purposing to violate, infringe, or contravene the same.”

The oath of a Canon or Prebendary contains the same words, promising obedience to the *Novum Registrum* and *Laudum*.

Also from the records of Episcopal Visitations of the Cathedral from time to time for four hundred years, it appears that these two documents, the *Novum Registrum* and *Laudum* were recognized as embodying the Laws by which our actions in our several capacities as members of the Capitular Body were to be regulated. For example, the first article of Enquiry established in this Chapter House in the Visitation on



October 29, 1729, was this: "Do all the members of the Church respectively hold and observe Bishop Alnwick's *Laudum* and the *Novum Registrum* as the Statutes and Ordinances by which they are to govern and be governed in all instances other than such as are contrary to the Word of God or the Laws of this land, or the subsequent ordinances of the Church solemnly settled by the express consent of the Bishop, Dean, and Chapter for the time being?"

Copies of these two works, the *Laudum* and *Novum Registrum*, are now in your hands; and let me earnestly desire you to make yourselves well acquainted with their contents.

The Roman poet<sup>2</sup> said—

"Vir bonus est quis?"

Qui consulta Patrum qui leges juraque servat"; and the truth of this saying may be illustrated from our own history.

One of the greatest misfortunes of Capitular Bodies has been that Chapters have not attended to their own Laws. For example—in the year 1853 our own Chapter, in their answers<sup>3</sup> to the "Cathedral Commissioners," stated that "our Statutes, as embodied in the *Novum Registrum*, do not appear to have been altered or modified, except by the award or determination of Bishop Alnwick, Anno Domini 1440"; whereas the fact is, that the award of Bishop Alnwick preceded the *Novum Registrum*, which was confirmed by him in 1440.

<sup>2</sup> Horat. 1 Epist. xvi. 41.

<sup>3</sup> *Cathedral Commission Report*, p. 254.

If our Statutes had been duly studied and observed it would have been impossible that a Chapter Act (if a Chapter Act it could be called) should have been attempted in November, 1596, by which the Residentiaries tried to alter their own statutable term of residence of 243 days, so as to allow themselves to be non-resident for 261 days in the year. This was done in 1596. But a few years afterward a Bishop of Lincoln, Bishop William Barlow (Bishop A.D. 1608–1614), at his Visitation, put the following question in his Articles of Enquiry, exhibited to the Dean and Chapter in this place:—"Do the Dean and Prebendaries keep their residences according to their oaths in every year 34 weeks and five days?"

Non-residence was the *prima mali labes*. No wonder that we hear of strange doings in the following periods of our history. Take one for example.

In October, 1729, Dr. Richard Reynolds, Bishop of Lincoln, held a Visitation in this Chapter House; and it was then reported to him, in a Presentment from the Chancellor of this Cathedral, that the Dean had been absent for many years; and that for more than six years the Precentor had not been in residence, and that consequently the Chapters of the Church were not held at any stated times, and the government and discipline of the Church were not statutably administered.

This example may suffice; and I gladly turn from it in another direction.

It has been truly said by wise and learned authors, from the days of St. Ignatius<sup>4</sup> to those of St. Cyprian and St. Jerome, and from his age to the times of Lord Bacon,<sup>5</sup> Bishop Stillingfleet,<sup>6</sup> and our own,<sup>7</sup> that Bishops ought not to act as autocrats,<sup>8</sup> but that they ought to look to their Presbyters for advice; and it has been rightly asserted that their constitutional council is the Chapter of their Cathedral Church.

But if Residentiaries do not keep residence, and if Canons or Prebendaries are not supposed to form an integral part of the Chapter, at least for special

<sup>4</sup> See Hooker, vii., vii. 1. "It is not to be denied," said Bishop Hacket (in his speech to the House of Commons on Cathedrals, A.D. 1641), "that Ignatius, Cyprian, Hierome, Austin, and other, have required that some grave and discreet Presbyters should be *Senatus Episcopii*."—See *Cathedral Commissioners' Report*, p. 53.

<sup>5</sup> Lord Bacon, *Peace of the Church*, sect. ii.

<sup>6</sup> Bishop Stillingfleet, *Eccl. Cases*, vol. ii., p. 564. Dr. John Inett, Precentor of Lincoln, in his *History of the English Church*, vol. ii, p. 27, published in 1710, says that "the Cathedrals of England were from the beginning intended as Colleges of Priests, who might serve both as council and assistants to their Bishops in all parts of their holy function."

<sup>7</sup> Bishop of Truro, *The Cathedral*, p. 52-56. See also the excellent article on Cathedrals in the *Church Quarterly Review*, No. 16, p. 318.

<sup>8</sup> The notion of Episcopal individualism is of modern growth, and at variance with ancient law and language. Bishops in ancient times, in legal documents, did not speak egotistically. They did not use the pronoun 'I,' but the plural pronoun, 'We'; and did not speak of 'My Cathedral,' 'My Diocese,' &c., but 'Our Cathedral,' 'Our Diocese,' &c.

See the remarks of Bishop Sanderson in his excellent treatise on *Episcopacy not prejudicial to Regal power*, written in 1647, and printed Lond., 1673, p. 62-64 (or in the edition of his works by Bishop Jacobson, vol. v., p. 166), where he observes that although "a Bishop in his *private* affairs writeth of himself in the *singular* number, yet in his public and politick capacity, being in the eye of the Law as a corporation, speaks in the *plural number*; and is so addressed by the Crown, e.g., 'vobis praesentamus'; 'vestrae Dioecesis,' &c.

purposes,<sup>9</sup> does the fault lie with Bishops if they do not consult a Synod which has almost abdicated its functions, and is a Bishop chargeable with an ambitious desire of arbitrary sway if he does not consult them in ecclesiastical matters?

The fact is, that as to the conciliar functions of Cathedrals, the Church of England is much in the

<sup>9</sup> In p. 28 we read thus—"the fifty-six Canons of the Church of St. Mary, Lincoln, with their head," the Bishop (see p. 4 and p. 95) "constitute the body and chapter and deliberate on the affairs of the Church."

"Let the Dean convoke the residentiaries for deliberation in common on the affairs of the Church as often as the utility or honour of the Church requires, and the non-residentiaries also as often as the Chapter consents. But let him not convene them frequently for no reasons or for frivolous causes" (p. 12).

Again, the presence of non-residents is not to be required for matters which concern the residents only (p. 48).

Again (p. 51 and p. 52), the residents who do the duty of the Church are entitled to more remuneration than the non-residents who do not.

In pp. 82, 87, 89, 112, in the appeal against the Dean, John Macworth, ten persons are specified as Canons residentiary, and as constituting the Chapter of the Church; at the same time it appears that on the same occasion all the Prebendaries were cited to appear, on the ground that what concerns all ought to be treated of by all (p. 95).

The language of the Cathedral Act of 1840 (3 & 4 Vict., cap. 113) seems to be ambiguous and perplexing:—

By sect. 1 "All members of a *Chapter*, except the Dean, are to be called *Canons*." Compare sect. 93, where the term *canon* is limited to *residentiaries*, "in the construction of the Act" (not of *local Statutes*).

By sect. 33 "One of the Archdeacons is to be added to the *Chapter* of Lincoln, and to become a *Canon* of the Cathedral, and become a member of the *Chapter*."

By sect. 41 "Members of *Chapters* are distinguished from *Prebendaries*," and see sect. 44.

And yet in sect. 51 "All the rights and privileges whatsoever of Prebendaries are to be continued to them, except so far as such rights or privileges are affected by any provisions of the Act respecting the right of election now exercised by the Chapter."

same state as it was with regard to her Convocations, which were in abeyance, for almost the whole of the eighteenth and during a great part of the nineteenth century. We have had a waking up of Convocations; we need now an awakening of Chapters; and no one would rejoice more—no one ought to rejoice more—in such a resuscitation than the Bishops themselves.

In saying this I do not forget the great service rendered to a Bishop and the Diocese by the Archdeacons and Rural Deans, placed in all parts of the Diocese. But their functions for the most part are rather those of reporting and advising on local matters in their particular districts, than of general consultation; and from the fortunate circumstance that the Archdeacons and many of the Rural Deans in this Diocese are also members of the Capitular Body, we might expect greater advantages from Capitular meetings for purposes of counsel.

And now let me say with thankfulness that here in this Chapter of Lincoln all the principal dignitaries, namely, the Dean, Precentor, Chancellor, and Subdean are *bonâ fide* residentiarics; they keep the statutable residence of eight months in the year, and hold no benefice in plurality, but give themselves wholly to their work as members of the Capitular Body. An Archdeacon,—either singly or jointly with any of the other Archdeacons,—was placed in a new relation to the Chapter by the Cathedral Act of 1840, and was invested by that Act (sect. 33) with the like rights, privileges, dignities, and emoluments as are

possessed by other dignitaries, and bound only to keep the residence prescribed by that Act, that is, of three months in the year.

If I might presume to offer any suggestions to the Cathedral Commissioners recently appointed, (and having been a member of *the Cathedral Commission* which deliberated for two years and a half on these matters a quarter of a century ago, perhaps I may be allowed to take that liberty,) I would say—If you desire to save Cathedrals from further spoliation, and to make them really efficient, do two things—

1. Assign specific duties to every Dean and Canon Residentiary ; and

2. Require residence from them all. Require a term of residence, if not equal to that which is required of every parochial clergyman on his benefice, namely, nine months a year,—yet at least eight months annually. The reason of this is obvious. This is the best way of securing that these dignities may be well bestowed.

It has been the fashion to impute the inefficiency of Cathedrals to an abuse of patronage on the part of those who had the appointment to dignities in them. And no doubt the patronage was often abused. But the fault was not so much in the Patrons, as in the non-observance and evasions of laws by the members of Cathedrals themselves. The fault was in their seeking for dispensations from them ; and also in unwise Legislation concerning Cathedrals, like that of the Act of Parliament of 1840, which despoiled the

Cathedrals of the greater part of their revenues, but did not make them more efficient by assigning specific duties to those members whom it suffered to survive.

Bad appointments were often made to Deaneries and Canonries because it was supposed that Deans and Canons had nothing to do. And because it was supposed that they had nothing to do, therefore it was said by the Legislature in 1840 that the Church would not suffer if a large number of those dignities were suppressed.

For example, in this Diocese, all the sixteen Canonries in the Collegiate Church of Southwell were suppressed by that Act, because the Canons had tampered with their own laws, specially as to Residence, and had reduced themselves to nonentities by allowing themselves to be non-resident for three years and nine months in every four years. Is it wonderful that the Legislature made the Chapter to be wholly non-resident,—by abolishing it?

I well remember, that when, four years after the passing of that Act, I was appointed to a Canonry at Westminster, I was congratulated on having been promoted to a sinecure. To be sure it was not quite a sinecure. There were two sermons to be preached on every Sunday, and one on every Holy-day, and attendance in the Choir twice on all days during residence, which, in the case of the other Canons, had (in defiance of the Statutes, but under the dispensing indulgence of a Royal Letter) dwindled down to one month in the year; but after the passing of the Act

(which reduced the Canons of that Church from 12 to 6) became three months in the year. But no specific duties were assigned by that Act to any Canon of the Church.

In illustration of what I have asserted—that Cathedral Patronage will be well administered if specific duties are assigned to Capitular Dignitaries, and if residence is required of them, and if they are obliged to devote themselves to their special work as such, let me mention a circumstance, which I may do without breach of confidence, because it is honourable to all parties, and shews, in a clear light, the value of our own Statutes.

When the Chancellorship of this Cathedral became vacant by an event, more than two years ago, which caused us joy and sorrow, the elevation of Dr. Benson to the Episcopal See of Truro, the appointment to that dignity lapsed to the Crown. It was intimated to me from the constitutional advisers of the Crown, that perhaps it might be well that a precedent, which had, I believe, been adopted under different circumstances at York, might be followed at Lincoln; and that the Canonry held by the Chancellor might be filled up by the Crown; and that the Bishop might appoint to the Chancellorship. But to this overture I demurred. My reply was that the second Canonry in our Church was indissolubly united by our Statutes to the Chancellorship, and could not be severed from it; and I further added that by the Statutes of Lincoln Cathedral, specific duties, of a very important



kind, are annexed to the Chancellorship; and that those duties implied special qualifications in the person to be appointed to it; and that therefore I did not doubt that a person would be appointed by the Crown who possessed those qualifications, and would perform those important duties. I need not say that those hopes have been abundantly realized; and that while we thankfully recognize the foresight of those who framed our Statutes, especially in those provisions concerning the office of Chancellor, we ought also to express our gratitude to the Crown and its advisers. We may also from this example infer generally the important practical principle that if good laws are made for Capitular offices, and if those good laws are faithfully kept, good men will be appointed by Patrons to fill those offices.

Let me add here, that this question of Patronage has become more important on account of the reduction of the number of Ecclesiastical dignities in the Church of England. In England and Wales there are now about 23,000 clergy. Of Capitular dignities there are 29 Deans, and only 116 endowed Canonries; the *revenues* of 382 Prebends or Canonries have been sequestered and applied to other uses. No similar event has happened in England since the Dissolution of the Monasteries by the Parliament of Henry the Eighth.

It appears also that, virtually at least, that Act almost destroyed the ancient Colleges of Priest

Vicars in our Cathedrals, inasmuch as it ordered (sect. 93) that the term "Minor Canon" should be construed to extend to every Vicar, Vicar Choral, Priest Vicar, and Senior Vicar; and that in *no* Cathedral Church should there be more than *six Minor Canons* (sect. 45). It is much to be desired that suspended Canonries should be re-endowed; and powers are given under the 20th section of that Act, and in Mr. Beresford Hope's Act, for this purpose.

Such a process of restoration is requisite, not only for the encouragement of meritorious Clergy, but for the increase of the efficiency of Capitular Bodies, And it is much to be hoped that the Cathedral Commission, recently appointed, will encourage and facilitate such a work of restoration.

Let me now advert to another important function of Cathedrals—that of encouraging and maintaining sound Learning, especially among the Clergy.

The destinies of a Nation depend, in no small degree, on the intellectual attainments of the Clergy. Foreign Countries present a warning to England in this respect. The social and political restlessness of France and Italy may be ascribed, in some respects, to the decay of Literature and Learning in the Clergy, and to the consequent failure of their influence on the educated classes.

In Russia and Greece, and throughout the East, the Clergy are socially and intellectually in a degraded condition. In Germany Theological Science has passed from the hands of the Clergy into those of University

Professors. The salt has lost its savour, and where-withal shall it be salted? (Matt. v. 13.)

A similar danger seems to be now threatening us in England. We need a well educated Clergy, and our ancient Colleges and Universities were designed to be like Schools of the Prophets; to be seminaries of sound learning and religious education, and especially to provide that there never might be wanting a supply of persons duly qualified to serve God in the sacred ministry of His Church. But a change has come over them in this respect. Take for example one evidence, suggested by this place. Two Colleges in one of our ancient Universities—Brasenose and Lincoln Colleges—were founded and endowed by Bishops of Lincoln for the express purpose of training young men for Holy Orders, and for assisting them with adequate means from the college revenues for the prosecution of their theological studies. But these revenues have now been almost entirely diverted to other purposes. Similar alterations are at work in other colleges.

And what is our present condition? The population of the country has rapidly increased in this century; and a proportionate increase of duly qualified Clergy is necessary; 2000 new Churches were built in England and Wales between 1844 and 1874, but the annual average of Clergy ordained between 1864 and 1873 was 66 below what it had been between 1844 and 1853. And the supply of Candidates for Holy Orders from our ancient Universities is not on the

increase; rather it is greatly on the decline, as compared with the supply from other quarters. In the last Trinity Ordination held by my predecessor, Bishop Kaye, in the year 1852, there were fifteen Candidates for Holy Orders, and all of them were from Oxford and Cambridge, except two from the Universities of Dublin and Durham, and one from King's College, London. In my last Trinity Ordination 27 Candidates were ordained, of whom, 12 were from Oxford and Cambridge; of the rest, 11 were from our own Theological College. And in all the Dioceses of England and Wales during the ten years ending with December, 1877, only about *three-fifths* were from our two ancient Universities. In 24 Dioceses of England and Wales, at the Trinity Ordination in the present year, only 53 per cent. of the Candidates (who were 494 in number) were from Oxford or Cambridge. It would certainly be very unwise to lower the standard of the theological and literary attainments of our Clergy; and it is greatly to be desired that all our Candidates should have the benefit of University Education; but it is not so, and cannot be so. I much fear that it will be less so than at present. Even as it is, the demand for Curates is greater than the supply, and the difficulty which Incumbents experience in finding well qualified Curates, and the high salaries which (sometimes to their great distress) they are obliged to pay, now cry loudly for relief.

Where is the remedy to be found?

Not entirely,—certainly not,—but in no small degree, in our Cathedrals. If England is to be saved from the calamities which inevitably arise from the deterioration of the clerical character,—spiritually, intellectually, and morally—calamities which have overtaken other nations,—the Cathedrals of England must awaken to a sense of their responsibilities as Seminaries for the training of Candidates for Holy Orders. Such was the desire of our English Reformers in the sixteenth century. It appears (says Bishop Gibson, *Codex*, p. 180) that their great design was to make Cathedrals nurseries of young divines for the service of the Church.

And to look back to still earlier times, our own Cathedral was designed to be such a Seminary; it was such a Seminary seven hundred years ago. Something has been done with God's help to revive its character in this respect. I shall have more to say on this subject at the present Visitation, in my Address to the Clergy and Laity of the Diocese, and will not dwell longer upon it now. Let me ask you to assist in this work of restoration, and may He guide, prosper, and bless it.

I may not trespass further on your time. Some other things which I would gladly say must be left unsaid. But this one thing I will say. Sitting, as we do here, as brethren in this Chapter House, associated with so many memories of the past, and with the recollection of so many stirring events in the history of the Church and Realm of England, and

suggesting many bright hopes, and unfolding many glorious visions of the future, let us lift up our hearts in prayer to God, that He would shed the abundance of His blessing on this Cathedral Church, that it may ever be a living source and pure well-spring of divine truth and spiritual grace to the Diocese; that all in the Diocese may look with filial love towards the Cathedral as their Mother Church; that Missions may go forth from it to the City and to the Diocese after prayer and Holy Communion; that it may witness many devout gatherings year after year of persons united in good works, such as Teachers of Schools, and Church Choirs, from all parts of the Diocese; and that it may be like the beautiful picture of the Virtuous Woman,—the type of the Christian Church,—in the last chapter of the Proverbs:—

“ Strength and honour are her clothing,  
And she shall rejoice in time to come;  
She openeth her mouth with wisdom,  
And in her tongue is the law of kindness;  
She looketh well to the ways of her household,  
And eateth not the bread of idleness;  
Her children arise up and call her blessed,  
Her husband also, and he praiseth her;  
Give her of the fruit of her hands,  
And let her own works praise her in the gates.”

(Prov. xxxi. 25–31.)

## SECOND ADDRESS.

MY REVEREND AND LAY BRETHERN,

WE are met together at an eventful time. Almighty God seems to be calling us to serious reflexion by public and private visitations. We have been engaged in two Wars,—attended with much carnage and expenditure,—in India and in Africa. Famine has extended its ravages in the former. Not long since our cattle were afflicted with pestilence. Trade and Commerce are languishing—with some merciful exceptions in this Diocese, at Lincoln, at Grantham, and at Gainsborough. The depression of the Agricultural interest has been so notorious as to induce our representatives in Parliament to ask for the appointment of a Royal Commission to enquire into it, and to suggest means for relieving it.

The spread of sceptical opinions among us, even in some of our ancient Colleges and Universities; the weakening of the foundations of religious belief in the upper and middle classes of Society; the attempt to build up systems of Education on a quicksand of creedless ethics; the spread of immorality and licentiousness—these are signs of the times which speak to

us all, and especially to you, my reverend brethren, and excite us to consider whether we are doing what we can to make use of these things as occasions for self-examination ; for greater diligence and watchfulness over those committed to our care, and for intreating them to humble themselves before God, and to confess their sins, and to amend their lives, and to pray to Him for pardon and grace, and for blessings spiritual and temporal, so that these divine visitations may be made profitable to us and them, and prepare us for the great account which we must all one day give of our stewardship at the judgment seat of Christ.

If we extend our view to foreign lands, especially on the Continent of Europe, we there recognize solemn warnings to ourselves.

In consequence of the weakening of the popular belief that all Authority is from God, as St. Paul declares,<sup>1</sup> and is to be used for His glory, and to be revered for His sake, two formidable Powers have arisen in opposition to lawful Government.

On the one side we see a large portion of Western Christendom almost deifying the Roman Papacy, and adoring the Roman Pontiff as the Vicegerent of God, and as wielding divine power, and entitled to dispose of the things of Time and Eternity, and as having dominion over man's Reason, Conscience, and Will, and as the Infallible Judge in matters of Morals as well as of Faith (according to the Decree of the

<sup>1</sup> Rom. xiii. 1-3.



Vatican Council in 1870), and as being Supreme over all Government, whether civil or ecclesiastical.<sup>2</sup>

As might be expected, these exorbitant claims of the Papacy, have driven others by an excess of reaction to reject Christianity, presented to them in such a portentous form, and have goaded them into Infidelity. They repudiate Holy Scripture, and defy Authority, temporal and spiritual, and have cast away belief in future rewards and punishments, and in a personal, moral, Governor of the World; and have placed the People upon the throne of God.

One form of anti-Christianism is exasperating and intensifying another. An anti-Christian system of national Education is opposed by anti-Christian systems of Politics and Religion, in which Christianity is supplanted by so-called miraculous apparitions, and by creature-worship, and pilgrimages, and thus religion itself is made a pioneer of unbelief.

These two antagonistic forces are now preparing for a violent conflict; and, if Almighty God should not intervene, they will subvert lawful authority, and will involve Society in anarchy and ruin.

These things are instructive to ourselves. They remind us that Romanism cannot be successfully resisted by Secularism and Socialism, and that Secularism and Socialism cannot be counteracted by Romanism. On the contrary, those opposite powers

<sup>2</sup> Bishop Butler, about a hundred years ago, called Romanism "a manifest usurpation of all human and divine authority."—(*Sermon v.* What would he say now?)

aggravate and aggrandize one another. Nor can Romanism and Unbelief be checked by Sectarianism. The attempt was made in England in the seventeenth century, and signally failed. The only Power that can resist those two antagonistic and destructive forces is that of Almighty God, acting in the Christian Church, holding the Bible in her hands, and interpreting the Bible, not by the shifting caprice of ever varying private opinions, but according to the fixed Rule of Faith which the Church has received from Christ and His Apostles, and which is contained in the Creeds; and dispensing the Holy Sacraments and other means of Grace by an Apostolic Ministry, continued in uninterrupted succession, by the laying on of Apostolic hands, from the days of the Holy Apostles, and of Christ Himself.

Such a Church—thank God—is the Church of England.

Let us praise Him that it has been preserved to us through manifold perils, and let us pray to Him for grace to maintain it. And here let us bless Him that this Church is not limited to our own land, but is now diffused almost everywhere, and is held together by communion with other Churches in all parts of the world.

If the Lambeth Conference, which met in the summer of last year, had done nothing more than to proclaim this truth in the ears of Christendom, it would not have come together in vain.

Bishops (one hundred in number) from England, Ireland, Scotland, the United States of America, from Canada, from India, from the West Indies, from Australia, from New Zealand, from Africa, from British Columbia, from the Falkland Islands,—all these were united as brethren in Holy Communion, in Prayer and Praise, and in brotherly Conference, under the presidency of the Archbishop of this Province. And these one hundred Bishops from the most distant parts of the earth put forth a Manifesto declaring their agreement in certain definite principles, namely, in receiving the same Canonical Scriptures as the inspired Word of God; and as interpreted by the Ancient Creeds of the Church Universal; and in partaking of the same Sacraments, administered by the same Apostolic Orders of Bishops, Priests, and Deacons; and as resolved with God's help to maintain these primitive principles of Doctrine and Discipline, and to spread them abroad throughout the world by Christian Missions. This is a memorable fact; and if we are challenged to shew that the Anglican Church is Scriptural, Catholic, and Apostolic, and is united on sound foundations of Doctrine and Discipline, we may point to the Lambeth Conference of 1878.

Let us declare our thankfulness to God, that amid the perils which assail the truth, and threaten to subvert order, and to destroy civil Institutions,—from Ultramontaniam on the one side, and from Scepticism, Secularism, and Socialism on the other,—the Anglican Church has been enabled to shew to Christendom, by

means of the Lambeth Conference and its Manifesto, that there is a solid foundation for Churches and for States, in the principles of that Christianity which was taught by our Lord and His Apostles, and which we have received from them, and are resolved, by God's help, to maintain.

As patriotic citizens, and as loyal subjects, as well as faithful Christians, we have a duty to discharge to the State as well as to the Church; and the success of the struggle for the maintenance of the English Constitution will probably depend on the character of the population of such Dioceses as this, which is mainly agricultural.

Ireland is under the dominion of Romanism. The political and religious tendencies of Scotland appear to be inclining to Republicanism. In our vast cities the influences of Christianity are feebly felt. But the people of such Dioceses as this are for the most part loyal to the Crown and Constitution. And it is no flattery to you, my reverend brethren, to say, that were it not for the presence of the Clergy and their families resident in the rural parishes of agricultural Dioceses like this, they would almost lapse into heathenism; and the consequences, social and political, as well as religious, would not be difficult to predict. And if the Church of England were disestablished and disendowed, and if the position of the Clergy in such Dioceses were weakened, and if their influence were impaired, England would probably be at the mercy

of Ireland and Scotland, and of our town populations ; and though I doubt not that God would take care of the Church, which is built on a rock, yet what might then be the fortunes of the English Monarchy, the Aristocracy, Landed Gentry, and great Capitalists, I will leave it to others to conjecture.

In the meantime let us stimulate ourselves to exertion, and let us cheer others, in times of public distress, with the assurance that the day is coming when all things will be put under Christ's feet, and when all the kingdoms of this world will become the kingdom of our Lord and of His Christ, and He will reign for ever, King of kings, and Lord of lords.<sup>3</sup>

We may thankfully hail what appears to be a peaceful solution of a question which seemed to threaten the continuance of the Church as a national establishment of religion—the question of Burial. I will not deal with the religious aspects of that subject,—having already addressed you upon them on various occasions,—but will confine myself simply to its social and civil bearings.

It was argued, that all men must die, and that the dead must be buried ; and that inasmuch as in many places there are no burial grounds but Churchyards all have a right to interment therein ; and (when we assented to these propositions, under certain conditions) it was also pleaded that all persons have a right to be

<sup>3</sup> I. Cor. xv 27. Rev. xvii. 14, xix. 16.

buried in our Churchyards with religious services performed by the minister whom their friends and relatives might choose, or without any religious service or minister at all.

In such allegations as these all parties acquiesced which were hostile to the Church, or favoured her opponents.

The basis on which these allegations were raised has been removed by the recent legislative enactment introduced by Mr. A. G. Marten, M.P. for Cambridge, which received the royal assent on the 21st July last.<sup>4</sup>

Under the provisions of the Public Health Act of 1875, 38 and 39 Vict., c. 55, and of the Cemetery Clauses Act, 1847, 10 and 11 Vict., c. 65, which are incorporated in this new Act,<sup>5</sup> it invests the Local Sanitary Authorities with powers to provide for the formation and maintenance of Cemeteries, and it obliges them to do so on the requisition of the Local Government Board.

“Under the Public Health Act, 1875, the local sanitary authorities are divided into two classes, namely, urban sanitary authorities and rural sanitary authorities. The former are generally Town Councils, Improvement Commissioners, or a Local Board. The rural authorities are the Guardians of the Poor.

“If a general scheme is propounded for the supply of Cemeteries for the whole area of a Union, several Cemeteries would be requisite. If some only of the parishes have

<sup>4</sup> Public Health (Interments) Act (1879).

<sup>5</sup> The reader is referred for a copy of this Act, and full particulars concerning it, to valuable articles in the *National Church* for August and September, to which I am indebted for this summary; as also to the pamphlet just published by the “*Church Defence Institution*.”

overcrowded Churchyards the necessity for Cemeteries may not arise in the other parishes in the first instance. Under the Act, Cemetery districts may be formed to meet the requirements and circumstances of every case. A Parish may be a separate district, with its own Cemetery. A part of a parish may have a separate Cemetery. Several parishes, or parts of parishes, may be united into one Cemetery district. Land purchased as a Cemetery may be used in common for the whole district, or may be appropriated as to part for one parish or part of a parish, and as to another part for another parish or part of a parish. Thus, any form of arrangement which local convenience may render desirable can be adopted.

“The Act authorises the local authority to accept a donation of land for the purpose of a Cemetery, and to accept a gift of money or other property for its maintenance.

“Having determined the proper Cemetery district, the next step would be to obtain, if desirable, the appointment by the local authority of a Committee for the Cemetery district. In the case of an urban authority, the Committee may be appointed under section 200 of the Public Health Act, 1875. A rural authority may, under section 201 and 202, form Committees. A Parochial Committee under section 202 may include persons who are not members of the Board of Guardians. Rules for the proceedings of these Committees are prescribed by the schedule 1, part 2, of the Public Health Act, 1875.

“With regard to laying out the ground, the Cemeteries Clauses Act, 1847, should be referred to. The Local Government Board may require a proper Cemetery to be provided by the local sanitary authority. But, subject to this general control, a wide discretion is vested in the local sanitary authority. This discretion, however, must be exercised on sanitary grounds, and with a view to the wants of the district to be supplied. Any Cemetery may be partly consecrated and partly unconsecrated, or wholly consecrated or wholly unconsecrated. For any particular district there may be two Cemeteries, one of consecrated and the other of unconsecrated ground.

“Where part of a Cemetery is consecrated, it will be requisite that a chapel should be built upon the consecrated

ground; and that a chaplain should be appointed at a stipend, both the appointment and the stipend being subject to the approval of the Bishop. Subject to the control of the Local Government Board, it will be optional whether a chapel should be erected on the unconsecrated ground.

“The local authority may make bye-laws with respect to the management, and with respect to charges for the use of the Cemetery. These bye-laws will be subject to the confirmation of the Local Government Board.

As it is very important that the provisions of this Act, and the mode in which they are to be applied should be clearly understood, and be acted on wherever necessary, let me subjoin the chief portion of an official circular addressed by the Local Government Board to the sanitary authorities:—

“Local Government Board, Whitehall, S.W.,

“August 19, 1879.

“Sir,—I am directed by the President of the Local Government Board to request that you will bring under the notice of the sanitary authority the provisions of the Public Health (Interments) Act, 1879 (42 and 43 Vict., cap. 31), which received the Royal Assent and came into operation on the 21st of July last.

“The object of the Act is to enable sanitary authorities, rural as well as urban, to provide Cemeteries for their districts, and for this purpose all the provisions of the Public Health Act, 1875, with respect to a Mortuary are extended to a Cemetery.

“As the sanitary authority are aware, section 141 of the Public Health Act enables a sanitary authority to provide and fit up a proper place as a mortuary for the reception of dead bodies before interment, and to make bye-laws with respect to the management and charges for the use of the same, and it is moreover compulsory on a sanitary authority to provide a mortuary if they should be required by the Local Government Board to do so.

“The effect, therefore, of the Act which has just been passed is, in like manner, to empower a sanitary authority



to provide a Cemetery, and to render it compulsory on them to do so if the Local Government Board should require one to be provided.

“The Legislature has not specified the cases in which it is incumbent upon the sanitary authority to give effect to the provisions of the new Statute ; but, seeing that it is incorporated with the Public Health Act, there can be no doubt that wherever, in the interests of the public health, it is necessary that a Cemetery should be provided in any locality, the Legislature contemplated that the local authority would exercise the important powers now conferred upon them.

“The following may be referred to as circumstances under which it will be incumbent upon the sanitary authority to take action :—

“1. Where in any burial-ground which remains in use there is not proper space for burial and no other suitable burial-ground has been provided.

“2. Where the continuance in use of any burial-ground (notwithstanding there may be such space) is, by reason of its situation, in relation to the water supply of the locality, or by reason of any circumstances whatsoever, injurious to the public health.

“3. Where, for the protection of the public health, it is expedient to discontinue burials in a particular town, village, or place, or within certain limits.

“There are other circumstances which might render it necessary or expedient that a Cemetery should be provided, such as inconvenience of access from the populous parts of the district to the existing burial-ground, or the nature of the site, or the character of the subsoil ; and instances may exist where, in deference to the wishes of the inhabitants, it may be expedient to provide, in accordance with the policy of the Burials Acts, a Cemetery in which persons of different creeds may be buried with their own religious rites. On all or any of the foregoing grounds the authority of the Local Government Board may be invoked, and if the application should prove well founded, a compulsory order would necessarily follow.

“The question, however, whether a Cemetery should be provided for a particular locality will be one for the determination of the sanitary authority in the first instance ; and

it is only in the event of their default to establish a proper Cemetery where one is required, or in consequence of a loan being needed to carry out the undertaking, or, if they should determine to construct a Cemetery outside their district, of objection being taken to such a proceeding, that the Local Government Board have any authority to interfere.

“The President, therefore, thinks it right to direct the attention of the sanitary authority to the following obligations and powers imposed upon and exerciseable by them under the incorporated enactments.

*“With respect to the Making of the Cemetery.*

“The Cemetery is not to be constructed nearer to any dwelling house than 200 yards, except with the consent of the owner and occupier.

“The sanitary authority may build such chapels in the Cemetery for the performance of burial services as they may think fit, and lay out and embellish the grounds of the Cemetery.

“The Cemetery must be enclosed by substantial walls or iron railings of the height of 8 ft. at least. The sanitary authority must keep the Cemetery and the buildings and fences thereof in complete repair and in good order and condition.

*“With respect to Burials.*

“The sanitary authority may set apart a portion of the Cemetery for burials according to the rites of the Established Church, and the Bishop of the Diocese may, on the application of the sanitary authority, consecrate the portion so set apart.

“A chapel, to be approved by the Bishop, must be built on the consecrated part for the performance of the Burial Service of the Established Church.

“A salaried chaplain is to be appointed to officiate in the consecrated part of the Cemetery, the appointment and salary to be subject to the approval of the Bishop.

“The sanitary authority may set apart the whole or a portion of the unconsecrated part of the Cemetery as a place of burial for persons not being members of the Established Church, and may allow in any chapel built in

such unconsecrated part a burial service to be performed according to the rites of any Church or congregation other than the Established Church.

*“With respect to Exclusive Rights of Burial and Monumental Inscriptions.*

“The sanitary authority may set apart portions of the Cemetery for the purpose of granting exclusive rights of burial therein, and may sell the exclusive right of burial in such portions, and the right of placing any monument or gravestone in the Cemetery, or any tablet or monumental inscription on the walls of any chapel or other building in the Cemetery.

“It should be observed that the Act under consideration does not extend to the Metropolis, and it is scarcely necessary to point out that in other parts of the country where suitable Cemeteries are in existence there can rarely be need for resorting to its provisions.

“The President trusts, however, that in other localities the sanitary authorities will not hesitate to avail themselves of the important powers conferred by the Act, having regard to their serious obligations in the interest of the public health, and to the responsibilities imposed upon them by the Legislature.

“I am, Sir, your obedient servant,

“JOHN LAMBERT, Secretary.

“To the Clerk to the Sanitary Authority.”

Upwards of two-thirds of the population of England and Wales are already provided for by existing Cemeteries, without any occasion for religious jealousies, and it may be anticipated that a provision will soon be peacefully made for the remainder.

From a careful enquiry which I have made through the Rural Deans, and also in my “*Visitation Queries*,” addressed to every beneficed Clergyman in the Diocese, I am enabled to state that even in many of our own rural parishes, not less than 200 in number, such a

provision is now absolutely necessary, on grounds both of regard for the living, and of reverence for the dead. In many of these, as I am assured, in your answers to my "*Visitation Queries*," no grave has been dug for many years without disturbing human remains. The condition of many of our churchyards is injurious to health and an offence to public decency; and I trust that no time will be lost in resorting for help to this new Act.

In every case where this Act is resorted to, some portion of the ground should be left unconsecrated.

It is not desirable to enlarge our present Churchyards.

I may here take occasion to observe that another Statute, which does not seem to be generally known (the 36 and 37 Victoria, cap. 50), by which a landlord may convey land not exceeding an acre to a trustee or trustees for a Burial Ground, would, with proper safeguards, be found very available for the same purpose.

Before the passing of Mr. Marten's Act the Church of England declared by the voice of 15,000 Clergy that she could not surrender those Churchyards which do not belong to man, but have been given over by a solemn act of Consecration to Almighty God, and which she holds in trust for the burial of the dead with religious services in accordance with the Christian doctrines which she holds, and conducted by her Ministers; and which she is bound to defend against false doctrine, sectarianism, and unbelief; but that she

was ready to join in providing Parochial Cemeteries for the burial of all who would not accept her services performed by her ministers. And now that an Act has been passed, which facilitates the general provision of Cemeteries in every parish of the land, it would be an act of flagrant injustice (to say nothing of offence against God) and a wanton and gratuitous insult to the Church of England, to invade her Churchyards, and to throw them open to other ministers and to other services than those of her communion. But we cannot anticipate such an outrage as that from any fair, honourable, and reasonable man.

Rather let us hope that the strifes which have divided us from some of our Nonconformist brethren, in reference to this question, may now be buried in oblivion for ever; and that by the grace of the Holy Spirit of truth and love we may be joined together in unity with them; and that, after our departure from this life of care and sorrow, our bodies may rest in peace, and may be raised together with theirs, at the general resurrection; and that we and they may have our part with Abraham, Isaac, and Jacob, in the Kingdom of God.

## THIRD ADDRESS.

LET us now proceed to review the recent action of the Church of England in her Provincial Synods, in pursuance of "Letters of Business" (dated February 8, 1872, and renewed July 6, 1874,) which Her Majesty addressed to the two Archbishops, the Presidents of the two Convocations of Canterbury and York, and authorizing the Bishops and Clergy in those two Convocations to revise the Rubrics<sup>1</sup> in the Book of Common Prayer in such manner as they, after careful deliberation, might deem expedient, and to present a Report or Reports to Her Majesty concerning the same.

First, then, as to the hymn, *Quicumque vult*, or "the Confession of our Christian Faith, commonly called the *Creed of St. Athanasius*."

In our own days the Athanasian Creed has been disparaged by some. It will therefore be well that we should be reminded of what our own pious and learned forefathers have said with respect to it.

The Church of England at the Reformation in the eighth of her Thirty-nine Articles declared that the

<sup>1</sup> Especially those Rubrics which had been dealt with by the *Ritual Commissioners*.

Athanasian Creed, as well as the Nicene Creed and Apostles' Creed "ought thoroughly to be received and believed; for it may be proved by most certain warrants of Holy Scripture."

One of our greatest divines, Richard Hooker, in his *Ecclesiastical Polity*,<sup>2</sup> has warned us, that we should be "deceiving ourselves greatly, if we thought that the Church of later days needeth not those ancient preservatives against heresy which ages before us were so glad to use"; and that those heretical teachers who deny the Godhead of our Lord and of the Holy Spirit, "choose those churches as fittest nests to hatch their heresy therein, where Athanasius' Creed is not heard."

The English Theologian, who by his profound learning, and calm and clear judgment, did more than any other man in the eighteenth century to maintain the true faith on those fundamentals of Christianity was Dr. Waterland.

Concerning the Athanasian Creed he thus writes<sup>3</sup>:—  
"The Athanasian Creed is the best exposition, for its compass, of the doctrines of the Trinity and Incarnation, that we shall anywhere meet with. As to the *damnatory clauses* (as they are called) I know that many persons have strained them to an unreasonable rigour, on purpose to disparage the Creed." And he gives it as his opinion, "that they who use that Creed

<sup>2</sup> Hooker, *Ecc. Pol.*, v. xlii. 13.

<sup>3</sup> Dr. Waterland on *Arian Subscription*; *Works*, vol. ii. p. 309, ed. 1823.

are at liberty to understand those clauses in such a sense as best answers the main intent and design of that Creed, and is most agreeable to Scripture and Reason."

One of the most acute reasoners, and one of the most learned and pious divines, among our Nonconformist brethren, was Richard Baxter. He thus speaks:—"I unfeignedly account the doctrine of the Trinity to be the sum and kernel of the Christian Religion; and in the *Athanasian Creed* is the best explication of it I ever read."<sup>4</sup>

In the year 1689 a Royal Commission for revising the Liturgy, with a view of removing the scruples of Nonconformists, which consisted of such men as Tillotson and Tenison—afterwards Archbishops of Canterbury,—and the following divines, who were afterwards Bishops, Stillingfleet, Patrick, Beveridge, and Burnet, recommended that the Creed should be retained for public use in the Church; and that a Rubric should be added to it, declaring that "the Articles of it ought to be received and believed as being agreeable to the Holy Scriptures; and the *condemning clauses* are to be understood as relating only to those who obstinately deny the substance of the Christian Faith."

It has, I believe, been found by the experience of Missionary Bishops and Clergy that the Athanasian Creed is of inestimable value in imparting clear views of Christian doctrine to the heathen. The testimonies

<sup>4</sup> Baxter's Works, vol. ii. p. 132. *Method of Theology*, pp. 1-3.



of Bishops in our colonies and foreign dependencies (such as the late Bishop of Calcutta, Dr. Cotton) are very strong to this effect.

In the recent debates of the Convocation of Canterbury this Creed engaged a large share of attention; and the result of those discussions was a resolution, which was accepted by both Houses, that the following Synodical Declaration should be appended to the Creed:—

“For the removal of doubts, and to prevent disquietude in the use of the Creed commonly called the Creed of St. Athanasius, it is hereby solemnly declared—

“1. That the confession of our Christian Faith, commonly called the Creed of St. Athanasius, doth not make any addition to the faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ.

“2. That, as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church in this confession declare the necessity for all who would be in a state of salvation, of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than the like warnings of Holy Scripture; for we must receive God’s threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment

on any particular person or persons, God alone being the Judge of all."

In the Convocation of the Province of York two propositions were made ;—

First, that the use of the Creed in Churches should be made optional.

This was carried by a majority of one in the Upper House of that Convocation—the Bishops voting being five in number—but it was rejected by the Clergy of that Province by a majority of 34 to 8.

Another motion was also made in the Convocation of York, to the effect that the Creed should remain in the Book of Common Prayer, but that the rubric, prescribing it to be sung or said, should be omitted.

This motion was also lost ; having been accepted by 3 votes to 2 in the Upper House, but rejected by 30 to 13 in the Lower.

The result therefore of the deliberations in both Provinces is this, that the Athanasian Creed, with the rubric prefixed to it, remain as they were ; and that if the resolution of the Convocation of Canterbury is finally adopted, a Synodical declaration will be added to it.

In a matter on which good and learned men are not fully agreed, I feel reluctant to speak confidently ; but you will bear with me in offering for your consideration the following remarks :—

(1.) It has been objected to the Athanasian Creed, that its author is unknown. But the same may be said of the Apostles' Creed : by whom it was written, we know not ; and the same may be said of many

of the Psalms, and of various books of Holy Scripture, such as the Book of Job, the Books of Joshua, Judges, Kings, and Chronicles, the authors of which are not known. The question is not *who wrote* them, but *what they are*, and on *what authority they rest*.

(2.) It has also been objected that the Athanasian Creed was never received by a General Council.

Nor again, was the Apostles' Creed; nor even the Canon of Scripture itself.

(3.) Another objection has been made, that the Athanasian Creed is not received in the public liturgy of the Eastern Church.

To which we reply,—nor again is the Apostles' Creed; but the Athanasian Creed is contained in many editions of the Greek<sup>5</sup> Offices of Prayer, and is held in reverence by the Eastern Church.

To quote the words of Dr. Waterland,<sup>6</sup> “The reception of the Athanasian Creed has been both general and ancient. It has been received by Greeks and Latins all over Europe; and if it has been little known among the African and Asian Churches, the same may be said of the Apostles' Creed; so that for generality of reception the Athanasian Creed may vie with any, except the Nicene Creed, the only general Creed common to all Churches.”

(4.) It has also been objected, that to receive the Athanasian Creed is to contravene a decree of the

<sup>5</sup> *E.g.*, in the Greek *Horologium Magnum*, published at Venice in 1868, p. 494.

<sup>6</sup> Waterland on the *Athanasian Creed*, chap. vi.; *Works*, vol. iv. p. 240.

General Council of Ephesus, forbidding the reception of any Creed but the Nicene.

But this is a mistake.<sup>7</sup> What the General Council of Ephesus forbad was the imposition of any *different faith*<sup>8</sup> from that of the Nicene; and that this was the meaning of the Council is clearly evident from the general reception of the Apostles' Creed in the West, and also from the reception of the Constantinopolitan enlargements of the Nicene Creed. *If* the Athanasian Creed is at variance with the Nicene Creed, or with Holy Scripture, and propounds any *new doctrine*, then it is excluded by the Ephesine Council—but not otherwise.

(5.) It has also been objected by some that although the Athanasian Creed is recited almost every Sunday in the Latin Church, and in some parts of that Church is recited every day, namely, at prime, or seven in the morning,<sup>9</sup> yet that its recital is confined to the Clergy.

<sup>7</sup> See Waterland, iv. 305.

<sup>8</sup> The words are *ἑτέραν πίστιν*, not *ἄλλο σύμβολον*. The Council of Chalcedon (Act v., tom. iv., p. 568, Labb.) forbad the imposition of an *ἑτέρα πίστις*, and also the imposition of an *ἕτερον σύμβολον*, *i. e.*, a *contrariant* Creed, on any who are received into the Church from Heathenism, Judaism, or Heresy. But this cannot be construed as forbidding another Creed on such an occasion. The Western Church has universally used *another Creed* at Baptism, *viz.*, the Apostles' Creed, and not the Nicene Creed.

<sup>9</sup> See Waterland, *Ibid.*, p. 231; and see the Roman Breviary "Dominicâ ad primam"; and Pascal I. B., *Liturgie Catholique*, p. ii. 77. Martene *de Antiquis Ecclesie Ritibus*, iii. 19. Gavanti, *de Ritibus*, ii. p. 167. Bingham, *Eccl. Ant.*, Book x. ch. iv.

The Athanasian Creed was recited daily in the churches of the Lincoln Diocese in Bishop Grosseteste's time, A.D. 1238. See his *Letters, Epist.*, p. 155.

This statement is not correct ; and even if it were, it would not affect us. The Creed is either bad or good. If it is bad (which the objectors do not venture to say), by all means let it go : but if it is good, surely it ought not to be kept by the Clergy from the Laity, who have souls to be saved, and have as much need to believe aright, and to profess their faith, as the Clergy have.

Also,—if it is alleged that the “ *damnatory clauses* ” (as they are termed) are to be proscribed, or even to cause the rejection of the Creed, then the Clergy of the Latin Church, who have used it almost every Sunday for many centuries, are involved in a sweeping censure by such an allegation. To do this would be presumptuous and uncharitable.

There is reason to believe, that many of the most intelligent and loyal Laity of the Church of England are devotedly attached to the Creed, and would consider themselves greatly aggrieved, if they and their families were to be deprived of it in the public services of the Church.

(6.) It has been alleged that the *damnatory clauses* are no part of the Creed, and ought to be expunged from it by us ; as the *anathemas* of the Nicene Creed were omitted by the Council of Constantinople.

As to their being no part of the Creed, let it be asked, whether in the Greek or Latin Church any copies of it are ever printed,—or whether the Creed is ever recited,—without those clauses. If not, then surely they are a part of the Creed. And, it is not competent for any particular Church, such as the

Church of England, to tamper with an ancient formulary which is not her property, but belongs to the whole Church of Christ. Such a proceeding on her part would raise a storm of obloquy and opposition against her, as taking an unwarrantable liberty, and as breaking the bonds of Catholic communion by a schismatical act. I remember some years ago hearing an Ecclesiastic in a Church at Milan denouncing the Church of England, and stigmatizing the rashness and self-sufficiency of Protestantism, for having altered a verse in the "Te Deum." Happily,—I was able to assure him that this is not true of the Church of England; but unfortunately it was done by a Sister Church, which, with her present riper learning and wisdom, would probably be not sorry to undo the act.

The Council which omitted the *anathemas* of the Nicene Creed was a *general* one: the Council of Constantinople. But first; there are *no anathemas* in the *Athanasian Creed*; and next, our Convocation is not a General Council; and it would expose itself to just censure, if it acted as such.

And after all, my dear friends, are these so-called "damnatory clauses" such terrible things? How is it that the members of the Latin Church, and of the Greek Church, for a thousand years, have never discovered them so to be? Are we arrogantly to censure them, and to say that their consciences are callous and ours are tender? This would indeed be to pronounce a condemnatory clause on them, and a commendatory one on ourselves. But, perhaps it may be said, that

in our English translation of the Athanasian Creed those clauses sound more severe than in the original. Well, if it be so, let our translation be improved ; at any rate such supposed discrepancies may easily be explained to anyone who desires an explanation. And how is it that our own English Reformers, how is it that our greatest divines, such as Hooker and Andrewes and Pearson and Waterland, did not find out what some have now discovered, and did not feel any scruples at these clauses? How is it that in one of our Articles (which we all have accepted) the Creed is propounded as thoroughly to be received and believed, for it may be proved by most certain warrants of Holy Scripture?

For my own part, I am inclined to think, that if young men are told by others, especially by their teachers, that they ought to feel scruples with regard to those clauses, they will lend a willing ear to the suggestion. But, would it not be better, that young men should be taught to be humble and sober minded, and not profess to be wiser than their learned and pious forefathers who received this Creed without any hesitation ; and than the whole Church of England which has recited it for many hundred years? And for such young men as these, especially candidates for Holy Orders, it is probable that the recent Synodical declaration, agreed to by the Convocation of Canterbury, may be of some use.

But after all it is much to be feared that the root of the evil lies far deeper. It lies in the temper of the age.

“The time will come,” says the Apostle, “when men will not endure sound doctrine.”<sup>1</sup> That time has now come. And because the Athanasian Creed speaks on certain points of sound doctrine in clearer tones than any other Creed, especially on the Resurrection of the body, and on the Judgment to come, and on future eternal Rewards and Punishments, therefore it is hated by some, and would be silenced by many. But is this a reason, why, especially at a time like the present when Unbelief is holding up its head boldly and lifting up its voice even in some of our Colleges and Schools,—to say nothing of our popular literature—we, my reverend brethren, and my brethren of the laity, should surrender and abandon it? I think not.

It is one thing never to have used the Creed, and another thing, after a public use of it for many centuries, to relinquish it. Of this we may be sure, that the persons who would most triumph and exult, if we were to discard the use of it, would be the sceptics and infidels, who would say that in parting with the Creed we had renounced the doctrines which are contained in it.

My dear friends, suffer me to say to you in words of truth and love, that the Athanasian Creed pronounces no judgment on any individuals, or any set of individuals, much less does it express a desire that any punishment may be inflicted upon them. It utters no imprecations. But in it the Church of Christ herself speaks in her public character, as appointed and commissioned by Christ to teach all saving truth, and to

<sup>1</sup> 2 Tim., iv. 3.



utter a warning against all dangerous error. She does not pronounce a sentence of judicial condemnation upon any who do not hold the faith; but she declares the *future punishment* which they *will incur, if they persist in their errors*. She does not speak in the tone of denunciation, but of commination.

In this Creed she shews her earnest desire that all men may be saved; and “knowing the terror of the Lord she would persuade men.”<sup>2</sup> She remembers that her Divine Lord and our future Judge has said, “he that believeth not shall be damned,”<sup>3</sup> and that He has declared that future punishment and future reward are everlasting, and that in the same breath He uses the *same word* to describe *each*<sup>4</sup>; and that in an awful sentence, three times repeated, He has spoken of “their worm that dieth not, and of the fire that is not quenched”<sup>5</sup>; that one of His Apostles has said, that “without faith it is impossible to please God<sup>6</sup>,” and “if any man, or an angel from heaven, preach any thing beside “what the Apostles preached, and the Apostolic Churches received, “let him be anathema”<sup>7</sup>; and “if any one love not the Lord Jesus Christ, let him be anathema”<sup>8</sup>; and that another Apostle, the Apostle of love, St. John, hath said that unbelievers shall have their place in the lake of fire.<sup>9</sup> And the Church of Christ well knows that no man can quench

<sup>2</sup> 2 Cor. v. 11.

<sup>4</sup> Matt. xxv. 46.

<sup>6</sup> Heb. xi. 6.

<sup>8</sup> 1 Cor. xvi. 22.

<sup>3</sup> Mark xvi. 16.

<sup>5</sup> Mark ix. 43—46.

<sup>7</sup> Gal. i. 8.

<sup>9</sup> Rev. xxi. 8.

the fires of hell by shutting his eyes to them, or by denying their existence, and that Satan desires us to disbelieve them, in order that he may drag us into them, but that God reveals them to us and commands her to warn us of them, in order that we and they may escape them, and may attain the joys of heaven.

(7.) One more objection remains. It is said that if this Creed is recited at all it ought *not to be recited* on the *great Festivals* of the Church, such as *Christmas Day, Epiphany, Easter Day, Ascension Day, Whitsunday, Trinity Sunday*, when the worshippers are animated with feelings of holy love and joy.

I cannot see the force of this objection. At those great Festivals especially our love and joy are prompted and inspired by holy meditations on those blessed doctrines which the Athanasian Creed proclaims in the clearest tones ; and therefore that Creed has its special uses at those festal seasons.

Besides, let us remember that this Creed is a *Hymn*. I recollect well, and shall never forget, the impression made on me when at the commencement of my residence as Canon at Westminster 35 years ago I first heard the Athanasian Creed sung on one of those festivals, with the accompaniment of a noble organ, in Westminster Abbey ; and I cannot conceive a nobler subject for the grateful and joyful adoration of the faithful, lifting up their hearts to God in praise and thanksgiving, than that He has enabled the Christian Church to vanquish those deadly Heresies which are trodden under foot in that Creed ; and finally

after a conflict of many centuries, to come forth like Miriam and the women of Israel, with her timbrel in her hand, after the passage of the Red Sea and the destruction of the Egyptians, and to chant a triumphal hymn of victory over Error, and to sing a song of Christian Truth and Love, as she does in the ringing notes of this noble Christian pæan and "Io triumphe" the Athanasian Creed, which has sounded for ten centuries in England in our Cathedral Churches, and which has come forth from the hearts and lips of the faithful, overflowing with joy, on those great yearly festivals in our Parish Churches, in sounds of holy melody, which it is to be devoutly hoped will never die away.

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## FOURTH ADDRESS.

OTHER matters which recently engaged the attention of Convocation, while employed in the revision of the rubrics in the Book of Common Prayer, appear to demand consideration.

The question as to the form of Service to be used, in certain special cases, for the *Burial of the Dead*, is confessedly one of great difficulty, particularly at a time when the wholesome exercise of Ecclesiastical discipline among us is a thing of earnest desire rather than of easy attainment.

It was agreed by our Convocation, that the Office for the Burial of the Dead, as it now stands in our Prayer Book, should be left untouched, and be preserved for devout use in all those cases where it may be used with edification and comfort.

Some alterations of the rubrics in that Office have been proposed and agreed to by the Convocation of this Province.

First, then, it was determined that the Office now in our Book of Common Prayer is not to be used for any that die unbaptized or excommunicate, or in the

commission of any grievous crime (this clause has been added), or having laid violent hands on themselves have not been found to have been of unsound mind—here also you will observe an addition to our present rubric.

Secondly, a shorter service has been provided for use in certain cases, as follows:—

¶ On the request, or with the consent of the kindred or friends, it shall be lawful for the Minister to use only the following Service at the Burial:—The three sentences of the Scriptures to be said or sung on meeting the corpse at the entrance to the churchyard; and after they are come into the Church one or both of these Psalms following, Psalm xxxix. and Psalm xc.; then the Lesson, 1 Cor. xv. 20.

When they come to the grave, while the corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing, the sentences beginning “Man that is born of, &c.,” ending with the words “fall from Thee.” Then shall follow the words “Lord have mercy, &c.,” The Lord’s Prayer, and “The grace of our Lord.”

But this Service is not to be used in any of the cases specified in the first rubric, as above recited.

Also it was agreed, that whenever either of the two foregoing Services be used, it shall be lawful for the officiating Minister, at his discretion, to allow the use of *Hymns and Anthems* in the Church or at the grave.

And further, it shall be lawful for the Minister, at the request, or with the consent in writing, of the kindred or friends of the deceased, to permit the corpse to be committed to the grave *without any Service, Hymn, Anthem, or Address of any kind.*

A good deal of discussion arose, as to whether any Service should be used in the case of those who *die unbaptized*, or in any of those cases where the use of the first two Offices was forbidden. After much deliberation the following rubric was adopted in the Convocation of this Province:—

“Nevertheless in cases in which neither of the aforesaid Offices may be used, it shall not be unlawful for the Minister, at the request of the kindred or friends of the deceased, to use, *after the body has been laid into the earth*, prayers taken from the Book of Common Prayer and portions of Holy Scripture, *approved by the Ordinary*, so that they be not part of the Order for the Burial of the Dead, nor of the Order of the Administration of the Holy Communion.”

In this rubric it was endeavoured to steer a middle course, so as on the one hand to obviate objections of those who rightly affirm that Baptism is the divinely appointed entrance to the Christian Church, and that to use one and the same service over unbaptized and baptized persons would be to ignore this truth, and to produce religious confusion, and to encourage the neglect, already too prevalent, of the Sacrament of Baptism; and on the other hand it was attempted to avoid the opposite extreme of that severity and

rigour, which would shew no consideration for cases where there has been no wilful contempt or neglect of the Sacrament, and which would express no sympathy with Christian mourners, in such cases, at a time of deep sorrow and distress.

In the consideration of this subject, it ought not to be forgotten, that the Church of England is embarrassed by difficulties which are not felt to the same degree by any other Church in Christendom, and were not felt by her in former times.

In the large towns of England we have enormous populations, committed to the care of very few Clergy. Take the case of East London,—or of Manchester or Birmingham. How can it be expected, that, even if the multitudes there were desirous of baptism for their children, the two or three Clergy, in a parish it may be of many thousands, can visit from house to house, or can otherwise suffice for the ministration of Baptism to them? And are all who die unbaptised in such populous places as these to be deprived of all forms of burial other than such as would be had by them in a heathen land?

But might we not go further? Might we not proceed to say, that greater facilities ought to be given for the administration of baptism, so that the cases of dying without it might be greatly diminished? For this purpose might it not be well for us to consider what is done in other Churches, and was done by the ancient Church, and by our own in other times?

In the Latin Church,<sup>1</sup> in cases of necessity, Baptism may be administered by *laymen*, provided it be done in the name of the *Blessed Trinity*, and with the *element of water*. And this was the case in the ancient Church. And the practice, in such cases, has been defended by our own divines, such as Richard Hooker<sup>2</sup> and Joseph Bingham.<sup>3</sup> Lay Baptism, in cases of urgency, was allowed by the Church of England in the Book of Common Prayer, in the times of King Edward VI. and Queen Elizabeth. The Lutherans also allow Lay Baptism in such cases.<sup>4</sup> Bishop Burnet informs us in the *History of his Own Time*, that in the year 1712<sup>5</sup> it was agreed by the Bishops in the Upper House of Convocation, that “according to the practice of the Primitive Church, and the constant usage of the Church of England, no Baptism, in or with water, in the name of the Father, Son, and Holy Ghost, ought to be reiterated.”

<sup>1</sup> See Perrone *Praelect. Theol. de Baptismo*, cap. iii. Prop. 2. Necessitate cogente, a quocunque,—sive masculino, sive faeminâ,—imò et ab heretico et infideli baptismus licitè et validè administrari potest so Concil. Lateran. iv. cap. firmiter. He refers to Tertullian *De Bapt.* c. 17; S. Jerome *contra Lucif.* n. 9; tom. ii. p. 282; S. Aug. *contra Epist. Parmen.* ii. 13; Concil. Illiber, *can.* 38.

The same doctrine was held in England in the thirteenth century; see the Constitutions cited by Bishop Gibson, *Codex*, i. 368, 369.

<sup>2</sup> Hooker, *Eccl. Pol.*, Book v., chap. lxii. 15-2.

<sup>3</sup> Bingham, *Scholastical Hist. of Lay Baptism*, subjoined to Book xii. of his *Ecclesiastical Antiquities*.

<sup>4</sup> Gerhard, *Loc. Com.*, tom. iv. p. 441.

<sup>5</sup> Bishop Burnet, *Own Time*, A.D. 1712, Book vii. p. 604, who says “that Baptism, even by midwives, which is allowed in the Church of Rome, had been practised and connived at in England till it was objected to by Presbyterian divines at the Hampton Court Conference, at the accession of James the First.” In 1712 the Lower House of Convocation was less favourable to Lay Baptism than the Upper.



They deemed that the ministry of a clergyman is of the "*bene esse*," but not of the "*esse*" of the Sacrament; and it is held by our Church Courts<sup>6</sup> that the rubric prefixed to our Burial Service does not authorize a clergyman to deny the use of the Burial Service to any who have been baptized with water in the name of the Trinity by a Nonconformist minister, who in the eye of the Church is a layman; and who, if he desires to minister in the Church, must first be admitted to Holy Orders, as having, in the eye of the Church, no Holy Orders already<sup>7</sup>.

Let me therefore suggest for consideration, whether in our present distress, for lack of an adequate supply of Clergy, especially in our great towns, our intelligent Laymen, especially medical men, churchwardens, lay-readers, and school-masters, should not be instructed to baptize infants, in cases of evident and urgent necessity, where the ministry of a clergyman cannot be had; and at the same time, whether it be not desirable that all, whether Clergy or Laity, should unite in an earnest endeavour to promote an intelligent reverence for the Sacrament of Holy Baptism—

<sup>6</sup> In the case of *Kemp v. Wickes*, Sir John Nicholl held that a child baptized by a dissenter with water and the invocation of the Holy Trinity, was baptized in the sense of the rubric in the Burial Service, and of the 68th Canon; and that the burial of such a child is obligatory on a clergyman. This judgment was confirmed by the Judicial Committee of the Privy Council in 1841.

<sup>7</sup> At the Restoration of the Monarchy, in 1660, when a great part of the nation had been baptized by dissenters, it was not alleged by the Bishops and Clergy (says Burnet) that their baptism was invalid, and ought to be repeated.

especially by the ministration of that Sacrament—as the Church prescribes—in the course of public service in the presence of the congregation; and to diffuse a knowledge of the blessings annexed to it, and of the great danger of neglecting it. If these things were done, we might hope that the unhappy conflicts which now sometimes arise concerning the burial of unbaptized persons might almost disappear from among us.

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## FIFTH ADDRESS.

LET us now pass on to another rubric, one of the first in order in our Book of Common Prayer, but which, for various reasons, was reserved for the conclusion of the recent debates in the Convocation of this Province—I mean the “*Ornaments Rubric*.”

Her Majesty in her Royal “Letters of Business,” addressed to the Presidents of the Convocations of both Provinces, called their special attention to that rubric. The Queen directed them to consider “the ornaments used in churches and chapels, and the vestments worn by the ministers of the Church”; and declared that one of the main purposes for the appointment of the Ritual Commission, whose fourth and final Report was commended to the careful attention of Convocation, was that “the said rubrics might be explained or amended, so as to secure general uniformity in such matters as may be deemed essential.”

These “Letters of Business” having been issued with such an expressed intention, it was plainly the duty of the Convocation so to deal with those rubrics as to satisfy if possible the reasonable and gracious desires of the Crown.

Besides, it is clear from the history of our Church in the last fifteen years, and specially from the records of the unhappy litigation,—disastrous to the peace and welfare of the Church,—in connexion with that Rubric, that, if it remain as it is, without any explanation or qualification, it will still be, as it now has been for many years—a battlefield for two contending parties; one of which affirms that the rubric legalizes, and perhaps enforces, the use of all the Vestments specified in the first Prayer Book of King Edward the Sixth, and ought to be maintained in that sense; while the other party asserts, with no less confidence, that the Rubric does no such thing, and that the recent decisions of the Final Court of Appeal, which virtually made the rubric a dead letter, are to be accepted as the sense, and as the only sense, of the Rubric; and that it ought therefore to be altogether expunged from the Book of Common Prayer; and that another Rubric, omitting all reference to those vestments which are specially mentioned in Edward VI.'s first Book, ought to be substituted in its place.

Unless these two parties can be brought to an amicable relation, it is vain to hope for peace in our Church. And a house divided against itself cannot stand. And as long as the Rubric remains as it does, without any authoritative explanation from the Church herself in her Synods, to which all good Churchmen would bow, it is doubtful whether by any coercive power of legal decisions these two parties will ever be brought to a friendly understanding and fraternal co-operation.

But what Law Courts cannot do, Ecclesiastical Synods can do. What cannot be effected by legal decisions, in such matters as these, *that*, with God's help and by charitable concessions on both sides, and by earnest resolves to seek for peace, Church Councils may do by moral influence, and by gentle, loving persuasion. There are many persons who acknowledge the force of the latter, but rebel violently against the former. I do not say that they are right ; but I do not hesitate to affirm, that wise and thoughtful men will do what they can in condescension to those whom others may represent as either weak in judgment, or as headstrong in will.

I have never concealed from you my opinion, which time and thought have strengthened, that the Ornaments Rubric *permits*, but does *not require*, the use of the vestments specified in the first Prayer Book of King Edward VI.

Let me state my reasons for this conviction.

In the time of the Long Parliament, in the year 1641, Dr. John Williams, Bishop of Lincoln and Dean of Westminster, who had been Lord Keeper, and was a learned man and shrewd lawyer, was chairman of a "Committee of Religion," appointed by the House of Lords, and of a Sub-Committee also chosen by them, which numbered among its members such distinguished men as Archbishop Usher, Bishop Morton, of Durham, Bishop Hall, of Norwich, Dr. Robert Sanderson (afterwards Bishop of Lincoln), Dr. Brownrig (afterwards Bishop of Exeter), Dr. Hacket (afterwards Bishop of

Lichfield and Coventry), Dr. Prideaux (afterwards Bishop of Worcester), Dr. Ward (Regius Professor of Divinity at Cambridge), and some learned Presbyterians, such as Dr. Twisse, Dr. Cornelius Burges, Dr. Calamy, and others.

These learned persons put forth the following "Consideration":—

"Whether the rubric" (*i.e.*, the *Ornaments Rubric* as it then stood) "should not *be mended*, where *all vestments* in time of Divine Service are *now commanded*, which were used in the second year of Edward VI."<sup>1</sup>

Evidently Bishop Williams and his colleagues supposed the vestments to be *then obligatory*.

Yet further: at the Savoy Conference in 1661, the Presbyterian divines objected to the "Ornaments Rubric" as *it then stood* (*i.e.*, in the Prayer Book of Elizabeth, James I., and Charles I.), because it seemed<sup>2</sup> to bring back the cope, alb, &c., and other vestments forbidden by the Common Prayer Book, 5th and 6th Edward VI.,<sup>3</sup> *i.e.*, the *second Book* of Edward VI.

<sup>1</sup> See Collier, *Eccl. Hist.*, ii. 799; Fuller, *Church Hist.*, book xi., cent. xvii.; and pp. 146, 147 of the *Life of Williams*, by Hackett, his chaplain, who says that the Sub-Committee met six times at the Deanery, Westminster, the residence of Williams, then Dean of Westminster, as well as Bishop of Lincoln; and particularly a scarce volume, entitled *History of Nonconformity*, p. 349, Second Edition, London, 1708.

<sup>2</sup> Cardwell, *Conferences on the Book of Common Prayer*, p. 314.

<sup>3</sup> Not by the Advertisements of Queen Elizabeth. The authorities at that time do not refer to them as valid. Indeed, Bishop Williams and the Lords' Sub-Committee in 1641 expressly declare "that the Injunctions and Advertisements of Queen Elizabeth were *not in force*, but by way of commentary or imposition" (Qu. "exposition"). *Hist. of Nonconformity*, p. 348. Fuller, *Church Hist.*, book xi. cent. xvii.

Bishop Cosin, of Durham, when writing on the Ornaments Rubric as it stood before 1660, had affirmed the Vestments to be then prescribed by Law;<sup>4</sup> but after the Restoration, when he was Bishop of Durham, he never required the use of these vestments by any of his Clergy; nor has any one of the English Bishops since the Restoration (more than 400 in number) *prescribed* them in their "Articles of Enquiry" at their Visitations, or at any other time.

Still more, in the year 1667, the Presbyterians, in the Bill drawn up for their benefit by Sir Matthew Hale, Chief Baron, Sir Orlando Bridgman, Lord Keeper, and Sir Robert Atkins, did not ask to be *relieved* from using "the *vestments*," but only from wearing the *surplice*.<sup>5</sup>

Clearly, therefore, the "vestments" were *not* then *obligatory*: for if they asked to be relieved from the surplice, *à fortiori* they would have asked to be excused from "the vestments." And yet, after the Revolution, the Royal Commissioners for revising the Liturgy, in 1689,<sup>6</sup> appended the following note to the "Ornaments Rubric": "Mem. A canon to *specify the Vestments*."<sup>7</sup>

How are these seeming discrepancies to be explained?

<sup>4</sup> Cosin's *Works*, vol. vi. p. 42, 230, 233, 305, 418, 439, 507.

<sup>5</sup> See Thorndike's *Works*, vol. v. pp. 301, 308, ed. Haddan.

<sup>6</sup> Among the Commissioners were the Archbishop of York, Bishops of London, Winchester, Salisbury (Burnet), Tillotson and Tenison (afterwards Archbishops of Canterbury), Patrick, Beveridge, &c.

<sup>7</sup> See p. 9 of the document containing their proposed alterations, ordered by the House of Commons to be printed in 1854.

Evidently *some change* in the law had taken place in the interval between 1640 and 1690, which had made the vestments, which before had been *obligatory*, to be *only permissible*.

Now, when we come to compare the "Ornaments Rubric," as it stood in the Prayer Books of Queen Elizabeth, James I., and Charles I., with the "Ornaments Rubric" as it stands in the Prayer Book of Charles II., and as it is *now in force*, we find that precisely *that* change was made at the Restoration which solves these difficulties, and reconciles these seeming inconsistencies.

In the Prayer Book of Elizabeth, James I., and Charles I., the rubric was *imperative*; "*The Minister at the time of the Communion, and at all other times in his ministrations, shall use such Ornaments in the Church as were in use by authority of Parliament in the second year of the reign of King Edward Sixth,*" *i.e.*, in Edward VI.'s *first* Prayer Book of 1549.

But in the Prayer Book of Charles II. of 1662 (*now in force*), we find that the words *have been softened*, and that what was before *special, active, and obligatory*, then became *general, passive, and permissive*.

The Ornaments Rubric then assumed the following form, in which it now stands (a form suggested by the Act of Uniformity of Queen Elizabeth, which was milder in its language than the Rubric of her Prayer Book), "*Such Ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as were in the Church of England by the authority of*



Parliament in the second year of the reign of King Edward the Sixth."

It is not said that every "Minister *shall use them*," but only that they shall "*be retained*"<sup>8</sup> (*i.e.*, not abolished,) and be "in use."

*If* the Convocation, at the last revision of the Book of Common Prayer in 1661 had intended that the Parochial Clergy should never wear any vestment except surplice, hood, stole, or scarf, and black gown, they *would certainly have said so*; as those persons, in the recent debates in both Convocations who do desire this, have explicitly proposed in various amendments, altogether expunging the Ornaments Rubric; and *if* they had intended that none of the distinctive Vestments in Edward VI.'s first Book should ever be used, they would never have left "the Ornaments Rubric" referring to that book, and grounded on that book, as it now stands.

But on the other hand, *if* they had desired that those vestments should be *obligatory*, they would not have softened the rubric as they did. This *softening of* the Ornaments Rubric in 1662 was a wise and conciliatory condescension to the scruples of Presbyterians and others.<sup>9</sup> And while the rubric in its former

<sup>9</sup> May not Bishop Sanderson have recommended it? He had been a member of the Lords' Committee in 1641, which advised that the rubric should be *mended*, and he took a lead in the revision of 1661, and wrote the present Preface to the Prayer Book.

<sup>8</sup> Here we may remark, in passing, that the objection of some, who are puzzled by the use of the word *retained*, disappears, when we remember, that the vestments were legal till the last review in 1662.

stringency accounts for the strong language of Dr. Cosin *before* 1660, and for the equally strong words of Bishop Williams and the Lords' Sub-Committee in 1641, and of the Presbyterian divines in 1661, the mild and charitable modification of 1662 supplies the reason why Bishop Cosin did *not enforce* the vestments in his Visitation Articles after the Restoration, and why *no Bishop since that time has ever enforced them*; and it explains also, why the Presbyterians, guided by their learned legal advisers in 1667, did not ask to be relieved by Parliament from using the Edwardian *vestments*, but only from wearing the *surplice*.

And the words of the Royal Commissioners on Ritual in 1689, who desired to facilitate the re-union and comprehension of Nonconformists within the pale of the Church of England, seem to show that the *vestments were allowable*, inasmuch as they proposed that a canon should then be framed in which "the vestments should be *specified*."

May I presume to add,—with all due submission to legal and judicial authorities,—that these considerations appear to supply a peaceful solution of our present difficulties.

A charitable consideration is due to the opinions of a large number of the Clergy and Laity, who, while they think that no vestment ought to be *required* of any clergyman but a surplice, are of opinion that the vestments ought not to be prohibited; at the same time that they readily allow that the vestments ought not to be introduced by any Minister except under careful control, and with the goodwill of his flock.

I have entered into this explanation for two reasons.

First, because it may be a relief to some of the Clergy to feel that they are *not obliged* in conscience by any law of the Church to wear any of the distinctive Edwardian vestments.

Next, because it seemed to be only fair and equitable, to show that those Clergy are not altogether unreasonable, who think that some *distinctive vestment* (however simple it may be) is *desirable for use at the Holy Eucharist*; and who regret that such a distinctive vestment is not used in our parish churches, now that the surplice is usually worn in preaching, and is also not uncommonly worn by laymen, and by boys in our parish choirs, as well as by the Priest at the Holy Communion; and who also are of opinion that the Church of England has provided such a distinctive dress, for use at the celebration of the Holy Eucharist, in what is commonly called "the Ornaments Rubric."

After long and interesting debates, both Houses of Convocation of this Province agreed, on July 4th, in the following Resolution on the Ornaments Rubric, namely, that after the words as they now stand:—  
"And here is to be noted, that such Ornaments of the Church and of the Ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second year of the Reign of King Edward the Sixth," the following words should be added:—"until further Order be taken by lawful authority."

Also, the following addition was made :—“In saying Public Prayers and ministering the Sacraments and other rites of the Church, every Priest and Deacon shall wear a surplice with a stole or scarf and the hood of his degree, and in preaching he shall wear a surplice with a stole or scarf and the hood of his degree, or if he think fit a gown with hood and scarf; and no other ornament shall at any time of his ministrations be used by him contrary to the monition of the Bishop of the Diocese.”

“ Provided always, that this rubric shall not be understood to repeal the 24th, 25th, and 58th of the Canons of 1604.”

These Canons, it may be observed in passing, prescribe the use of *Copes in Cathedral and Collegiate Churches* at the administration of the Holy Communion (Canon 24), and also enjoin the use of *surplices and hoods by graduates* in the same Churches, and also in Parish Churches (Canons 25, 58).

And now, it may be enquired, What is to be said of the above resolution ?

First, it may be regarded with feelings of thankfulness as a proof that in the two Houses of Convocation of this Province, there prevailed an earnest desire to obey loyally the commands of the Queen, directing the special attention of our Synod to this Rubric; and an earnest desire also for peace and unity; and it may be recognized as a practical result, by the divine blessing, of that earnest desire, and of a willingness to make

concessions and sacrifices of personal prepossessions and prejudices, for that purpose.

Next, we may observe that this resolution of our Convocation on the *Ornaments Rubric* has already had a salutary effect.

On the 12th of July last, one of our most revered Bishops wrote as follows with reference to a suit instituted against a Clergyman in his Diocese:—

“The Vicar of Holy Trinity, Bordesley, has written to tell me that, having regard to *recent resolutions adopted by the Convocation of the Province of Canterbury*, he has determined to comply with the directions which I gave him, in regard to his conduct of Divine Service, in the month of June, 1878. If the Vicar had notified to me his intention to comply with these directions within the time limited by the Public Worship Regulation Act after my receipt of your representation, I should have felt it to be my duty to state that proceedings ought not to be taken on the representation, on the ground that his conduct of Divine Service would be hereafter in all material points in conformity with the law and order of the Church of England. The representation, however, having now been transmitted to the Archbishop, I have no power to interfere to stop proceedings; but I think it right to make you acquainted with the present disposition and intention of the Vicar, that you may have the opportunity, if you are so disposed, to stay the suit in its present early stage. I shall be truly glad if, the main grounds of complaint having been thus removed, the peace of the parish may be protected from litigation.”

If this resolution should have the effect of restoring peace to any divided parish, it will not have been passed in vain.

I have no authority or pretension whatever to expound any resolution agreed to by both Houses of Convocation in this Province. Their resolutions must

be presumed to mean what they say, and to say what they mean.

But with regard to this resolution on the *Ornaments Rubric*, let it be carefully remembered, that it is only a *suggestion for future legislation*. It has *no present legal validity*; and would only *acquire* such legal force in the event of its being ratified by the Crown, and finally sanctioned by Parliament.

But is it therefore of *no value*?

Surely not. It has no binding force *in foro ecclesiastico*, or *in foro civili*, but it will not be without its weight *in foro conscientiæ*.

If I might give advice (and sitting here am I not authorized to do so?), I would say to my reverend brethren:—Be not impatient; but wait and pray, in a spirit of faith and love. The Clergy in Convocation in this Province have shown their reverence for the Episcopal office, by giving their assent to a principle—a principle laid down in the Preface to our Book of Common Prayer, and recently enunciated by the 100 Bishops of the Lambeth Conference—that in such Ritual matters as these nothing ought to be attempted and persisted in, contrary to the monition of the Bishop.

There is, I am persuaded, a moral power—a power of love and trust—in these words, which will have due influence with the Clergy, who will feel that they are not only listening to the voice of those hundred Bishops, and of the Bishops of this Province, but are following the advice of their own representatives in

Convocation, and are obeying the commands of their spiritual mother, the Church, when they show dutiful submission to the authority of their Bishops.

Thus, it is earnestly to be hoped, this resolution may be a restorative of peace in places where it has been disturbed.

These words will also have their legitimate influence with the Episcopate, who will feel grateful to the Clergy in Convocation for this expression of their confidence, and will not desire to drive anyone by rigorous coercion, but to draw the hearts of the Clergy "with cords of a man and bands of love."

And here, to speak plainly, I would not advise any of my brethren to adopt any other vestments than those now in use, in consequence of this Resolution. Rather I would earnestly dissuade them from doing so. The Final Court of Appeal has decided against them; and whatever we may think of the grounds of the recent decision, based on the <sup>1</sup>Advertisements of Queen Elizabeth,—and however we may incline to the

<sup>1</sup> In the *Act of Uniformity* of Queen Elizabeth, prefixed to her Book of Common Prayer, is the following section:—"Provided always, and be it enacted that such Ornaments of the Church, and of the ministers thereof, shall be retained and be in use as was in the Church of England, by authority of Parliament, in the 2nd year of the reign of King Edward VI., *until other order shall be therein taken* by the authority of the Queen's Majesty, with the advice of her Commissioners appointed for causes Ecclesiastical, or of the Metropolitan of the realm." Whether Queen Elizabeth took such other order in the Advertisements of 1564, and whether our Revisers of 1661, when they framed the Ornaments Rubric, supposed that she did, is the question. If they did think so, it is rather surprising that they should have left the "Ornaments Rubric" as it now stands.

opinion that the ground-work of that decision has been invalidated by subsequent investigations,—especially by the learned researches of Mr. James Parker,—and however we may anticipate that this decision may be modified by future legislation, consequent on debates in Convocation, and on calm statements of the facts of the case, and even on this resolution,—and may be set aside by future judicial determinations, yet it is a decision of the Crown itself, advised by the Final Court of Appeal. It demands our reverence as such, even though it may seem to us to be erroneous.

There must be a final decision somewhere of such controverted questions. And ever since the Reformation the authority of pronouncing such decisions has been in the Crown: to this principle we all have assented; it is no new principle; it is 1500 years old; it is as old as Constantine. Indeed in the times of the early Church this authority was exercised by Emperors even when not Christian.<sup>2</sup> We cannot escape it. It is indeed very desirable that this authority should be rightly exercised; and all men ought to do what they can that it may be so administered.

But remember the wise words of Richard Hooker. Having premised that God Himself commanded His people, the Jews, to resort to the tribunal of their Judges for a decision of controverted causes, he says,<sup>3</sup> "We do not wish men to do any thing

<sup>2</sup> *E.g.*, the case of the Emperor Aurelian, a heathen. See the remarkable case in Euseb., *Hist. Eccl.* vii., 30; Theodoret. *haeret. fab.* ii. 8.

<sup>3</sup> Hooker, *Preface to Eccl. Polity*, ch. vi. 3. The whole of that sixth chapter deserves careful consideration,



which they are persuaded in their hearts that they ought *not* to do; but *this* persuasion ought, we say, to be fully settled in their hearts that in litigious and controverted causes of such quality, the will of God is to have them do whatsoever the sentence of judicial and final decision shall determine, yea though it seem in their private opinion to swerve utterly from that which is right; as no doubt many times the sentence amongst the Jews did seem unto one part or other contending; and yet in this case God did then *allow* them to do that which in their private judgment seemed, yea, and perhaps truly seemed, that the *Law did disallow*. For if God be 'not the Author of confusion but of peace,' then can He not be the Author of our refusal, but of our contentment to stand unto some definitive sentence, without which almost impossible it is, that either we should avoid confusion, or ever hope to attain peace."

To which sound words of truth and love, let me only add, that after all that we can write or say concerning the "*Ornaments Rubric*," the best Rubric of all is that of Charity; and that the best Ornament of all, especially for us who are Ministers of Peace, and servants of the Prince of Peace, is the "Ornament of a meek and quiet spirit";<sup>4</sup> and our best rules of attire are those ancient and Apostolic rubrics, "Be ye clothed with humility";<sup>5</sup> and "Put ye on the Lord Jesus Christ."<sup>6</sup>

<sup>4</sup> I Pet. iii. 4.<sup>5</sup> I Pet. v. 5.<sup>6</sup> Rom. xiii. 14.

## SIXTH ADDRESS.

OUR review of the action of Convocation in the recent sessions would be defective without a reference to some other important matters.

It was generally felt that amendments of the Rubrics might be too dearly purchased by exposing the Book of Common Prayer to the danger of organic changes in the process of Parliamentary legislation ; and it was wisely determined that some safeguards should be devised against such a peril as that. The draft of a Bill was therefore framed "*to provide facilities for the amendment from time to time of the Rites and Ceremonies of the Church.*"

That Bill was accepted by the Convocations of both Provinces, which also resolved that it was desirable that any legislation founded on the recommendations in their Reports to the Crown should take place,—if at all,—in the manner provided by that draft Bill.

As that Bill is a short one, and important, I will read it.

"I. Whereas it is expedient that, while the Faith and Doctrine of the Established Church of England remain unaltered, increased facilities should be given for the regulation from time to time of the Rites and Ceremonies of the said Church, as the changes of circumstances may seem to require :

“Be it therefore enacted by the Queen’s most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows :—

“2. The Archbishops and Bishops and Clergy of the Provinces of Canterbury and York in their Convocations (by and with the authority of the Queen’s Majesty), may from time to time prepare and lay before Her Majesty in Council a Scheme for making such alterations in and additions to the Rubrics and Directions contained in the Book of Common Prayer, and for providing such Additional Services and Prayers to be used in Public Worship, as may seem to them to be required : Provided that no such Scheme shall be laid by the Convocation before Her Majesty in Council unless or until the same shall have been agreed to by each of the two Convocations, and shall be certified to Her Majesty the Queen under the hands and Ecclesiastical seals of the Presidents of both the said Convocations.

“3. When any such scheme as aforesaid shall have been laid before Her Majesty in Council, the same shall forthwith if Her Majesty shall see fit, be laid before both Houses of Parliament, if Parliament be then sitting, or, if Parliament be not sitting then within twenty-one days after the beginning of the then next ensuing Session of Parliament.

“4. In case either House of Parliament shall, within forty days after any such Scheme as aforesaid shall have been laid before such House, present an Address to Her Majesty, praying Her Majesty to withhold Her consent from such Scheme, or any part thereof, no further proceedings shall be had with respect to such Scheme during the then Session of Parliament.

“5. In case neither House of Parliament shall within the said period of forty days present such an address to Her Majesty as aforesaid, it shall be lawful for Her Majesty in Council to make an Order ratifying the said Scheme, and specifying the time when it shall take effect.

“6. In any Order made by Her Majesty in Council under the authority of this Act it shall be sufficient to refer to this Act without reciting any of the provisions of this Act.

“7. Every such Order shall, as soon as may be after the making thereof by Her Majesty in Council, be published in

*The London Gazette*; and so soon as any such Order shall be so gazetted, it shall, in all respects and as to all things therein contained, have and be of the same force and effect as if the same were included in and enacted by this Act.

“8. A copy of every Order of Her Majesty in Council made under this Act shall be laid before each House of Parliament within forty days after the making thereof if Parliament be then sitting, or, if Parliament be not then sitting, within twenty-one days after the beginning of the next ensuing Session of Parliament.

“9. Nothing in this Act contained shall be construed to repeal or alter the Act (25 Henry VIII. c. 19) commonly known as ‘The Act of the Submission of the Clergy,’ or any part thereof.

“10. This Act may for all purposes be cited as ‘The Rites and Ceremonies Act 1878.’

“11. This Act shall extend to that part of the United Kingdom called England, and to the Channel Islands and to the Isle of Man.”

This Draft Bill was approved by the whole Convocation of Canterbury, July 4, 1879; and by the whole Convocation of York August 1, 1879.

The wisdom of the action of Convocation in this matter will be generally recognized by the Clergy and Laity of the Church.

Some other important questions were discussed in the recent sessions of the Convocation of this Province to which I would invite your attention.

The proposed alteration of the Rubrics would involve and necessitate a *reprint* of the entire Book of Common Prayer.

It would thus also afford an opportunity of making one great improvement in it; the amendment of the *Calendar of Lessons* in it; which was hastily

adopted by the Convocation in 1870. As I was a member of that Convocation, and a party to that adoption, I am more desirous of repairing the mischief then done.

At two former Visitations I expressed to you an opinion that the *Lectionary, or Tables of Lessons*, legalized in 1871, for the regulation of the reading of Holy Scripture in our Churches, ought to be amended.<sup>1</sup> This opinion has been greatly strengthened by careful examination of the Lectionary since that time. I do not mean to say that the *Old* Lectionary ought not to have been amended, or to deny that in some respects it has been much improved by the *New* Lectionary; but on the whole I feel constrained to declare my opinion, that the New Lectionary has inflicted, and is inflicting, a serious injury on the Church of England.

The Church of Ireland, with the help of a Committee presided over by His Grace the Archbishop of Dublin, has already revised, and has greatly improved in many respects, our Lectionary of 1871. The Lectionary of the Church of Ireland is now, in many respects, far better than that of the Church of England.

The *public reading of Holy Scripture* is, as Richard Hooker<sup>2</sup> teaches, the *best preaching*; and the spiritual

<sup>1</sup> See also the pamphlet entitled "*The New Lectionary Examined, with reasons for its amendment at the present time, by the Bishop of Lincoln, the Dean of Norwich, and the Dean of Chichester.*" Lond., 1877.

<sup>2</sup> See Hooker, *Eccl. Pol.*, Book v., chap. xxi. and xxii.

condition of a Church may be tested by the faithfulness, and fulness, with which she reads the Word of God to her people. There cannot therefore be a more important enquiry than this,—Does the Church of England discharge this duty aright?

This question has now been considered by a Committee of the Lower House of Convocation. That Committee<sup>3</sup> sat thirty-two times. It examined carefully the Lectionary of 1871 and reported upon it; it revised that Lectionary, and submitted the work of revision to the Lower House of Convocation; which accepted that work on February 19th last, without a dissentient voice.

The “Tables of Lessons” now agreed to by the Clergy in the Lower House of Convocation have been printed;<sup>4</sup> and I would recommend them to your careful consideration. I am of opinion—without pronouncing on minute details—that on the whole the framers of those Tables will be found to have preserved what was good in the Lectionary of 1871, and to have removed its blemishes, and supplied its defects; and therefore the adoption of those revised Tables by the Church in her public reading of

<sup>3</sup> The Committee of the Lower House, which prepared the Tables of Lessons (being the Tables of 1871 with amendments), consisted of the Very Rev. the Prolocutor, the Dean of Chichester, the Dean of Norwich, Archdeacon of Gloucester (Sir G. Prevost), Archdeacon of Oakham (Lord Alwyne Compton, *Chairman*), Canon Walsham How, Canon Jebb, Canon Joyce, Canon Miller, Canon Rawlinson, Canon Yard.

<sup>4</sup> And may be had of Messrs. Rivington, Waterloo Place, S.W., price 6d.

Scripture would, I believe, be a great blessing to her people.

Let me here notice some blemishes and defects in our present *Lectionary*.

I will limit my observations almost entirely to one book, the Book of Genesis.

One preliminary remark may be made. In the service of the Hebrew synagogue, which was regularly attended by our Blessed Lord,<sup>5</sup> *every verse of every chapter of the Five Books of Moses was publicly read in the Congregation*, as it is in Hebrew synagogues at this day.

By our *present Lectionary* we have *lost* a great many chapters of the Pentateuch which were appointed by the *Old Lectionary* to be read.

GENESIS.

*Chapter i.*

The history of Creation is split into two parts in our *Lectionary*, January 2 ; the whole ought to be read at once ; it consists of only thirty-one verses.

*Chapter ix. 20-29.*

The narrative of Noah's sin, and the curse pronounced by the Patriarch on Canaan and Ham, and the blessing pronounced on Shem and Japhet—so necessary for understanding God's providential dealings in the history of the world, and of the Church—ought not to have been omitted. It contains also a

<sup>5</sup> St. Luke iv. 16.

profound moral lesson of reverence, greatly needed in the present day.

*Chapter xi. 24-32.*

The genealogy of Abraham ought not to have been omitted ; and the important narrative of his migration from Ur of the Chaldees. The consequence of this omission is that in the following chapter (the twelfth) we hear facts related concerning Abram ; without ever having been told *who Abram is*.

*Chapter xvii. 23 to end.*

We lose this portion in the daily Lesson ; although it is very important, as recording the communication of the rite of circumcision to *Ishmael, and to the strangers* ; and thus suggesting by a pledge and figure the future reception of *all nations* into the Church of Christ, the promised seed of Abraham. This ought to be read.

*Chapter xix. 1-11.*

This is also omitted ; and thus we do not hear of the *sin* for which Sodom was so severely punished by God. This was read *twice* in the *Old Lectionary* ; and ought to be restored.

*Chapter xix. 30-38.*

The narrative of Lot's sin is omitted. A painful story to hear ; but is it not a salutary warning against the vice of intemperance, which is now so prevalent among us, and against its fearful consequences ? and has it not an awful and mysterious significance, as commemorating the origin of the Moabites and



Ammonites, infamous for idolatry and lust, and giving the clue to their history ?

*Chapter xxi. 22-32.*

The origin of the name *Beersheba*, so celebrated in Hebrew history, is omitted.

*Chapter xxii. 20-24,*

containing the *genealogy* of *Rebekah* (who is here *first* mentioned), is omitted. A few words more on this subject. This chapter represents the sacrifice of Isaac, who, in his patient submission, bearing the wood, and also laid upon the wood, and in his death (in will), and resurrection, has ever been regarded as a type of Christ, bearing His cross and offering Himself on it, and purchasing an Universal Church to Himself with His own blood.

In this view, how beautiful is the *first* glimpse of *Rebekah*, the future *Bride of Isaac*, to be brought to him from a far-off land by the ministry of Abraham's faithful servant, a figure of the Apostolic missionary work done by God's servants to the heathen for the espousal of souls to Christ ! How lovely is the sight of that Bride, revealed by the Holy Spirit to the eye, at the close of this chapter, which relates the voluntary sacrifice of Isaac, and his resurrection "*in a figure*" of Christ!<sup>6</sup> What agency but that of Inspiration could have thus coupled these persons together ? But in our Lectionary the verses are omitted, which speak of *Rebekah*. Thus the Bride is separated from the Bridegroom ; the Church is severed from Christ.

<sup>6</sup> Heb. xi. 17.

The New Lectionary seems to have a great repugnance to genealogies. The genealogy of Levi, Moses, and Aaron, Nadab and Abihu, Eleazar and Ithamar, and Phinehas and Korah, was justly deemed so important by the inspired writer, that it is *inserted three times* in the Pentateuch. It is *altogether omitted* by our present Lectionary.

One word here on a cognate matter in the *New Testament*. The omission of both the *genealogies of our Blessed Lord* by our present Lectionary cannot be too deeply deplored.

Every well-instructed Christian knows that *St. Matthew's Gospel* was written especially for the purpose of showing to *the Jews* and to the world, that Jesus Christ is the promised Seed of *Abraham*, the Father of the faithful, in whose Seed all nations are to be blessed; and that He is the true *King of the Jews*; and that out of the thick gloom of human darkness, represented in the harlot *Rahab*, and in the Moabitess *Ruth* (figures of the Gentile Church), and in the *wife of Uriah the Hittite* (women mentioned in that genealogy), sprang forth "*the Light of the world.*"

The Holy Spirit, Who inspired St. Matthew, has taken care to set these truths in the forefront of his Gospel by means of the genealogy at the beginning of it.

Our Lord's *genealogy in St. Luke* connects the second Adam, Who is Christ, by an upward ascending chain with the first Adam, and represents Life in the One

as an antidote to Death in the other, and does this in a striking manner by *not* placing the genealogy at the *beginning* of the Gospel (as is the case with the genealogy in St. Matthew), but by blending it with our Lord's *baptism*, when the element of "water was sanctified for the mystical washing away of sin"; and when, by the work of the Holy Ghost, Who descended upon Him at His baptism, the tide of pollution which had flowed down in a dark stream upon mankind from the first Adam, was rolled backward; so that we are cleansed and born again by baptism into Christ, Who was baptised in the river Jordan.

Surely the short time required for the reading of these genealogies in the Church would be well spent in meditating on such blessed truths as these.

But to return to GENESIS.

*Chapter xxv. 1-3.*

Why is Abraham's marriage with Keturah omitted; and the origin of the Midianites left unexplained?

*Chapter xxvii. 41 to end.*

Why is the history of Jacob's fear of his brother omitted (in the Morning Lesson for the Second Sunday in Lent), which explains Jacob's flight to Padan Aram? The link in the history is thus broken, and the moral of the whole chapter is lost, in consequence of this omission.

*Chapter xxxi. 25-36.*

Why is the history of Laban's idolatry omitted, which is the key to much of his own conduct and that of his daughters?

The beautiful narrative concerning Abraham's servant in chapter xxiv. is marred, by being cut up into *three parts*.

The warning supplied by the history of Jacob's daughter Dinah (in Gen. xxxiv.), a warning greatly needed in our rural villages, as well as in our populous cities, and describing a sin on which the Clergy need occasions urgently constraining them to preach to their congregations, this has now disappeared, both from our Sunday and daily Calendar in our Lectionary.

We are told—somewhat inconsistently, I venture to think—that on Sundays the congregations are too large, and on week-days too small, to allow of such chapters being read ; and therefore they are never read at all ; although, as I have said, they were regularly read in the Hebrew synagogues in the hearing of our Blessed Lord Himself, and of His Holy Mother, and of all chaste maidens and virtuous matrons of Israel.

The history of the sin of Reuben<sup>7</sup> has also been withdrawn from the calendar, although that history is necessary to explain the reason for which he was disinherited by his father Jacob,<sup>8</sup> and is important as containing the *names of Jacob's sons*, which are omitted also in the Lectionary from Gen. xlvi. ; and with it we lose the account of the death of Isaac.

The account of *Judah's sin*<sup>9</sup> has also vanished, although by the insertion of his and *Reuben's offence* the sacred historian has brought out the example of

<sup>7</sup> Gen. xxxv. 21 to end.

<sup>9</sup> Gen. xxxviii.

<sup>8</sup> Gen. xlix. 3

the *chastity of Joseph*, their younger brother, in beautiful contrast ; and the history of Tamar, with all its instructive and profound teaching in connection with our Blessed Lord's genealogy, and with the spiritual history of the Hebrew and Gentile world, has vanished with it.

Almost all those portions of Genesis which are *omitted* in our *present* Lectionary were appointed by the *Old* Lectionary *to be read*. It would almost seem as if the framers of the New Lectionary had intended to pander to the popular taste, which affects a prudish delicacy in words, while it does not shrink from gross immorality in acts, nor from reading licentious books and newspapers, nor from sensual scenes in theatres ; and which therefore needs to be warned by stern and solemn rebuke.

These remarks might be easily extended to all the Books of the Bible as dealt with in our present Lectionary. Time does not allow me to apply them fully here,<sup>1</sup> but I may be allowed to say a few words on grave omissions from two other books of the Old Testament, by way of further specimen of that which is to be deplored in our present Lectionary

I refer to the books of **JOB** and **PROVERBS**.

Our Lectionary omits most of the speeches of Job's friends : and thus we have lost some of the most beautiful portions of Holy Scripture. Undoubtedly there are some harsh and censorious sayings in those

<sup>1</sup> This has been done in the pamphlet specified above.

speeches ; but Job's answers are not intelligible without a knowledge of the objections to which he replies.

One of the most unhappy blemishes in our Lectionary is the omission of the speech of Elihu (with the exception of sixteen verses) which occupies six chapters (xxxii. to xxxviii.) of the Book of Job.

The *whole* of it was *formerly read* according to the *Old* Lectionary.

A nobler specimen is not to be found in the whole range of Holy Scripture, than that which is contained in one of these chapters (xxxiii.), of spiritual teaching on the moral uses of pain, sickness and affliction, and on the inexpressible comfort and joy that are ministered to the conscience-stricken soul—after the salutary discipline of suffering and sorrow—by the preaching of the doctrine of reconciliation with God, and of redemption from the bondage of sin, and from its penalty, death, by “the ransom found” for it in Christ.<sup>2</sup>

Besides, the speech of Elihu is necessary to the right understanding of the plan of the whole Book, which is dislocated and disjointed by its omission. Elihu comes forward to mediate between Job and his friends, and pleads the cause of God against both. On the one hand he reproves Job's friends, who inferred that, because he was severely afflicted, he was therefore a heinous sinner ; and who nourished spiritual pride, as his imaginary superiors in holiness, and thus injured themselves, while they wronged him. On the other

<sup>2</sup> Job xxxiii. 24.

hand, he rebukes Job, who in some of his speeches had asserted his own innocence, and murmured against God ; and he vindicates God's justice while he proclaims His omnipotence.

Nor is this all. Elihu, by his expostulations with Job's friends, and with Job himself, prepares the way for the intervention of Almighty God, which is the consummation of the Book. Elihu represents the work of the faithful Ministry of the Christian Church, which does not usurp God's functions, but prepares the way for their exercise, by public preaching, and private exhortation and admonition ; and by all its other acts leads the faithful and penitent soul onward and upward to *personal communion with God*, and constrains it to say with the holy patriarch, Job, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee ; wherefore I abhor myself, and repent in dust and ashes."<sup>3</sup>

#### PROVERBS.

We have lost nearly half of the inestimable Book of Proverbs in the daily reading of the Church. And the chapters have been broken up into fragments and shreds, so as sorely to try the patience of the hearer. It would be long, and is needless, to specify examples. Suffice it to say, that according to our *former* Lectionary the *whole Book was read* (except one chapter), and some portions of it were *read twice*.

<sup>3</sup> Job xlii. 5, 6.

I will not detain you by analysis of our present Lectionary in reference to the New Testament. Enough has probably been said to shew that our Lectionary needs revision.

The following sketch of the work of the Committee of the Lower House of Convocation, in the revision of our Lectionary, may not be unacceptable here :—

“As regards the Proper Lessons for Sundays, they have reverted to the old arrangement, by which Isaiah was read during the whole period from Advent to Septuagesima : thus giving 36 Lessons from Isaiah in the place of 27. Throughout the remainder of the year, comprising the historical books and the rest of the prophets, they have carefully revised the Lectionary of 1871, adding what they deem to be more important and omitting what they deem to be less important Lessons. They have assigned the history of Job to one Sunday, and largely increased the number of Lessons from the Proverbs, placing them, as of old, at the end of the Trinity season, except on the last Sunday, which, as is done in the Lectionary of 1871, they have treated as the Sunday before Advent. On comparing the Sunday Lessons now in use (according to the Lectionary of 1871) with those proposed by the Committee, it will be found that, as the former retains 96 out of 112 Old Testament Lessons appointed for use on Sundays in 1559, so out of 171 now in use, the Committee retain 127 ; a great part of those omitted being appointed as Proper Lessons for holydays.

“As regards the Proper Lessons for the moveable Holydays other than Sundays, it will be seen that the Committee have assigned to all these days *alternative Evening Lessons*. This has enabled them, while retaining almost all the new Lessons of the Lectionary of 1871, to *add* many important prophetic passages from the Old Testament. In one or two cases the Committee recommend a return to the old Lessons for these days : as to Hebrews iv. on Easter Even, and Romans vi. on Easter Day. In other cases it will be found that the Lectionary of 1871 added new Proper Lessons to those of



1662, and the Committee have done the same to those of 1871. So also as regards the fixed Holydays : the old Tables appointed suitable Lessons for some of these, and Lessons from the homiletical books of the Old Testament, taken in order, for the rest : the Lectionary of 1871 appointed appropriate Lessons, but left some days unsupplied. The Committee have completed the work by appointing such Lessons for all, with double sets of Lessons for the Evening, and also Lessons for the eves of those days. The Lower House by its Resolution of May 17, 1878, expressed its approval of these Eve Lessons. The Committee have also provided Lessons for the Rogation days.

“To speak now of the Calendar, with its Lessons for all days not holydays. First, as to the New Testament :—(1.) The Committee have considered the division of each book into Lessons as proposed in the Lectionary of 1871, comparing them with the old division into chapters, and in a certain number of cases altering them. (2.) They see no sufficient reason why a few chapters of the Book of Revelation (which are necessary for the understanding of the rest, and to the reading of which book, *as a whole*, a special blessing is promised by the Holy Spirit, Rev. i. 3, xxii. 7, 18, 19) are omitted from the Lectionary of 1871, all the rest of the book being directed to be read ; they have recommended that the *whole should be read*. (3.) The Committee have restored the two genealogies of our Lord to their places in the daily reading, not only in order that the whole of the New Testament may be read in the public services of the Church, but also because these portions of it are of great value in themselves. (4.) They have placed the Epistles at the beginning of the course of Second Evening Lessons, and the Acts of the Apostles at the end.

“As regards the Old Testament, the Committee have examined not only the Lessons appointed by the Tables of 1871, but the parts of Scripture omitted therefrom, and have come to the conclusion that, omitting all such passages as seemed to them mainly of a genealogical, geographical, or ceremonial character, and most of those relating to the civil law of the Jews, there would still be about 779 Lessons from the Canonical Scriptures, which should, if possible, be read in the Church. It is obvious that this number is too great

to supply only one Morning and one Evening Lesson daily. The Committee have endeavoured to adhere to the old method of using only so many as will correspond to the number of Morning and Evening Lessons required. (1.) In selecting those to be omitted, they have first taken such of the Proper Lessons for Sundays and Holydays as are not essential to the due sequence of the books in which they occur : considering that such Lessons are (or will be) among those most familiar to our people, and that it is therefore better to pass them over in the daily course, and thus leave room for other important passages of Holy Scripture. (2.) It was not, however, possible in this manner to reduce sufficiently the List of Lessons prepared by the Committee. They found that in some cases they could unite two of these, and obtain a single Lesson of not unreasonable length by the omission of some of the less important verses at the beginning or the end. (3.) Still the number of proposed Lessons was too large. The Committee have, therefore, in a few cases, adopted the course of appointing two Lessons, as alternatives, from the Old Testament, upon certain days in the Calendar, the Lessons so placed being in all cases successive Lessons. They have thus been able to retain in the services of the Church the reading of nearly all the Lessons from the Canonical Scriptures referred to at the commencement of this paragraph.

“ The Committee of the Lower House have added a short summary of the improvements they have recommended in the tables of 1871. Besides greatly increasing the number of prophetic and typical passages appropriate for the moveable and immoveable holydays, and adding eleven chapters of Isaiah to the series of Sunday Lessons, they have included in that series somewhat fuller accounts of the histories of the Flood, of Joseph and his Brethren, and of the Exodus ; and have also placed in it the prayer of Moses during the battle with Amalek ; the sentence of forty years wandering in the wilderness ; the law of the Cities of Refuge ; the miracle of Joshua at Gibeon ; the promise to David when he first thought of building the temple ; the destruction of Samaria ; the history of Manasseh ;—his sin and his repentance ; the history of Job, and many important hortatory passages of Deuteronomy and the Prophets. The

history of Dinah is placed among the alternative Lessons in Lent. Again, taking the Daily Lessons with those for Sundays and Holydays, it will be found that almost all the objections brought in recent publications against certain things in the Lectionary of 1871 have been met. If the suggestions of the Committee are accepted, there will in future be read in the Church, in addition to what are now appointed, the whole or chief part of 24 chapters of the Pentateuch, 19 of Joshua, Judges, and Samuel, 21 of Jeremiah, 16 of Ezekiel. The histories of the Kings of Judah, as related at length in the Book of Chronicles, are given in their proper order with those of the Kings of Israel from the Book of Kings; nine chapters of the Book of Job, omitted in the Lectionary of 1871, but very useful for the understanding of the remainder of the book, are here restored to the public services of the Church, as are also many half-chapters of Proverbs, and many fragments of chapters elsewhere.

“This increase in the quantity of Holy Scripture read in the Church can only be obtained by some increase in the length of the Lessons. The average length of the daily Old Testament Lessons of 1871 is sixty-nine lines of the Paragraph Bible (Oxford, minion, 16mo, 1859). The average length of those now submitted by the Committee is eighty-three lines, a difference of only fourteen lines, which may be read in about half a minute of time.”

Some persons indeed have commended the brevity of the Lessons in the New Lectionary; but many wise and devout hearers of Holy Scripture have much regretted the scanty pittance of the Word of Life which is now doled out to our congregations, especially on the *Lord's Day*.

Formerly in the days of the Old Lectionary (for more than three hundred years) the congregations of the Church of England were sure of hearing *two entire chapters* of the New Testament on *every Sunday* (with few exceptions) in the year; but now under the

New Lectionary they are usually reduced to the slender allowance of only *two portions* of chapters of it (sometimes badly divided)<sup>4</sup> on the Lord's Day. This evil is great, because a large part of our population rarely go to Church except on a Sunday. This heavy loss ought to be repaired, and the Lower House of Convocation has endeavoured to repair it by adopting the following resolution:—

*“Upon any Sunday for which no proper Second Lesson is appointed, if the Second Lesson appointed in the Calendar be part of a chapter, the Minister may, if he see fit, instead of such appointed Lesson, read the whole chapter from which it is taken : and if it consist of parts of two different chapters he may read the whole of either chapter, together with the appointed portion of the other.”*

This recommendation is entitled, my reverend brethren, to your careful attention, and might, I conceive, be acted on by you without any fresh legislation, inasmuch as by the “Table of Lessons Act of 1871,” it is provided that “upon occasions to be approved by the Ordinary, other Lessons, with his consent, may be substituted for those which are appointed in the Calendar”; and it is there also declared “that the occasions whereon the power to alter the appointed Lessons is by this Act committed to the Ordinary,

<sup>4</sup> *E.g.* On Sunday, August 10th last, the 2nd lessons were Rom. ix. to v. 19 (a very unhappy division), and Matt. xxii. to v. 15 (also an unfortunate dismemberment). Who would not have been gratified and edified if the *whole* of those chapters had been read? Examples of such mutilation occur too frequently to be enumerated.

shall be all occasions whereon the Ordinary shall judge that such alteration will conduce to edification."

As I have no doubt that the adoption of the recommendation just specified of the Lower House of Convocation would much "conduce to edification," I have no hesitation in authorizing it for this Diocese.

Let me specify an example of this. On a recent Sunday (Sept. 7th) a *portion* only of that noble sermon of St. Paul on the Resurrection (1 Cor. xv.) was ordered by our Calendar to be read. Who would not have been thankful to have listened to the *whole* of his sublime oration on that grand doctrine of the Christian faith?

A Committee of the *Upper* House has been appointed to consider the "Revised Tables agreed to by the Lower House," and it is probable that the subject will be considered in the Upper House when it re-assembles in 1880.

Some have been alarmed by a prospect of a financial embarrassment among publishers and printers of the Book of Common Prayer, and of the Bible, if our present Lectionary were to be revised.

But it is to be observed, that the revision of the Rubrics, if legalized, will (as was before observed) necessitate a new edition of the whole Book of Common Prayer; and the revision of the Lectionary, if made concurrently with the revision of the Rubrics, would in itself involve no additional expense, and would not create any financial disturbance in the printing and publishing of the Prayer Book.

The editions of "Marked Bibles" are stereotyped, and alterations might easily be made in the stereotyped plates, so as to adapt them to a revised Lectionary.

It may be added that the "Letters of Business" authorize more than one Report to Her Majesty.

An opportunity is now afforded to the Convocation for improving the Lectionary; and many years may elapse before another such occasion of conferring an inestimable boon on the Church of England may occur.

The Convocation would be doing good service to our congregations, in the public reading of Holy Scripture, if it availed itself of this opportunity for amending the Lectionary of 1871; the framers of which, it may be presumed, would be glad that their own work should be made as perfect as possible.

You will hear, I am sure, with pleasure, my brethren both of the Clergy and Laity, that a Committee of the Upper House, which was moved for by the Bishop of Exeter, and of which he is the Chairman, has prepared *Forms of Family Prayer*, to be used daily, Morning and Evening. The Report of that Committee has been printed, and will be considered early next year.

Also a "*Book of Private Prayer*" has been prepared by a Committee of the Lower House (of which the Archdeacon of Oakham, Lord Alwyne Compton, is Chairman), and has been presented with an explanatory Report to the Convocation of Canterbury.

These two Manuals will, it may be anticipated, be received with thankfulness, as tending to quicken and feed the spirit of household piety and personal devotion.

It is gratifying to find that the debates in Convocation, concerning one of the most flagrant abuses, which still remains uncorrected, the secular traffic in spiritual things, and the valuable Report of a Committee of the Lower House on the *Sale, Exchange, and Resignation of Benefices*, have not been without effect. A Royal Commission has been appointed to report on this subject; and it is evident that a healthier tone is now prevailing among us in this matter. The recent exclusion of *Simoniacal Advertisements* from the columns of the *Ecclesiastical Gazette* may be mentioned as a proof of this.

Before our next Visitation,—indeed, probably in next year,—*a new Convocation* will be summoned.

The election of Proctors for the Lower House is a subject which demands attention. At present it has some anomalies. For example, in some cases, a Chapter of a Cathedral—other than of the old foundation—consisting of five members, a Dean and four Canons, sometimes sends four representatives to Convocation, namely, the Dean, two Archdeacons, (*ex-officio* members of Convocation) and one Capitular Proctor; whereas the Diocese, in which the same Cathedral is, and which may contain six hundred parochial Clergy or more, sends usually only two Proctors.

This anomaly might be removed in part by giving votes to the Honorary Canons of the Cathedral, thus putting them on the same footing as the Prebendaries of our Old Cathedrals, such as Lincoln; and also by increasing the number of Proctors of the Parochial Clergy.

The representation of the Parochial Clergy has been greatly enlarged, indeed nearly doubled, in the Province of York;<sup>4</sup> and in both Provinces, whenever new Sees have been founded, and new Archdeaconries formed, the new Bishops and Archdeacons have been summoned to Convocation, by the authority of the Archbishops, the respective Presidents of the two Convocations.

There is a learned work<sup>5</sup> on the History of Convocation by Dr. Humphry Hody, Chaplain to Archbishop Tenison, in which is the following statement<sup>6</sup>:—

<sup>4</sup> Canon Trevor thus writes:—"When the Convocation of York was called into action by Archbishop Longley, I was commissioned to examine into this question of custom. It was found that in the dioceses of York and Durham (once the entire province) two proctors were returned from each archdeaconry; Carlisle had but one archdeaconry; Chester, which had two, returned one proctor for each. Other proctors were elected for peculiar jurisdictions, which had been abolished by law. Two new sees, Ripon and Manchester, had been erected, and new archdeaconries were established in all the dioceses. Where was the "custom" to be found in this altered condition of the province? What was done was to summon the new Bishops and Archdeacons in the same terms with the old ones; to withhold the writs from the expired peculiars; and to conform the elections throughout the province to the model of the two oldest dioceses—that is to say, the custom of the six old archdeaconries of York and Durham was made the rule of the sixteen now existing archdeaconries, with the result of nearly doubling the number of the representatives of the clergy."

<sup>5</sup> London, 1701.

<sup>6</sup> P. 12 of Appendix, p. 157, 165, 167, 200, 201, 266.



“Within these 400 years all the dignitaries of Cathedral Churches, as Chanters (*i.e.*, Precentors), Chancellors, Treasurers, have been summoned to Convocation, as also Archipresbyters or Rural Deans, *according as the Archbishop thought fit, and as the business seemed to require either a fuller or a slenderer Convocation ;*” and again<sup>7</sup> “how many Proxies the Clergy should send up, whether one, two, or more, was sometimes left by the Archbishop to their own discretion.”

If these statements are correct, the power of the Archbishops in this matter is greater than some learned persons seem to imagine.

Let me add that in some recent elections of Proctors for Convocation *polling papers* have, I believe, been allowed to be used by the Clergy. This arrangement, my reverend brethren, may perhaps be acceptable to you.

<sup>7</sup> pp. 200, 201, 206.

## SEVENTH ADDRESS.

NOT long ago I received a letter from a Clergyman of this Diocese, enquiring whether he ought to receive to the Holy Communion one of his Parishioners, who had recently married his deceased wife's sister, and who intended to present himself at the Lord's Table at the next administration of that sacrament in his Parish Church.

To this question my reply was, that such a marriage is forbidden by the Word of God, as interpreted by the Church ; and that he could not consistently with his duty to God and the Church receive any who have contracted it—and so long as they cohabit,—to Communion.

You, my brethren, have a right to ask my reasons for this decision.

Let me then state them.

The Clergy of the Church of England are bound by their Ordination Vow “to minister the doctrine and sacraments and discipline of Christ, as the Church and Realm have received the same ;” and the Bishops of the Church are bound to take care that this promise is faithfully kept.

The question therefore is, What is the doctrine of Christ and His Church in the matter before us?

The Church of England has replied to this question as follows:—She says,<sup>1</sup> “No persons shall marry within the degrees *prohibited by the Laws of God*, and expressed in the Table set forth by authority in the year of our Lord God 1563; and all marriages so made and contracted shall be adjudged incestuous and unlawful. And the aforesaid Table shall be in every Church publicly set up and fixed at the charge of the Parish.”

And here I would desire the Churchwardens of all Parishes to see that this command is complied with.

If you will look at that Table you will read the following words:—“A man may not marry his wife's sister.” Therefore the marriage in question is forbidden by the Word of God as interpreted by the Church.

The Bishops and Clergy of the Church have pledged themselves to obey that authority: and they would be unfaithful to their solemn promises if they did not.

But, my lay brethren, you may perhaps desire to know *on what grounds* the Church has declared that the marriage in question is forbidden by the Law of God. And this desire is more reasonable because an attempt was made in the last Session of Parliament, (as, indeed, in former years) to legalize these marriages; and as there is no doubt that strenuous efforts will hereafter be made in that direction, we ought all to examine the matter carefully.

<sup>1</sup> Canon xcix.

Let me therefore remind you that the Table of prohibited degrees which was set forth by authority at the English Reformation, in the year 1563, is grounded on God's Law delivered in a chapter in the Bible ; namely, the Eighteenth Chapter of the book of Leviticus. I entreat your serious attention to it.

But you may perhaps ask, Was not the Divine Law in the eighteenth chapter of Leviticus given to the *Israelites* ? It did, you may say, concern them ; but does it *oblige us*, who are not *Israelites*, but *Christians* ?

Yes, I reply, it does concern us. It concerns all.

For look again at that chapter. It is there said that the *nations of Canaan* were guilty of contracting those marriages which are forbidden as unlawful and incestuous in that chapter ; and that they therefore were to be rooted out of their land as guilty before God.

Since then the *Canaanites* were guilty of the sins denounced in that chapter, they must have been under some Law by which those sins were forbidden. For what is Sin ? "Sin is the transgression of the law"<sup>2</sup> ; and "where no law is there is no transgression," and "Sin is not imputed when there is no law."<sup>3</sup>

But the *Canaanites* were *not* under the *Levitical* Law ; the *Levitical* Law had not been given at the time when the *Canaanites* contracted those marriages for which they were to be exterminated.

Therefore there was some other Law by which those marriages were forbidden. And what Law was that ?

<sup>2</sup> 1 John iii. 4.

<sup>3</sup> Rom iv. 15 ; v. 13.

The Law given by God Himself *before* the Levitical Law; the *Common Law* binding on all Nations; and which (as is generally supposed by learned men, Hebrew and Christian)<sup>4</sup> is as old as the Flood itself. And therefore the eighteenth chapter of Leviticus does *not* contain *any new* enactment of a new Code, but is declaratory of an old antecedent Law common to all nations; and therefore binding on us who have it in our Bibles; and if we transgress that Law we may expect to be punished by God as the Canaanites were; indeed to be punished more severely than they were, because their punishment is set before us to warn us against committing their sins.

The next question is: Is the Marriage of a *deceased Wife's Sister* forbidden by that Law in the eighteenth chapter of Leviticus?

The Church declares that it is; and with good reason.

For look again at that chapter. In it a man is forbidden to marry the mother of his wife, and he is forbidden to marry the daughter of his wife, or the daughter of her son, or of her daughter. And why? Because it is declared, they are near of kin to her, or, as the original expresses it, they are *part of her flesh*.<sup>5</sup> And such marriages are described as *wickedness*. For any who are joined to him in such marriages are *part of the flesh of her* who had been made *one flesh* with

<sup>4</sup> See Selden, *De Jure Naturali*, v. 11. Hooker, iv.-xi., 6 and 7. Hammond's *Works*, i., 587, 590. *Poli Synopsis* on Levit. xviii. 16.

<sup>5</sup> Levit. xviii. 7, ch. xx. 14.

him by marriage. And if *they* are part of her flesh, surely her *sister* also is part of her flesh. Indeed, this point has been settled in this same chapter, where it is expressly affirmed that a man may not marry the *sister* of his father. And why? Because (it is added) the sister is the near kinswoman of his father.<sup>6</sup> or, as the original expresses it, is *part of the flesh* of his father. Hence, it is clear that a man may not marry his wife's sister, because his wife's sister is part of the flesh of her who, as God declares in both Testaments, is made by marriage to be one flesh with him; and Christ, taking up the words in Genesis, says, "they twain shall be one flesh."<sup>7</sup>

<sup>6</sup> Levit. xviii. 12.

<sup>7</sup> Gen. ii. 24, Matth. xix. 5, Mark x. 6. The whole matter has been well stated by the Rev. Wm. Abner Brown in his tract on this subject, p. 9, 2nd edit., as follows:—"Let us examine the Scripture rule. It forbids a man to marry 'any that is *near of kin to him*'; and mentions in the following order thirteen instances of persons directly or indirectly near of kin, viz., his mother, his *stepmother or father's wife*, his sister, his half-sister, his own grand-daughter, his father's sister, his mother's sister his *aunt or father's brother's wife*, his own *daughter-in-law or son's wife*, his *sister-in-law or brother's wife*, his *wife's mother*, his *wife's daughter*, his *wife's granddaughter*. Six of these women are blood relations. Seven (printed in italics) are persons made relations by *marriage* only. The whole follow the words 'near of kin' without break or distinction; except that after the charge not to marry his wife's relations there is added, 'for they are her near kinswomen; it is wickedness.' This last word is the translation of the Hebrew word used for the vilest kind of lewdness, in Judges xx. 6; Ezek. xvi. 43, and xxii. 11.

"It is clear from this list, that the *death* of the person through whose marriage the nearness of kin began does not *alter that nearness*. A stepson may not marry his father's widow; and yet there is no kin between them, except through the woman's former marriage with his father, who is now dead. The death of the person through whose marriage the bond of kindred began must either dissolve that bond in all cases, or it dissolves it in none. It dissolves it in none."

In forbidding these marriages as contrary to God's Law, the Church of England follows the teaching of the ancient Universal Church of God, to which Christ promised His presence and the guidance of the Holy Ghost.<sup>8</sup>

Let me ask you to look back to the past, to the time of Christ and of the Apostles. Not a single testimony in favour of such marriages can be cited from any Christian writer of any note, for fourteen centuries after Christ. All Christendom abhorred them. Remember the words of the holy Bishop of Caesarea,<sup>9</sup> St. Basil, deservedly called the Great, who, writing in the fourth century, speaks not only in his own name, but bears testimony to the judgment of his predecessors on this subject, and says: "Our custom in this matter has the force of law, because the statutes we observe have been handed down to us by holy men; and our judgment is this, that if a man has fallen into the sin of marrying two sisters, we do not regard such an union as marriage, nor do we receive the parties to Communion with the Church until they are separated."

Such is the testimony of Christian Antiquity on this subject.<sup>1</sup>

<sup>8</sup> Matt. xxviii. 20; John xiv. 16.

<sup>9</sup> Basil, *Epist.* clx., *ad Diodorum*, tom. iii., p. 249, ed. Paris, 1730. These marriages are expressly forbidden by the Canons *ibid.* p. 329; cp. Bingham, xvi. xi., 3.

<sup>1</sup> As to the law of the Eastern Church, see Rev. W. Palmer's *Statement*, pp. 58, 59-69: London, 1849.

If now it be said that the Church of Rome allows such marriages, and that we ought to do the same, first, we deny the fact; for she does not solemnize them *without a dispensation*, and thus is still a witness to their illegality. But having been tempted by the lust of lucre and of power to swerve from the rule of her fathers, and to grant such dispensations, which she did first in the sixteenth century;<sup>2</sup> her eyes are blinded, and she cannot see, what formerly she saw clearly, that these marriages are forbidden by God's Word, lest haply she be forced to allow that she has been guilty of the heinous sin of dispensing with God's Law.

And shall we follow her in this?

If it should be urged that some Protestant communions do not censure these marriages, which we for our part are loth to believe, our only reply need be, that all their pious predecessors condemned<sup>3</sup> those marriages; and if some of our Protestant brethren have now fallen away from the faith and practice of their forefathers, whose names they hold in reverence, we hope that they will not censure us for proving

<sup>2</sup> The first dispensation of this kind was given A.D. 1500, by one of the most infamous Popes, Pope Alexander VI. (Borgia), to Emmanuel, King of Portugal. In the next generation the King's family was extinct.

<sup>3</sup> So Beza, Melancthon, Luther, and Chemnitz. See Gerhard, *Loci Commun. de Conjugio*, sec. 347, vol. vii., p. 374, the Westminster Divines, M. Henry, and Dr. C. J. Brown, of Edinburgh. The judgment of our Reformers is clear from the *Table of Degrees* set forth by them, and from *Reformatio Legum*, fol. 23, where it is said that marriage with a deceased wife's sister "communi doctorum virorum consensu putatur in Levitico prohiberi."



our reverence for their forefathers by vindicating their wisdom, and by following their example.

And now let me refer to the *eighteenth verse* of this eighteenth chapter of Leviticus, a verse which is pleaded by some as in favour of these Marriages.

There we read as follows:—“*Neither shalt thou take a wife to her sister to vex her . . . beside the other in her lifetime.*”

Here, then, the question is asked, When God forbids a man to marry his wife's sister *during* his wife's life, may it not be fairly inferred that He does *not forbid* him to marry her *after* his wife's death?

To this we would answer, No; such an inference is not sound.

For, first, suppose, for argument's sake, that the English words just recited are a correct translation of the Hebrew original, then we affirm, that in all interpretations of law the general drift of the whole must be considered, and be used as the clue for its exposition; and that in right constructions of law, that which is doubtful is to be elucidated by means of what is clear, and not that which is clear be obscured by that which is doubtful. And we assert that such an inference as has just been recited is at variance with the whole context of the law, by which a man is expressly forbidden to contract marriage with the *kindred* of his wife, as has been already shown, and in which a *sister* is specially mentioned as near of kin.

Next, if it were allowable to infer that, because a man is forbidden to marry his wife's sister during his

wife's lifetime, *therefore* he may marry her *after* his wife's *death*, it would be equally reasonable to infer, that because he may not marry his wife's sister in his wife's lifetime, he may marry *any other* person who is not his wife's sister during his wife's life-time.

The fact is, as has been well observed by one of our wisest divines, that it is altogether inconsistent with a right interpretation of the Holy Scriptures to imagine that "a thing *denied* with special circumstance doth import an *opposite affirmation* when that circumstance is expired."<sup>4</sup>

For example : when Samuel had uttered a stern prophecy against Saul, we read that he came no more to see him *until the day of his death* (1 Sam. xv. 35). But are we therefore to infer from this text, that Samuel came to see Saul *after* his death. Again, we read that Michal, the daughter of Saul, had no child *until the day of her death* (2 Sam. vi. 23). Was she then a mother in the grave?—Christ promised to be with the Apostles *until the end of the world* (Matt. xxviii. 20. Will He begin to be absent from them then? No; He will then come in His glorified body, and they *will be for ever with the Lord* (1 Thess. v. 17).

If, then, our English translation represents correctly here the sense of the original, the meaning of this verse is, that though a man's wife may be old and infirm, or ungracious, and though her sister may be more fair and attractive in person and disposition, yet

<sup>4</sup> Hooker, v., xlv. 2, with reference to the memorable text, Matt. i. 25. cp. Bp. Pearson on *The Creed*, Art. iii., "Born of the Virgin Mary."

he may not espouse the sister in addition to the wife, *however long the wife may live*. And this prohibition may have been occasioned by the case of the patriarch Jacob, who, under extenuating circumstances (Gen. xxix. 25–28), married Rachel, the sister of Leah his wife, in her lifetime; and whose example, by reason of his patriarchal dignity, might perhaps be construed into a dangerous precedent (so Gerhard, *de Conjugio*, § 350; and others).

But this prohibition is not to be drawn into a permission to marry a wife's sister *after her* death—a marriage which had been excluded by previous enactments in the same code, forbidding marriages with a wife's kindred, and specifying a sister as *near of kin*.

But, after all, it is very doubtful whether this verse, *the eighteenth*, which has been pleaded in favour of marriage with a deceased wife's sister, has any connection with the question at all.

It is very probable that the true rendering of this verse is that which our Translators have placed in the *margin* of our Bibles; and that the real sense of the passage is, *Neither shalt thou take one wife to another to vex her, beside the other*, in her lifetime.

In a word, this verse has, probably, nothing to do with the marriage of a *wife's sister*, but is a prohibition against the marriage of *more wives than one* at a time. It forbids *polygamy*.

Why, you may ask, do we affirm this? Look, we may reply, at the scope of the code. It forbids a

marriage with a wife's kindred after her death. It specifies a sister as near of kin. Can it then permit marriage with a wife's sister? Surely not.

Next remark, that the reason given against a man's taking a second wife in his wife's lifetime is, lest by so doing he *vex her*. But this is no special argument against marrying her *sister*: she would be as much vexed, whether that second wife were *any other woman*, as she would be if she were her *sister*.

Next observe the place of this verse. It stands at *the end* of the prohibitions concerning affinity, and at the head of a series of *general* prohibitions, which have no reference to affinity. It may therefore belong to the latter, and not to the former.

Next, examine the words of the original. The Hebrew phrase is *ishah el achothah*; and this is rightly rendered in our margin *one wife to another*; or *one woman to another*; *not one wife to her sister*.

For, if you look through the books of Moses, you will find this Hebrew phrase used to describe the coupling of one thing with another. Hence Pagnini (*Lex. Hebr.*, p. 83) observes that it is carefully to be noted, that by a Hebrew idiom, any thing is called *ish* (man) or *ishah* (woman), as the faces of the Cherubim in Exod. xxv. 20, where the original literally means "*one man to his brother*" (*Cp.* Exod. xxxvii. 9). And so the curtains in Exod. xxvi. 3 are said to be coupled "*one woman to her sister*," that is, *one curtain to another*. (See also Gesenius, *Hebrew Lex.*, pp. xxvii. xxx., ed. London, 1847. *Cp.* Gen. xiii. 11; xxvi. 31;

Exod. xvi. 15 ; xxxii. 27-29 ; Isa. iii. 5 ; xix. 2 ; Ezek. i. 19 ; iii. 13 ; xvi. 45, 48, 49 ; Joel ii. 8).

Thus in the twenty-sixth chapter of Exodus it occurs four times (verses 3, 5, 6, 17), and in none of these does it signify a *wife* to *her sister*, but simply a *thing* to *its fellow*. And so it is used in other places of Holy Writ. And in like manner the Hebrew phrase which signifies literally "a man to his *brother*," does not mean, "a man to his brother by *blood*," but simply, "one man to his fellow," or "one man to another man ;" and so it is commonly rendered in our Bibles.

The following important statement on this point is from the Rev. Charles Forster's remarks on this question (London, 1850, p. 32): "This phrase, 'a woman to her sister,' together with the similar formula in the masculine, viz. 'a man to his brother,' occur, with slight variations of the intervening preposition or conjunction, *two-and-forty* times in the Hebrew Bible, and *never once* does it designate the blood relationship of *two sisters* or *two brothers* but always and invariably means (when used of persons) simply *two men together*, or *two women together* ; and when used of things (for it is used of things as well as of persons) it means two masculine or feminine things of *the same kind*. And it is actually thus translated in our Bible in thirty-two out of the forty-one other places where it occurs ; and in the other nine places *brother* obviously does not refer to consanguinity, but to proximity. If, therefore, this expression designates in

Lev. xviii. 18 the blood relationship of two sisters, I can only say that this *is the solitary instance in the whole Bible where it has such a meaning.*

“Out of two-and-forty times, then, in which this Hebrew idiom occurs, it is agreed on all hands that in forty-one instances it has no reference to the blood relationship of two brothers and two sisters, but simply means two persons or things of the same kind.” (See also the analysis of the passages in Dwight’s *Hebrew Wife*, pp. 84–91).

Therefore we may conclude, that this phrase in question is well translated in our margin, “*one wife to another,*” and accordingly it has been understood in this sense by many of the best Hebrew scholars, *e.g.*, Junius, Tremellius, and Hammond, i. p. 584. (See also Drusius in *Critici Sacri* in loc. i. pt. ii. p. 291; and so Calovius, Ainsworth, Beza, and Willet. And see also the *Annotations of the Westminster Divines*, 1631; and so Schleusner, *Lexic. V. T. ἀδελφή*. See also Archdeacon Hessey’s excellent pamphlet on this subject; third edition, 1855, pp. 12, 19).

Thus everything in the context becomes clear and consistent. You may not take *any other woman*, whether sister or no, *to wife* as long as your *wife lives*.

But we are told that many have married their wives’ sisters, and that their consciences ought to be relieved, and their embarrassments removed, by the repeal of the law. To this we reply, Is a hedge to be rooted up, because some make a gap in it? Is a wall to be broken down, because some overleap it? This

would be an encouragement to crime. Let murders and thefts and adulteries only become numerous enough, and on such a plea as this we might lose the Decalogue. Men's sins ought not to be pleaded as reasons for rescinding God's law, and for bringing down His judgments upon us. Rather they are reasons for asserting His law. The more a plague prevails, the greater the need of the physician to heal it.

Let us here offer a few words to those who have contracted these marriages.

Let it not be supposed that we do not sympathise with them. We feel for them deeply. We know that many women have been entangled in these marriages by representations that they are not forbidden by the Divine law, and also by allegations that if they contract these marriages in some foreign land, where they are not prohibited by human law, they become valid marriages in England—which is a great mistake. This being so, we readily allow that they are worthy objects of tender compassion. We mourn over them. But true sympathy is shown, not by flattery, but by “speaking the truth in love.” We should be cruel to them if we were to “say Peace, Peace, where there is no peace”; and their blood would be required by God at our hands. Their marriage is contrary to God's law, and therefore is sinful; for sin is the breach of God's law.<sup>5</sup> Their only remedy therefore is in repentance. “Except ye repent,” says our Lord, “ye shall perish.”<sup>6</sup> Let them therefore not harden their

<sup>5</sup> 1 John iii. 4.

<sup>6</sup> Luke xiii. 3.

hearts against Him, and so provoke His wrath and incur everlasting misery ; but let them confess their sin to Him, and pray to Him for pardon for His dear Son's sake, Who can wash them clean from sin ; and for the grace of the Holy Spirit, that they may walk before Him in newness of life. On their death-bed, at the day of judgment, they will thank us for these words. What is to be done in any particular case depends much on its circumstances ; the advice should be sought of a holy, wise, and learned spiritual guide, who would give counsel and comfort to the penitent.

I have not discussed this question in its relation to politics and society, because since these marriages are forbidden by *God's law*, it was not necessary to do so. But I am quite prepared to argue it on *political* and *social*, as well as on scriptural grounds ; and in so doing let me ask you to remember that Christian charity is a large and comprehensive virtue. It has sympathies not only for those who *break* the law, and who desire it to be *repealed*, but for those who *obey* the law, and wish it to be *maintained*. In our compassion for the former, let us not forget the latter. Let us not betray the rights and impair the happiness of husbands who love their wives' sisters as their own sisters, and admit them to the nearest and dearest intercourse of fraternal affection. And let us not inflict an injury on those sisters of a wife, who are now received into the most confidential and endearing intercourse in the home of their sister's husband. All those tender relationships,



which impart an inexpressible charm and delicate sanctity to our English homes, would be scattered to the winds by the repeal of the law which requires a husband to regard his wife's sisters as his own sisters, and to honour and love them as such.

Such blessings as these are beyond all price. If you marry a wife, and your wife has a sister, you are received at once to a near and dear friendship with her. Her sister is your sister: you love her as a sister, and she loves you as a brother. You have gained a sister by marrying a wife; and they also have gained, the one a husband and the other a brother, without losing a sister. Thus your marriage is doubly blessed, to you and to them. In your wife's sister you have one with whom you may take sweet counsel in time of joy and of sorrow; she will rejoice in your joys, and sorrow in your sorrows. She will be like an angel of light and love, in the days of sickness and of sorrow, to yourself, your wife, and your children. She may be admitted without suspicion to the privacy of the sick room and of the death-bed. She will mingle her tears with yours, and be to you a sister indeed—a sister in Jesus Christ. It has been alleged as a plea for these marriages, that it is “not an uncommon case for a wife *on her death-bed* to ask her husband to marry her sister after *her own death*, and be a second mother to her children.” But, brethren, let me ask,—Is there any case, in which a wife, in her life-time, and when in health, asks her husband to invite her sister to her house, with a view, that, if she herself dies, her husband may take her sister to be his wife?

But let this law be repealed, and all these blessings are gone—gone for ever. The morrow after its repeal, the sisters of wives in England, and the wives also who have sisters, and the husbands of such wives, and the children of such husbands and wives, will find their position changed. The husband will have lost the sister whom he had gained by marriage. The wife will have lost the sister whom she had by blood. The wife's sister will have ceased to be a sister, and have become almost a stranger. She can no longer enter the house with the same freedom and familiarity as before. Or, if she does, what jealousies and heart-burnings may arise! The wife may be less fair than her sister, she may be growing old and feeble, her sister may be young and beautiful; then comes the Tempter and whispers in the ear of frail and fallen man that Divorce has now become easy in England; and we may follow the Jews and those other nations<sup>7</sup> whose example is so earnestly commended to us by some for our imitation, and make Divorce easier still. The husband may be unfaithful: estrangement may ensue, and a separation take place, and the wife's sister may supplant the wife, and may be set up in her sister's house, at her sister's table, and in her sister's place, and the wife's children may loathe their own home, and may hate their mother's sister, and

<sup>7</sup> Who consider *incompatibility of temper* as a sufficient ground for *divorce*. Already a woman *divorced* "a vinculo" is regarded by English law as *dead*, and her husband may marry another. If marriage with a *deceased* wife's sister is legalized, then marriage with a *divorced* wife's sister will soon be lawful also.

their own father, as the authors of their mother's misery and of their mother's disgrace.

Nor let us forget the rights of those who minister in our churches and at our altars. What is the faithful Parish Priest to do, if a man or a woman who has contracted one of these marriages present himself or herself at the Lord's Table? Can he administer to them those holy mysteries? Would he not be a traitor to God and to His Church, whose law is clear on this point, if he ventured to do so? And if the Civil Power should legalize such marriages by its authority, would he not be charged with disloyalty to his Sovereign, and to the Government of his country, if he refused to do so? He would be placed in a painful dilemma; but his course is plain. He must obey God rather than men.<sup>8</sup> But it will be an evil day for England when the Civil Power engages in a conflict with the Church of God, and proclaims war against the Ministers of God.

If there be any here who desire to contract such marriages as these, or to rescind the law which forbids them, let them be exhorted to pause, before they proceed further.

If, as our forefathers believed, these marriages are unlawful; if, as all Christendom testified for fourteen centuries after Christ, they are forbidden by God's Word, let us not begin a course of which we cannot

<sup>8</sup> Acts iv. 19; v. 29.

see the end. If we tamper with His Law in *one point*,<sup>9</sup> we may soon be led on to violate the whole. Then He will fight against us. The vials of His wrath and indignation, which were discharged on the nations of Canaan, will be poured out on our heads.

Rather let us make fresh endeavours to vindicate the purity of Marriage, and to defend its sanctity.

Marriage was instituted by God, in order to diffuse the blessings of society, and to colonize the world. Let us not allow its healthful streams to be pent up and putrify in the sterile and stagnant pools of consanguinity and affinity; but let them flow far and wide, in free and fruitful freshness, to evangelize earth, and to people heaven.

Then we may cherish the hope, that when He, Who is the Divine Bridegroom, and Who has espoused our Nature, and has joined it for ever to the Nature of God, and Who beautified Marriage, and has consecrated it to such an excellent mystery that in it is represented and signified the spiritual marriage and unity betwixt Himself and the Church,<sup>1</sup> shall appear again in glory to receive to Himself the Bride, whom He loves and cherishes as His own flesh,<sup>2</sup> we may be invited to sit down at the marriage feast of the Lamb in heaven, and to taste that unalloyed and everlasting bliss which is promised to the pure in heart, who "will see God."<sup>3</sup>

<sup>9</sup> In one of the Bills (1849) for legalizing the marriage of a man with his deceased wife's sister, it was proposed that he should also be allowed to marry her *niece*.

<sup>1</sup> Eph. v. 27-33.

<sup>2</sup> Eph. v. 29.

<sup>3</sup> Matt. v. 8.

## EIGHTH ADDRESS.

THE destinies of England, religious and secular, depend mainly on the Education which the rising generation receives ; and our institutions of Education are now passing through a critical period of existence.

An Act was passed in 1877, entitled "*The University of Oxford and Cambridge Act*," (40 & 41 Victoria, chapter 48,) empowering certain Commissioners to frame new Statutes for our Colleges in those Universities ; and what those new Statutes may be is a question of deep interest.

Two Colleges in the University of Oxford, Brasenose and Lincoln, were founded by Bishops of Lincoln, and were entrusted to the care of their successors as Visitors. It is right that you should know how I have endeavoured to discharge my duty in that capacity, and therefore I request your attention for a few minutes to the representations made by me on this subject to the Commissioners.

"Those two Colleges,—as appears from their Statutes,—were designed by their respective Founders to be Seminaries of Religion, and to be Schools of the Church of England. They were erected and endowed by Bishops of the Church

for the encouragement of Sacred Literature and of Theological Learning ; and for the training and maintenance of persons, either in Holy Orders, or destined for Holy Orders, in the Church.

“ In the original Statutes of Brasenose College, it is ordered, that all the Fellows should be in Holy Orders within seven years after their admission to their Master’s Degree, or else resign their Fellowships.

“ The Statutes of Lincoln College (even as revised in the year 1855) enjoin that all the Fellows, except two, should be in Holy Orders within ten years after their admission to a Fellowship.

“ The Statutes of both these Colleges prescribe that there Heads should be in Holy Orders.

“ The Endowments formerly provided for the encouragement of Sacred Learning and Theological Study in the Church of England have been much diminished in late years by the sequestration of more than half the revenues of our Cathedral and Collegiate Churches.

“ From this and other causes, the Church of England is in danger of declining from the high position which she has held among the Churches of Christendom, as possessing a learned Clergy, well-trained and qualified to refute erroneous opinions, and to defend the Christian Faith, and to contribute largely to the advancement of Literature and Science.

“ The Bishops of the Church have reason to regret, from personal experience, that our two ancient Universities do not now supply a due proportion of Candidates for Holy Orders, and that the average attainments in sound scholarship and theological learning of our future Clergy will probably be below what is to be desired.

“ This is the more to be lamented, because, at the present time, our national Institutions and our domestic peace and happiness are exposed to peril from the spread of Unbelief, and from the growth of Romanism.

“ It would therefore be a public calamity to the Church and Nation, if the endowments of our Universities and Colleges were to be more largely abstracted, than is already unhappily the case, from the purposes to which their Founders assigned them, namely, the maintenance of the Christian Faith, and the promotion of Theological

Learning, and the training of Ministers for the service of the Church, and were alienated to secular uses, however excellent in themselves.

“Such a diversion of those revenues would, I conceive, be also very injurious to our Colleges as places of national Education for the higher classes of society.

“I do not mean to say, that Heads of Houses, and Fellows of Colleges in our Universities, being Clergymen, and being bound as such by their Ordination Vows to hold and teach the Christian Faith, and to lead Christian lives, and thus to train young men by their practice as well as by precept, will always fulfil those engagements. But the fact, that the principal members of the Governing Bodies of our Colleges have been in Holy Orders, and were pledged as such by solemn stipulations, has inspired public confidence in their system of government; and it cannot be doubted, that the Colleges of England, as places of higher Education, owe much of their efficiency and success to their connexion with the Church of England. And if that connexion were severed or weakened, English parents and English families would, I believe, have reason to rue the result.

“The condition of other Countries, where the endowments of the Church and of Academic Corporations have been secularized, and where the University and Collegiate life is not animated by the spirit of Christianity, may serve as a warning to England.

“I am fully aware that there are some distinguished persons in our Colleges and Universities who would look on this separation from the Church without regret. But I may be allowed to observe, that our Colleges and Universities do not exist for the sake of any men—or any set of men,—however eminent, at any particular time, but for the sake of the English Nation. All Englishmen have a vested interest in the welfare of our ancient Colleges and Universities, and in the maintenance of their character as seminaries of sound Learning and religious Education. They are a noble heritage from the past; they are among the fairest ornaments of our country; and they are among the surest pledges of her strength and glory for the future. And the essence, I venture to think, of their moral and spiritual life and vigour, and even of their intellectual power in the highest sense of the term, is their connexion with Christianity.

“My duty as Visitor<sup>1</sup> of those two Colleges (founded by Bishops of Lincoln, and entrusted by them to the care of their successors), is now at an end. It has passed into other hands. To the Oxford Commissioners is committed the responsible office of making Statutes for these two Colleges, which during the course of centuries since their foundation have done good service to the Country and the Church. Their future destinies depend upon them.

“I am thankful to believe, that the provisions of the Legislative Statute<sup>2</sup> under which they act, will enable and encourage them to maintain the religious character of these Societies. The high character of the persons, of whom the Commission is composed, inspires confident hope of good results to be derived from it; and let us all earnestly pray that the Divine Blessing may rest on their consultations and endeavours for the benefit of those Institutions.

Time does not allow me to call your attention to the changes which have been made,—or are now in course of being made in our *Endowed Grammar Schools* in this and other Dioceses.

I pass on to *Elementary Schools*.

And first as to *School Boards and Board Schools*.

It appears from a return made to the House of Commons in the present year (and ordered to be printed on March 4, 1879), that there are *forty-nine School Boards* in England and Wales which make no provision for any religious instruction.

<sup>1</sup> The Visitor, concurrently with the Governing Body of the Colleges, was empowered, under certain conditions, to frame new Statutes for the College; and also to prevent any old Statute from being altered, or any new one from being made.

<sup>2</sup> See the “Universities Act” (sects. 14 and 15). “The Commissioners, in making a Statute for the University or College, shall have regard to the main design of the Founder, except where it has ceased to be observed before the passing of this Act . . . They shall have regard to the interests of education, religion, learning, and research; and in the case of a College or Hall shall have regard in the first instance to the maintenance of the College or Hall for those purposes.”



Let us take some specimens of the proceedings of these Institutions. At a recent meeting of a School Board in an important town, Cirencester, it was moved by the Chairman that the children "should be instructed in the Holy Scriptures, the Lord's Prayer, the Apostles' Creed, the Ten Commandments."

But this resolution was rejected; and another was carried unanimously, to the effect that they should receive instruction in the Bible, but without any teaching of any distinctive religious doctrine.

At a meeting of the School Board of one of our largest manufacturing towns, Birmingham (8th May, 1879), the following resolution was moved by the Chairman:—"That in the opinion of this Board it is desirable that systematic moral instruction be given in all the Birmingham Board Schools."

To this a rider was moved,—“And that for that purpose the Bible should be read in the schools.” This rider was rejected; and the Chairman's resolution was carried.

Whatever may be done by one School Board may be done by any: that is to say, there is nothing to prevent any School Board from resolving to attempt to instruct the children of the rising generation of the lower classes in morality without Christianity; in fact, from treating those children as if the Son of God had never come into the world to teach them and save them, and as if the Bible had never been written to lead them on the way to heaven, and to train them for a blessed eternity. But how will Almighty God, the Divine Author of the Bible, deal with such unthankfulness as this?

To speak now of our own Diocese.

It appears from the above mentioned Returns, that there are 50 School Boards in Lincolnshire; and that 9 School Boards in that county have no Board School; that in one Board School (Epworth), the Creed, the Lord's Prayer, and the Ten Commandments are allowed to be taught; and that in another (West Halton), this is required; and in another (Caythorpe), the Apostles' Creed, Ten Commandments, Prayers, Scriptural texts, and hymns are taught.

In the majority of Board Schools in the County the Bible is taught without any note or comment, or with explanation from the teacher of the school; but not with any Creed or Catechism.

In the County of Nottingham (not including the town itself, where are several Board Schools) there are 27 School Boards with Board Schools; and 6 School Boards with no Board School.

It does not appear that the Apostles' Creed is taught in any Board School in Nottinghamshire.

We have therefore reason to be thankful that at our last Diocesan Conference, held at Nottingham on October 10, 1878 (at a critical time when it was in contemplation to transfer some Parochial Schools there to the School Board), the following resolution was carried with only one dissentient voice:—"That this Conference views with apprehension any proposal to transfer Parochial Schools to School Boards; and pledges itself to use its efforts to maintain the religious character of the Parochial Schools in accordance with the doctrines of the Church of England."

I rejoice to be able to say that this resolution of our Conference, and the efforts made in pursuance of it, especially at Nottingham, have already had the happy effect of saving several Church Schools from being transferred to School Boards.

I would earnestly entreat you to assist the two Committees (the one for the County of Lincoln, the other for Notts) of our Diocesan Board of Education in their efforts to maintain the cause of Christian instruction and religious inspection; and to rescue struggling Schools from the danger of being transferred to School Boards.<sup>3</sup> On this important subject suffer me to speak more fully.

We cannot hope for God's blessing, rather we may expect His Judgments upon us, in our Trade, our Agriculture, and in our foreign affairs, if we treat His Holy Word with carelessness and contempt; and if we disregard the commands of Christ, to Whom "all power in heaven and on earth is given" (Matt. xxviii. 18), and who is the Sovereign Ruler of Nations, and is "King of kings, and Lord of lords" (Rev. xvii. 14, xix. 16); and if we grieve the Holy Ghost, who speaks in the Bible (2 Peter i. 21), and dwells in the Church (John xiv. 16), and is given to those who humbly and earnestly ask for Him in prayer (Luke xi. 13).

<sup>3</sup> Collections and Donations may be paid, in Lincolnshire, to the Rev. JOHN HAYS, Rectory, Navenby, Grantham; and in Nottinghamshire, to the Venerable BROUGH MALTBY, Archdeacon of Nottingham, Farndon Vicarage, Newark, Notts; both of whom will give all requisite information with regard to the operations and needs of the *Diocesan Board of Education* and of its *two Committees*.

How can men be expected to be loyal subjects, and good citizens, unless they have been taught, what the Holy Spirit declares by St. Paul, that all Authority is from God ; and that they who resist lawful Authority, in any not unlawful command, resist the ordinance of God, and will be condemned hereafter by Him ? (Rom. xiii. 1-4). How can the rights of Property be maintained against the assaults of Socialism and Communism, and how can the strifes of Capital and Labour be appeased, without the aid of Christianity ? How can children be dutiful, loving, and obedient to Parents, how can servants be faithful to Masters—unless they have been taught that what they do is to be done as to the Lord, Who will reward them hereafter accordingly ? (Eph. vi. 1, vi. 5-8 ; Col. iii. 22, 23). How can it be hoped, that men will be truthful, honest, and upright, unless they have learnt to believe that God is every where present, and sees all things, and reads the heart, and will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil ? (Eccl. xii. 14). How can it be expected, that young men and young women will be temperate and sober, chaste and pure, except they have been trained in the truths which are revealed in the Bible, that the bodies of Christians are members of Christ (1 Cor. vi. 15), and temples of the Holy Ghost, and that whatsoever defileth the temple of God, him will God destroy (1 Cor. iii. 16, vi. 19) ; and that all will be raised hereafter from their graves, and, according to the deeds done in the body will receive

their future doom for eternal bliss or woe? (2 Cor. v. 10; Gal. vi. 8). How can it be hoped, that husbands and wives will be faithful to one another, and that those sins and miseries consequent on conjugal infidelity, which are now so common among us, will not become more and more rife, unless young men and young women have been taught that Marriage is a holy thing, instituted by God in Paradise, and beautified by Christ, and a figure of His mystical unity with the Church, and that whosoever violates Marriage is guilty of sacrilege against God? And even though they have been taught these things, how will they be able to resist the temptations of the world, the flesh, and the devil, and to do their duty to God and man, without the help of *divine grace*, and without those supernatural *gifts of the Holy Ghost*, which are to be obtained only in God's appointed ways, namely, by Prayer, private and public, and by the ministry of the Holy Sacraments, and Confirmation, in loving and faithful communion with Christ and His Church?

These are things which never can be had in systems of Instruction, like those of our Board Schools, which are not built on the doctrines of Christianity as their foundation. And if those systems are to prevail in England, and to supersede the schools of the Church, we may look with alarm to the future. Whenever a Nation has reared a generation in Schools not founded on a religious basis, her own work will recoil upon her; the generation so reared will rise up against her; and those persons who have supplanted the religious

teaching of the Church, and have sown to the wind in mere secular instruction, will one day reap the whirlwind in national confusion.

Let us remember also that political power is now passing more and more from the hands of the few into the hands of the many ; and from the upper classes, to the middle and lower ; and therefore the future welfare of England depends on the right solution of the question before us. The condition of other Countries, where the foundations of Christianity have been weakened, and where Secularism has almost supplanted Christianity in their Schools, may serve as a warning to convince us, that this question concerns us as Citizens, as well as Christians ; and that it affects the Institutions of our Country, and our national peace and prosperity, and the relations of our domestic and social life, as well as the eternal interests of the immortal souls of those among whom we dwell.

In Board Schools the Pastor of the Parish has no status as such ; he is not able to obey the command of Christ to feed the lambs of his flock ; the Bible exists only on sufferance ; there is no authorized place for the Creeds and Catechisms of the Church ; and there is scarcely any recognition of the need of Divine help, and of the regenerating and sanctifying graces of the Holy Spirit, given in prayer and sacraments, for the successful performance of the work of Education ; and much is done, by a large expenditure of money, in spacious and sumptuous buildings, for the perishable things of this world ; but little heed is

given to the spiritual welfare of the immortal souls of the children gathered there, and for the great concerns of Eternity.

Such a system as this has no discipline of love. It sharpens the intellect, but it cannot soften the heart. It has no personal sympathies, no parental affection, for the children trained by it. And when a race of scholars shall have been trained in England by it, with mental faculties eagerly stimulated by emulation, and amply furnished with secular knowledge, and elated by their own sense of power, and ambitious of worldly pre-eminence, but with consciences not regulated by Divine guidance, and with wills not sanctified by Divine grace, and with little or no faith in the Divine attributes of Omnipresence and Omniscience, and in future Rewards and Punishments, then we may tremble for our Country.

Unless a great change for the better takes place in our School Boards, what will become of England twenty years hence, when those who are now children in her Board Schools will swell the masses of her population, and be, in a great measure, the arbiters of her destinies?

Besides, this system not only affects our scholars, it will tend to demoralize our Teachers. A religious Teacher has a high and holy calling; he is labouring for God, and for Eternity, and has hopes full of immortality; and by his example as well as by his teaching, with the Bible and Prayer Book in his hands,

he trains his scholars not only for the duties of earth, but for the joys and glories of heaven. But a teacher in such a system as that which is now growing up among us, has no such aspirations as these; his work is of the earth, earthy. He can hardly feel reverence for the Bible; for if it is God's Word it ought to hold the first place in his teaching; he can have little veneration for the Church, and for its Faith, its Prayers, its Sacraments, which are disparaged by the system with which he is identified. His moral and spiritual being must suffer and be deteriorated by the position in which he is placed, with regard to holy things. He will have little relish for them. He will almost wish to banish them from his thoughts as unwelcome visitants. In a word, by the spread of Board Schools as now constituted, the teaching power of England is undergoing an organic change; it is in danger of being secularized. And who can foretell the results?

I observe, indeed, that in some few cases, in answer to the question in my "*Visitation Queries*," "Is there a School Board in your Parish? if so, what is its influence on your own position as Pastor of the Parish?" some of the Clergy reply that their position is improved by the Board School. But I observe also, that in such cases there was either no School at all before, or the Clergyman who gives the answer is himself the Chairman of the School Board, and has been able to secure the election of like-minded



colleagues, and the appointment of a good Churchman as Master.

In such cases, and they are very few, the evils of School Boards are in some measure mitigated by the personal influence of the Clergyman; but in towns such cases are exceedingly rare, and even in country places the accidents of the neutralizing power for good are very precarious, and may at any time be counteracted for evil by the inherent vicious principles of the system.

Let me here quote the words of the Committee of the *National Society* in its Report for the present year. "Your Committee feel it their duty once again to protest against the surrender of a Church School to a School Board unless in a case of absolute necessity. A transfer, even under the most favourable circumstances, is at variance with the intentions of those who have founded the school, and with the trust on which the site is held. It deals a blow at the system of Church Schools as a whole, and by placing a School Board in possession of property it practically ensures the permanence of the Board. It is certain, too, that even where religious instruction is given under a School Board as fully as the law permits, its maintenance must be precarious, liable as it is to interruption at every triennial election. As to relative cost of Board Schools and others, it appears at the present time, taking the whole of England, the expense of maintaining a child in a Board School is £2 1s. 10d. per annum. In the British and other schools not

connected with the Church of England the cost is £1 14s. 10d., in the Church England of schools £1 13s. 10d., in the Wesleyan Schools £1 13s. 0d., and in the Roman Catholic schools £1 10s. 0d. These figures establish the fact that the School Board scheme is far more costly than the voluntary system. But it may possibly be imagined that the former produces better results, and that the larger expenditure is therefore justified. For on applying the test—the only test possible—of the Government grants to the rival institutions, it comes to light that even in *secular* instruction the voluntary schools earned higher rewards last year for the proficiency of their pupils than were paid to the board schools.”

It is earnestly to be hoped therefore that none among us will co-operate in the transfer of a Parochial School to a School Board ; but that we shall do what we can to prevent such transfers ; and we may be thankful that under the operation of the Act of 1876 the maintenance of the parochial schools has now become more easy. In the answers to my “*Visitation Queries*” it is stated that the influence of the “Attendance Committees” has been very beneficial in filling our parochial schools in many cases. I regret to say that in some cases they are reported as inefficient and useless. It is greatly to be wished that in all cases the <sup>4</sup>*Attendance Committee* would do their duty vigilantly,

<sup>4</sup> The Parochial Clergy and others interested in elementary Education in agricultural districts will bear in mind the following *conditions on which Labour Certificates will be granted*. In the case of every child below thirteen on 31st December, 1878, and not legally at work on 15th

and energetically, but kindly ; then there would be little reason to fear for the permanence of our Parochial Schools.

A School Board where there is no Board School has had the effect of filling Church Schools.

It appears that in England and Wales in the year ending August 31, 1878, the accommodation in Church Schools has risen from 2,171,639 to 2,252,794, being an increase of 81,155 for the year ending August 31, 1878. The average attendance has risen from 1,273,041 to 1,368,029, showing an increase of 94,988 for the year. Out of 2,405,197 children in average attendance in public Elementary Schools, 1,368,029 were in Church Schools, while 559,078 were in Board Schools ; so that, according to the most recent statistics, the Church was educating two and a half times as many children as were being educated in Board Schools.

August, 1876, the conditions on which it may be certificated for going to work are :—

- (1) that the child is over ten years old,
- (2) that since the child reached the age of five years it has made 250 attendances a year for three several *civil* years,
- (3) that those attendances have been kept in not more than two different schools in any one year, or
- (4) in lieu of (2) and (3), that the child has passed in all three of the subjects of the Third Standard.

The necessary requirements of the Third Standard are thus set forth in the Code :—

“To read with intelligence a short paragraph from a more advanced reading book.”

[To write] “a sentence slowly dictated once from the same book ; Copy-books to be shown (small hand, capital letters, and figures)” ;

[To work sums in] “Long Division and Compound Addition and Subtraction (money).”

These facts are commended by the National Society to the careful attention of all who are inclined to despond on account of the difficulties which Voluntary Schools have to encounter.

It is with pleasure that I refer to your answers given to the question in my "*Visitation Queries*," "Have you anything to suggest as to the best means of maintaining the religious character of Parochial Schools?" Those answers may be summarized thus—

(1) "The regular attendance of the Clergyman of the Parish at the School, to open it with prayer, and to give religious instruction." "He ought to consider it as much a duty to visit and teach in his School as to visit the Sick of his Parish, or to preach in his Church."

Also (2) the "regular discharge of his duty in giving religious instruction to his pupil teachers."

(3) His "making much of the visit of the Diocesan Inspector."

(4) "His paying attention to the secular instruction also."

(5) "His doing all in his power to give efficiency to his Sunday School."

We have much reason to be thankful for the results of our system of *Diocesan Inspection* under our excellent Inspectors-in-Chief, one for Lincolnshire, the other for Nottinghamshire, and nearly fifty local Inspectors.

In Lincolnshire the number of Church Day Schools inspected in 1878 by Diocesan Inspectors was 394; in Notts it was 227.

As to quality, the religious knowledge in the Lincolnshire Schools was reported as—

Excellent or good in	...	...	244
Fair or moderate in	...	...	111
Indifferent or bad in	...	...	39

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Total ... 394 Schools.

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In Nottinghamshire are reported—

Good	...	...	...	...	117
Fair	...	...	...	...	80
Moderate	...	...	...	...	30

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Total ... 227 Schools.

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In both Counties the total number of children withdrawn from religious instruction was only 12; a conclusive proof that the religious teaching of the Church of England is not unacceptable to the people.

It has recently been decided by the Education Department that a dissenting *local preacher* may act as a teacher in an Elementary school, and will be recognized by the Department as such: a deacon of the Church of England will not be so recognized: but a *lay reader* will. This seems to be a reason for increasing the number of our *lay readers*; and for encouraging our schoolmasters to undertake that office.

It ought to be recorded that the National Society has voted us an annual grant toward the expenses of Diocesan Inspection: and that we have received two

legacies from that noble-hearted christian Lady, Miss Mary Ann Johnson, of Fairfax House, Spalding, whose many works of pious munificence will be held in everlasting remembrance,—namely, £1000 to our Diocesan Board of Education, and £1000 to our fund for Religious Inspection in this Diocese.

Our *Training Institution for Mistresses at Lincoln* affords abundant cause for thankfulness; its condition cannot be better described than in the words of its able and indefatigable Principal, the Rev. Canon Hector Nelson, in a letter recently received by me from him, dated August 7, 1879:—

“I do not think that during the 18 years we have been at the work I ever felt more comfort and satisfaction in the College than at the present moment.

“The *financial* position is as secure as could be desired.

“The *health* of the Students is most remarkable—our healthy site, the fixed determination I have that they shall not be overworked—a general spirit of cheerfulness, which we try to keep up—a quick eye for nascent poorliness, Dr. George Lowe’s superintendence—careful selection of Candidates, and God’s blessing, have certainly most wonderfully protected us.

“Of our *honours in religious and secular Examinations* the less said the better. They are a source of great delight to us all, and are well worth striving for, but we cannot always sustain them, and they may call out envy and jealousy. At the same time we have many advantages which other Colleges have not.

“Few things give the Principal and his family more pleasure than the spirit of harmony which reigns among us from the top to the bottom—from Principal to servants all through. I never recommend a Governess to the Committee who will not, I believe, be acceptable to the staff. The Students, on a new appointment, do chivalrously endeavour to support her, and there is a desire to do what is right and pleasing which could only come from a high moral tone among them. No small part of this is due to the characters of our two College Governesses.

“The discipline is managed more easily than could be believed. The second year Students have no authority—but their influence is immense. Little budding faults are checked continually without reference to a Governess, and only rarely is the Principal called in to deal with cases, though every thing that need be is, I think, told him.

“One burning question is, I think, laid to rest for ever, viz., the *enlargement of the College*. And the opinion of those is proved correct who saw, after much correspondence and calculation, that supply would overtake demand of Teachers very rapidly. From this arises our only rock a-head, viz., the fear that in time there will not be sufficient situations. The good effects I look for are reduction of salaries and elimination of incompetents.

“That the Students do good work on the whole in their schools, is shewn by their parchments, the general accounts I get from the Managers, and kindly

notices from many of Her Majesty's Inspectors in different parts of the country.

“Of the sincerely religious principles and feelings of the girls I have no doubt, and here I have no hesitation in saying that each Year and each Term enhances to me the value of the services in the Chapel. The organ and the chapel have lifted the music of the Institution to the first place among the Female Colleges. I am all the more proud of this, because I have nothing I can contribute to it. It is brought about mainly by one of our Governesses. The love the girls bear to the College and their Chapel is a constant topic in letters I get from them. The debt that we owe to the two Archbishops and the two Church Societies for meeting our Religious Knowledge Examination I expressed, and not one whit more warmly than I felt, at the meeting of the National Society. It was an anxious crisis when the Colleges, each left to themselves, might have become more remarkable each for their idiosyncrasies than for their honest Churchmanship.”

Such is the testimony from the Principal of our Training School for Mistresses in Church Schools.

Let me now invite your attention to another of our Diocesan Institutions; our *Lincoln Theological College for the training of Candidates for Holy Orders.*

The Chancellor of our Cathedral, the Rev. E. T. Leeke, to whom, by our Statutes, are specially committed the duties of preparing, examining, and



presenting Candidates for Ordination (whence the College is called "*Cancellarij Scholæ*"), has furnished me with a paper on this subject, from which I will make extracts.

"Since the revival of this College in 1874, under the late Chancellor, Dr. Benson, now Bishop of Truro, the number of Students admitted has been 105; of those 105 between  $\frac{1}{4}$  and  $\frac{1}{3}$  have come to us from Oxford, Cambridge, and Dublin; and  $\frac{1}{10}$  from the ranks of Nonconformity.

"In regard to the general question of the preparation of Candidates for Holy Orders it appears that the Theological Colleges here and elsewhere are tending to raise the standard of Ordination Examinations, and of qualifications for Holy Orders. We find that University men are forced to devote more time to special training for these examinations and for ministerial work in general, even on the low ground of being obliged to compete with men carefully trained in a Theological College. On the whole, the men trained at Lincoln do far better in the Ordination Examination than University men who have not been to a Theological College."

Such are the Chancellor's words. I ought however honestly to avow my opinion that there is at present, for the most part, a want of solid grounding in sound scholarship, and of comprehensiveness of reading, and of largeness of views, in many of our Students who have not been at a University. It will be our

endeavour to supply this defect. But to return, the Chancellor says—

“As regards our present position. We have now 31 Students, and this number will be increased in October.

“We find that with hardly any exception the men work hard and zealously in preparation for Lectures and Examinations; they respond willingly to all efforts made at the early Service in ‘the Morning Chapel’ of the Cathedral, and in the ‘Bishop’s Hostel,’ and elsewhere, to give them plain theological and practical teaching, which will be useful in their future work. They take pains with their Sermons, of which each Student has to write three every term, and they improve rapidly in their composition. And they do real hard work under the Parochial Clergy of the Twelve Parishes of the City of Lincoln, and in Central Night Schools established by the late Chancellor, for men and lads, during the winter.

“It should be remembered—

(1) “That undoubtedly the ancient Universities cannot supply the number of men who are required for Holy Orders.

(2) “That there is a work and a place for non-graduates, especially in town populations, though every work and every place will not suit them.

(3) “That the Diaconate and Priesthood are *vocations*; and that if a man is in God’s counsel and providence called to these, we have no right to shut him out because of social position, or inability to spend three years at a University.

“As regards the future of the College—

“We need funds for *Bursaries* or *Exhibitions* to be competed for at examinations for admission to the College. These would attract men of special gifts and qualifications for the ministry, and raise the standard of our Students. The system of *Bursaries* encourages a steady and persistent preparation during several years on the parts of the sons of Clergymen and other Students, who, from want of funds have been prevented from going to a University, but who in prospect of a bursary turn their thoughts once more to entering Holy Orders, and earnestly devote their spare hours (sometimes snatched from business) to working up their Greek and Latin, and in other ways qualifying themselves to pass our examination.

“Therefore we ask earnestly for help to *our Bursary Fund*.

“We are well supplied with Lecture Rooms in Bishop Alnwick’s Tower, and in other apartments at the Old Palace.

“The social tone of the Students has been raised, and their moral and spiritual good has been promoted by the opening of *Bishop’s Hostel* for the residence of Students: which gives them the benefit of a college life under healthful influence.”

And now it is hoped to secure a more spacious building for that purpose in a noble site, the *Old County Hospital*<sup>7</sup> at Lincoln. This will provide rooms for all

<sup>7</sup> A grand new building has recently been erected at Lincoln as “the County Hospital.”

all our unmarried Students, and allow of a considerable addition to our numbers, under the personal superintendence of their instructors (Canon Crowfoot and Canon Worlledge), who will reside in it.

The accomplishment of this design is much to be desired. But it will require a very large expenditure; and on its behalf,<sup>8</sup> as well as for additions to the Bursary Fund, I venture to make to you, and through you to the Churchmen of the Diocese, a respectful and earnest appeal.

Let me now pass on to another Diocesan Institution, lately established.

*St. Paul's Mission House, Burgh-le-Marsh, Lincolnshire* was dedicated on St. Paul's Day last year, for the reception and training of Missionary Students.

There were five Students at the commencement, and that number has now grown to fourteen.

Two of the Students, after passing a year at St. Paul's, were found sufficiently prepared to be sent to St. Augustine's College, Canterbury. One became the Exhibitioner of our Diocesan Missionary Studentship Association, and the other of that of the Diocese of Norwich. Both are reported by the Warden of St. Augustine's to be well prepared, and to be doing credit to their previous training.

It being necessary that the excellent Principal of the Mission House should have assistance in his arduous work, he is about to be provided with a coadjutor as a resident Tutor to the Students.

<sup>8</sup> Let me here acknowledge with respectful gratitude the sum of £500 from the Executors of the late Miss Hurst, of Stamford, in this Diocese.

Additional resources will therefore be needed by the Committee of the House, who earnestly ask for help from the Diocese and the Church at large to enable them to carry on their work.

The existence of the Mission House amongst us seems to have imparted a new stimulus to our *Missionary Studentship Association*.

The Diocese is now giving grants to four Students—all natives of the Counties of Lincoln and Nottingham—to enable them to study at St. Augustine's College, Canterbury.

Let me here commend to your support two Societies, which are endeavouring to promote the spiritual and temporal welfare of young persons, employed in farm labour, or in factories, or in household service, especially when removed from the parental roof, and pastoral care, of their own homes, and parishes:—*The Girls' Friendly Society*,<sup>9</sup> founded in 1876 and already numbering 16 branches in this Diocese, and many associates. *The Lads' Friendly Society*, is of more recent origin: it promises to be very beneficial in its work among us, and was sanctioned by the approval of our Diocesan Conference, on the 3rd of October last.

May I also request my reverend brethren to give *commendatory letters* to their young people, when leaving their own parishes for other places in England, or in foreign parts.

<sup>9</sup> See the *Lincoln Diocesan Calendar*, p. 111, for 1879.

## NINTH ADDRESS.

LET us proceed to review our Diocesan work, and let me offer some practical suggestions upon it.

I am thankful to observe that most of the Parishes of the Diocese recognize the duty of contributing to *Home and Foreign Missions*.

The sum received from the Diocese in 1878, for the *Additional Curates' Society* was £2,576 4s. 7d. ; for the *Pastoral Aid Society*, was £1,523 3s. 3d.

The sum raised in 1878, for the *Society for the Propagation of the Gospel*, was £4,164 3s. 3d. ; for the *Church Missionary Society*, £5,705 15s. 4d., in the year ending March 31, 1878. This is a considerable increase on 1872, when the contributions in the Diocese to both Societies were £6,627 6s. od.

I infer from your answers to my "*Visitation Queries*," that the "*Day of Intercession for Missions*," as recently appointed, is not a convenient one to many in this Diocese ; and I would thank the Rural Deans to report to me, as soon as may be, what the wishes of the Clergy and Laity in their respective Deaneries are in this matter. A good deal might be said for the choice of the Epiphany Season for the purpose.

Let me request you to continue your aid to these Societies, and also to extend it to the *National Society for the Education of the Poor* ; and to the *Church*

*Building Society*; and to the *Curates' Augmentation Fund*; to all of which we are deeply indebted.

Our Lincolnshire Society for the *Augmentation of Poor Benefices* was founded on August 6, 1870, and has now been instrumental in raising and applying the sum of £56,613 13s. 8d. for the improvement of poor livings in the County of Lincoln.

Let me remind you, my lay brethren, that if any of you unite in collecting the sum of £100 for the benefit of any poor benefice in the County of Lincoln, you may be the means of augmenting it, through this Society and Queen Anne's Bounty, with the sum of £14 os. od. a year, and you may repeat this process till the living reaches £200 a year.

Let me here commend to your generous support the admirable *Institution for the Training of Nurses at Lincoln*; and the *Sea Side Convalescent Home at Mablethorpe*; and the *Lincoln County Hospital*, which, on account of the expenditure incurred in the erection of its noble new buildings has great need of assistance. The sum of £1,061 was raised last year by Sermons preached by the Clergy in Lincolnshire for that Institution; £108 6s. 2d. was raised by the Nonconformist bodies. I do not mention this invidiously, but only as one of many incidents shewing that the Established Church is a great social blessing, and that its fall would be a great social calamity.

In the Queen's Speech, at the Prorogation of Parliament last year, were the following words:—"I trust that advantage will be taken of the means which you

have provided for dividing Bishopricks in the more populous districts of the Country, and thus increasing the efficiency of the Church."

The Archbishop of Canterbury, in his speech in the House of Lords, on the 26th March, 1878, described that "measure as one of the greatest reforms proposed for the Church of England since the Reformation."

The Diocese of Lincoln is the largest in England (extending over more than two million and a quarter of acres, and it contains more than 800 benefices, and more than 1,000 clergy), and the contiguous Diocese of Lichfield is one of the most populous.

Among other similar recent provisions for which we are indebted to Her Majesty's Government and to Parliament, and which would, if realized, add six new Sees to the English Episcopate, the Legislature has now given powers for the division of these two Dioceses, Lincoln and Lichfield, by the erection of a new See at Southwell, for the Counties of Nottingham and Derby.

About £20,000 has been raised for this purpose; and £500 a year will be contributed to it by the See of Lincoln; and £300 a year by the See of Lichfield. So much progress having been made, it is to be hoped that the design may not long have to wait for its successful accomplishment.

The beautiful ancient Minster at Southwell, now under restoration, and the old Archiepiscopal Palace, and other interesting and convenient buildings in that place, afford great advantages for the completion of the proposed design.



During the period dating from 1840 to this time *One Million, two hundred and eighty-five thousand, nine hundred and seventy-four Pounds* have been expended in *the building, enlargement, or restoration of Churches in this Diocese.* (The particulars are inserted in *Appendix A* to this volume.)

This work does not seem to be slackened by the depression of trade and of the agricultural interest. In some respects, let me remind you, the present time is favourable for such undertakings, and to the building of Parsonages and Schools. Timber, iron, and lead are considerably cheaper than they were some time ago; bricks and roof tiles are reduced in price, and labour is not so high as it was.

Let me here say that no alterations ought to be made in the fabric or ornaments of Parish Churches without *application for a faculty.*

Since my last Visitation in 1876 a change has been made in our arrangements with regard to *Ecclesiastical Dilapidations.* We have now *five Diocesan Surveyors*; and in order to give greater freedom to the Clergy in the choice of a Surveyor, the following rule has been proposed and adopted at a meeting of the Archdeacons and Rural Deans of the Diocese—"That the Bishop be requested to give his assent to the following proposal:—'That when a Benefice becomes vacant, if the outgoing Incumbent, or his representatives, *agree* with the incoming Incumbent to name—and do name—to the Bishop, within three months of the vacancy occurring, *one of the Diocesan Surveyors* to be employed, the Bishop shall issue his Order to *such*

*Surveyor* to report on the Dilapidations of the Benefice.’”

I have given my approval to this Resolution, subject to the following reservation, *viz.*:—That the nomination be made to me within *two months and three weeks* from *the vacancy*; inasmuch as (by the 29th section of the Ecclesiastical Dilapidations Act of 1871) I am obliged to issue an Order for a Survey *within three months of the vacancy*; and inasmuch as I could not comply with *that* provision of the Statute in cases where the above Resolution of the Meeting was not acted on; and where no nomination of a Surveyor were made by the two parties concerned some time *before* the expiration of *three months* from the vacancy.

The proceedings in this Diocese under the Ecclesiastical Dilapidations Act, 1871, have been as follows:—

Orders for Surveys “Upon Vacancy” .....	315
”          ”      “Upon Request” .....	74
”          ”      “Sequestration” .....	13
	<hr/>
Total.....	402
	<hr/>
Certificates of completion, filed .....	308
Orders for Repairs to be executed but Certificates not yet filed .....	76
Waiting for time for Objections to expire, or Reports not yet sent in .....	18
	<hr/>
Total.....	402
	<hr/>

An alteration has also been made recently, with the consent of the Chancellor of the Diocese and the Registrar, by the reduction of the *fees for the Sequestration of a Benefice* from £1 17s. 0d. to 12s. 6d.;

1s. to the Chancellor, 11s. 6d. to the Registrar. This will give perfect security to the Churchwardens in providing for the adequate remuneration of Clergymen employed to officiate during the vacancy of a Benefice.

An order has also been made, that upon every vacancy of a Benefice a sequestration shall be issued by the Registrar, as soon as the fact of such vacancy shall come to his knowledge; and I would request the Rural Deans to be good enough to inform the Registrar, Mr. Swan, of every vacancy which occurs in their several Deaneries as soon as possible.

By 1 & 2 Vict., c. 106, sect. 100, the Bishop of the Diocese is empowered to order the Sequestrator, during the avoidance of a Benefice, to pay out of the profits of the said Benefice such stipend or stipends to the curate or curates, appointed by the Bishop to perform the ecclesiastical duties of the Benefice during such vacancy, as are allowed by the said Act, in proportion to the time of such vacancy.

*The Benefices Resignation Act* of 1871 has been resorted to in many cases in this Diocese. Suffer me to say that it has taken away the reasons sometimes alleged for *non-residence*; and it has enabled the Church to say, with greater power than before, to some who allege those reasons—"Either reside upon your Benefice, or resign it."

It is a pleasing thing to be able to report that there are very few instances of Clergymen of this Diocese who are not resident on their cures otherwise than by legal exemption.

## TENTH ADDRESS.

LET us now pass to spiritual ministrations. In the three years preceding my last Visitation in 1876, the *Ordinations of Priests and Deacons* in this Diocese were as follows:—

*Deacons* ... .. 57;

*Priests* ... .. 48.

The Ordinations in the three years previous to the present Visitation have been—

*Deacons* ... .. 80,

*Priests* ... .. 76;

being an increase of 23 Deacons and 28 Priests.

I am thankful to see from your replies to my "*Visitation Queries*," that the Holy Sacrament of Baptism is administered during the time of Divine Service (as the Rubric directs) in 647 Churches.

Let me request you, my lay brethren the Churchwardens, to take care that a Font of stone, according to the Canon (Canon 81) be provided in your Churches; and that it be large enough for the immersion of children; and be filled with pure water (according to the rubric), and that the font be so constructed that the water may be allowed to run off easily after the

baptism. The only alternative for immersion, remember, is *pouring water* on the child to be baptized. The word *sprinkling* does not occur in the Prayer Book. You will not in any case be content with the slovenly basin which has sometimes been used for christening a child in a Church. And it is convenient that the font should be placed near the west door of the Church.

I am also glad to see that *public catechizing* is practised, according to the Canon (Canon 59) and the rubric, in many Churches (220) in the Diocese.

The *numbers Confirmed* in this Diocese in the three years preceding this Visitation have been 18,259 (the male candidates being 7,272, the female 10,987); in the three years before the Visitation in 1876 they were 18,133. In the Appendix to this Charge will be found the numbers of Candidates presented for Confirmation from each Parish in the Diocese.

The smallness of the population of many of our Parishes, and the great extent of the Diocese, make it difficult to bring large numbers for Confirmation to any one place. This is in some respects a good thing; but it adds greatly to the labour of holding Confirmations throughout the Diocese.

As to the *manner* of administering Confirmation, the Rubric which says "The Bishop shall lay his *hand* (not *hands*) upon the head of every one severally, saying, Defend, O Lord this Thy child," &c., seems to allow the Bishop to say the words to two candidates (but not more) at a time, while he is laying a *hand* on one of the two. Like most of our rubrics

this rubric involves a doctrine ; and declares that our Heavenly Father is ready to give, and does actually give in Confirmation, the gift of the Holy Ghost to each candidate who is rightly disposed to receive it.

I cannot of course vouch for inward affections, and for the hearts of those who have been prepared by you, my reverend brethren, and presented for Confirmation ; but I have been greatly gratified by the reverence of their demeanour, and especially by the decency and modesty of the apparel of the young women, for which I desire to tender my thanks to you, to your wives and daughters, and to others our dear sisters in Christ, who are our fellow-helpers in the Lord in such works as these.

You will all join me here in paying a tribute of respect and love to the revered memory of the late Bishop Suffragan of Nottingham, my dear brother, Bishop Mackenzie, who for seven years was my fellow-labourer in the work of Confirmation ; and in all other things was like-minded and greatly comforted me, and whose life and teaching were a blessing to the Diocese.

Questions have been frequently asked me by the Clergy and others as to the *age* required in Candidates for Confirmation. To this I would reply, that spiritual gifts are not to be measured by days, months, and years. Some are more fit for Confirmation at 13 years of age than others are at 30. This is a question that must be left to the Pastor of the Parish ; and it was so left by Bishop Sanderson at his

Visitation of this Diocese in 1662; and the Church herself has clearly determined that children ought to be fit to be Confirmed,—and ought to be brought to be Confirmed,—“so soon as they can say the Creed, the Lord’s Prayer, and the Ten Commandments, and have been instructed in the Church Catechism.” And the Church in the Canons of 1571 expected children to be fit to be communicants at 14 years of age (Cardwell *Synodalia*, i. 120), and in the Canons of 1603 (Canon 112), she regarded as liable to censure those who had not received the Communion when 16 years of age. If this was the standard of spiritual life in the 16th and 17th centuries, when our rubrics and canons were framed, surely it ought not to be lower now, when the children of the Church of England have so many more religious advantages—in schools and in manuals of instruction and devotion—than they had then. (Compare George Herbert’s *Country Parson*, chap. xxii.)

Another question has sometimes been put to me by the Clergy with regard to Confirmation. Some of their Candidates have been baptized in Nonconformist societies, and, consequently, *without sponsors*. How (they ask) can such candidates answer the Bishop’s question at Confirmation, “Do ye here in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name *at your baptism* . . . . acknowledging yourselves bound to believe and to do all those things which *your God-fathers and Godmothers then undertook for you?*”

Doubtless, at first sight,—and if we interpret these words according to the strictness of the letter, and not according to their spiritual meaning,—there is a difficulty here ; and it applies not only to children baptized in Dissenting congregations, but even to children baptized by the Church of England herself, with the form prescribed in the Prayer Book for Private Baptism, where *no sponsors* are present *at the baptism*.

But since the Church of England, which provides that form for Private Baptism, contemplates also that children, who come to years of discretion, even though privately baptized, should all answer that same question of the Bishop at Confirmation, I apprehend that she does not intend that the question should be interpreted according to the rigid strictness of the letter, but according to the larger freedom of the spirit. The fact is, two things are to be noted,—(1) that sponsors, literally so called, are not of the essence of Baptism ; and (2) *every one* who is baptized *may be supposed*,—and is supposed by the Church,—to *have sponsors* : namely in those Christian friends, wherever they may be, and however few or many they be, who present the child for Baptism. Or (to speak even more largely) every child is supposed to have sponsors in the *Church herself*, who is the *universal godparent*, and who presents infants for baptism *by the hands* of those who present them, whoever and whatever they may be, and who acts in them and by them. The words of St. Augustine on this subject, in his letter to a brother Bishop, Boniface (Epist. 98), are marked by



that largeness of heart and depth of spiritual wisdom which characterized that great Christian divine and philosopher. "Infants," he says, "are presented for the reception of spiritual grace in baptism not so much by those special persons whose own hands bear them (although they are presented also by them, if they are good and faithful persons), as by the *universal society* of Christian people. Infants are rightly understood to be presented by all who are pleased with their being presented, and by whose holy and undivided charity they are helped towards the communication of the Holy Spirit. Therefore the *whole Church*, the Mother of us all—she who exists in all Christians,—*does this*; because she brings forth all and each of her children."

They who are baptized as *adults* are required by the rubric to be Confirmed as soon as may be after their baptism; and the Church, in requiring this question to be put to them then, seems to consider that they have been their own sponsors at baptism.

I must request the attention of the Churchwardens as well as of the Clergy to the Canons of the Church (Canons 50, 52) concerning *strange preachers*. I regret to say that persons have sometimes been allowed to preach in churches of the Diocese, who have caused grievous scandal in the parish and neighbourhood; and I earnestly hope that the Churchwardens (according to the Canon) as well as the Clergy will exercise great vigilance in this respect; and that you, my reverend brethren, will not make any engagement with

any one to undertake the charge of your flocks, in your absence from your Parish, without previous communication with me.

I have to ask you, my lay brethren, to assist the Clergy, according to the rubric, in making Collections on Sunday in the Church at *the Weekly Offertory*.

I am thankful to see that Weekly Collections at the Offertory are becoming more and more common in the Diocese. (*Appendix C.*)

Habitual Almsgiving is as much our Christian duty and privilege, as habitual Prayer.

Our Blessed Lord has joined both together in His Sermon on the Mount. The duty of almsgiving was inculcated by the Apostles as one of the acts of Christian worship on the Lord's Day,<sup>1</sup> and was practised as such by the Primitive Church.<sup>2</sup> One of the characteristic blessings of the Weekly Offertory is, that in it the poor are united with the rich in offering to God, to Whom the "widows' mites" are specially dear; and all are joined together in consecrating their substance to Him by the reverent presentation of the alms to Him on His Holy Table, and are associated as brethren and sisters in Christ in giving to Him from Whom all receive whatever they have to give, and Who will bless them with abundant increase for all that they offer to Him for His dear Son's sake.

Next, I would desire you, my reverend brethren, not to allow the Parish Clerk, or anyone else, to place the elements of Bread and Wine on the Communion

<sup>1</sup> 1 Cor. xvi. 1, 2.

<sup>2</sup> S. Justin, Martyr, *Apol.* i. c. 67.

Table before the Service ; but to place them reverently there with your own hands, according to the rubric, at the time appointed, namely, just before the Prayer for the Church Militant.

This also is an act of worship. The Bread and Wine are God's creatures ; and by placing them on the Holy Table as *oblations* to Him, and as afterwards to be consecrated to holy uses, so as to become spiritual food and sustenance, and to be the Communion of the Body and Blood of Christ<sup>3</sup> to all faithful receivers, you solemnly acknowledge and recognize God<sup>4</sup> as the Creator and Giver of all good both to our souls and bodies, and also declare the Christian duty to dedicate His creatures—represented by the Bread and Wine—

<sup>3</sup> 1 Cor. x. 16.

<sup>4</sup> See the language of S. Irenæus, iv. 32 and 34, ed. Grabe ; S. Justin, Martyr, c. Tryphon. c. 117, ed. Otto ; and Joseph Mede, on the *Christian Sacrifice*, book ii., ch. viii., *Works*, p. 373, where he says, summing up the contents of these passages,—“The ancient Church first offered the Bread and Wine unto God to agnize Him the Lord of the creatures, and then received them from Him again as the Symbols of the Body and Blood of His dear Son.” And so Dr. Grabe, on Irenæus, iv. 32, “The ancient Fathers, next after the Apostles, regarded the Eucharist as the sacrifice of the new Law, and offered Bread and Wine as sacred oblations to God the Father on the Altar, before Consecration, as the first fruits of His creatures, in acknowledgment of His supreme dominion over all things, and after consecration as the mystical Body and Blood of Christ, to represent the oblation of His Body and Blood on the Cross, and to obtain the benefits of His death for all for whom He offered it.” S. Justin, Martyr, *ibid.*, says that in the oblations of Bread and Wine the Christians made thankful remembrance of their food in solid and liquid nourishment, and commemorated the Passion of the Son of God for their sakes. Dr. Ridley, *Life of Ridley*, p. 238, complains of those Clergy who, in their dislike to Romanism, have “slovenly fallen into the opposite extreme by permitting the elements to be indecently offered and placed upon the table by the clerk or sexton, contrary to the rubric.”

to sacred purposes, so that all Creation may be sanctified as a holy *oblation* offered by Man to Him Who created all things for His own glory and for our good.

Let me also ask your attention, my reverend brethren, to the rubric which prescribes that the Priest in the act of consecration should "*break the bread before the people.*"

This rubric also has a doctrinal significance. It reminds us of Christ's act in instituting that holy sacrament (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19) when He *brake the bread*—(observe the original words used by the Evangelists and by St. Paul, 1 Cor. x. 16, xi. 24) probably one and the same loaf,—signifying the oneness of the sacrifice, and the union of those who communicate with Him and with one another, in the living Bread, broken for their sakes, and distributed to all. In order that the rubric may be obeyed, and that those doctrines may be duly represented, it is desirable that the Bread should not have been broken up into little fragments when first placed on the Holy Table, but that the *unity of the bread* should be preserved as far as possible, and that it should be broken in the act of consecration, and not before,—so that all may feel that He is there visibly set forth crucified for us (Gal. iii. 1), and that they are all invited to communicate in *the one bread* by Him Who says to us in that Holy Sacrament, "Take, eat; this is My Body which is given for you."

I am thankful to remark a considerable increase since 1873<sup>5</sup> in the number of celebrations of the Holy Communion in our Parishes.

And here with reference to the doctrine of the Holy Eucharist, let me warn you against two opposite prevalent errors ; first, against the error of some who affirm that the one Sacrifice of Christ is continued or repeated in that Sacrament ; and secondly, against the opposite error of those who imagine that the Holy Communion is only a memorial or picture of that Sacrifice. A memorial indeed it is, but it is very much more ; it is the divinely appointed means for our personal communion in the Body and Blood of Christ, which (as our Church teaches) “are verily and indeed taken and received by the faithful in the Lord’s Supper” ; and it is the means vouchsafed for our reception of all the benefits of that Sacrifice, offered once for all for our sins on the Cross, and for the sins of the whole world ; namely, forgiveness of sin, the cleansing, strengthening, and refreshing of our souls ; and the earnest and pledge of a blessed resurrection for our bodies, and of a glorious immortality for our souls and bodies in heaven. And by it the whole Church on earth is united with her glorified Head and Lord, and High Priest, in heaven, representing the One Sacrifice, and pleading for us its virtue at the Right Hand of God.

<sup>5</sup> Cp. *Twelve Addresses*, p. III, and *Appendix C.* to the present volume.

Let me quote the words of St. Augustine.<sup>6</sup> "The Hebrews of old, by means of the Sacrifices which they offered, celebrated a prophecy of the future Sacrifice which Christ has now offered. We Christians now celebrate the memory of that past Sacrifice, in the holy oblation and participation of the Body and Blood of Christ." As to the spiritual,—not carnal,—but real presence of Christ in the Holy Eucharist it will suffice to refer among our Reformers to the words of Bishop Ridley.<sup>7</sup>

<sup>6</sup> St. Augustine, *Contra Faustum*, xx. 18.

<sup>7</sup> Bishop Ridley thus speaks (see Ridley's, *Life of Ridley*, p. 620), "In the Sacrament is a certain change whereby that Bread which was before common Bread is now made a lively representative of Christ's Body; and is not only a figure, but effectually representeth His Body; that even as the mortal body is nourished by that visible bread, so is the internal soul fed with the heavenly food of Christ's Body, which the Eye of Faith seeth as the bodily eye seeth only Bread; such a Sacramental mutation I grant to be in the bread and wine, which truly is no small change, but such a change as no mortal man can make, but only the omnipotency of Christ's Word. Notwithstanding this Sacramental mutation, which all doctors confess, the true substance and nature of wine remaineth with which the body is in like sort nourished as the soul is by grace and spirit with the Body of Christ." And p. 681: "I will declare to you in few words what real presence of the Body of Christ I affirm to be in the Sacrament of the Lord's Supper. With St. Luke and St. Paul I declare that the Bread which we break is the Body of Christ, for the perpetual remembrance of His death till He comes again. The Bread which we break is the communion of the Body of Christ. With the orthodox Fathers I believe that not only is a signification made of the Lord's Body by the Sacrament, but I confess with Cyprian, that with it the grace of that Body, namely, the aliment of life and immortality is there supplied to the pious and faithful receivers. I say with Augustine, we there feed on life, and we drink life; and feel the Lord present with us in grace. With Athanasius I affirm, that we there receive heavenly food coming down to us from above. With Cyril, the virtue of the proper flesh of Christ, its life and grace. With Ambrose, the Sacrament of the very flesh of Christ. With Chrysostom, the grace of the Spirit. With

Some persons have lately troubled the peace of the Church by urging (in the interest, as they imagine, of Temperance Societies, which are greatly damaged by such indiscreet zeal) that the *unfermented juice of the grape* ought to be used at the Holy Communion. I have referred to this novel notion on another occasion.<sup>8</sup> It is quite certain that our Blessed Lord used *wine*, in the common sense of the term, at the Institution of the Holy Communion.<sup>9</sup> And against all such notions as these there is a protest in the practice of the Church for eighteen centuries. By one of the Apostolic Canons (Canon 3, see Coteler. i. 442, and the Latin version) any one who offered any thing for consecration instead of wine was to be deposed.

It is earnestly to be hoped that the good cause of the *Church of England Temperance Society* may not be injured by this or by any other extravagances which endanger it, especially the *enforcement*, in some cases, of a *vow of total abstinence*, to which also I have formerly referred.<sup>1</sup>

Augustine, invisible grace and truth, and communion of the members of the Body of Christ; whence it appears how far we are from the opinion which some impute to us who say that we teach nothing else, but that a figure of the Body of Christ ought to be received by the pious and faithful communicant at the Lord's Table.”

<sup>8</sup> *Diocesan Addresses*, 1876, p. 46-48.

<sup>9</sup> See Lightfoot's *Works*, i., 962, 963; and the *Mishna*, vol. ii., p. 173-175, ed. Surenhusii. The vintage of Palestine takes place in September and October. The Passover was celebrated in the spring. There could have been no unfermented grape juice then. Compare *Concil. Trullan.* Canon 32. The only authority for vine juice is a Pope, Julius the First, and only in case of necessity. Aquinas, 3rd Book of his *Summa Theol.*, cap. 74, art. v.

<sup>1</sup> *Diocesan Addresses*, p. 41-45.

Let me repeat my desire that it may be successful in its praiseworthy endeavours for the restriction of the sale of liquors on the Lord's Day.<sup>2</sup>

Every Clergyman of a Parish is enjoined by the rubric in the Communion Office, and in the 64th Canon (under severe penalties for the neglect of this duty), to "declare unto the people" every Sunday in the Church, "what *Holy Days or Fasting Days* are in the week following to be observed."

I request this to be done.

I am thankful to remark that the observance of *Holy Days and Saints' Days* is becoming more and more general in the Diocese; especially that there are very few Parishes in it where *Ascension Day* is not observed. The number of Parishes in which it is observed, as returned in the answers to my "*Visitation Queries*," is 750.

As to days of penitential humiliation, *Ash Wednesday* is observed in 700 Churches; and *Good Friday* in 800.

Our own welfare, and that of our people, is greatly increased by our observance of the Holy Seasons and Saints' Days of the Church. It affords spiritual food and nourishment to our faith and hope, to our imagination and to our affections. It makes us holier, wiser, better, and happier. It has also another special advantage; it attaches our people to the Church of England, and makes them love their Prayer Book. They look in vain among Nonconformist bodies for that regular

<sup>2</sup> *Diocesan Addresses*, p. 49.



succession of holy associations and beautiful imagery and sublime inspiration of noble examples of doing and suffering which adorn the course of the Christian Year as with the bright constellations of a Spiritual Zodiac, in the Sacred Seasons and Holy Days of the Church.

Let me entreat you not to deprive your people of this edification and delight, which the Church has provided for them in the Prayer Book.

Let me also express my thankfulness that the request recently made by me for the observance of the *Rogation Days* (that is the Monday, Tuesday, and Wednesday before Ascension Day), with Special Psalms, and Special Lessons, and Special Prayer, has been cordially received and acted on. We have "Thanksgivings for Harvest" and, surely, we ought, especially in bad times like these, to have Prayers also for Harvest ; and penitential deprecations of those divine judgments, which we have deserved and which are hanging over our heads.

The calamities and distresses, private and public, with which we are now visited by the chastening hand of God, call loudly for some solemn public act of national humiliation and penitential fasting and prayer for the removal of those evils which are pressing heavily upon us. And if, by reason of our unhappy divisions, political and religious, we cannot unite as a Nation in such a religious act, let us at least in our Dioceses, Parishes, Families, and in private, humble ourselves before God, and pray to Him to pardon

and spare us, Let us imitate those holy men in Ezekiel (chap. ix.) who mourned over the sins and the sorrows of Zion ; let us imitate the prophet Jeremiah, in his prophecies (ix. 13, xiii. 17, xiv. 17) and Lamentations, weeping and praying for his people ; let us imitate Daniel (Dan. ix.), and Ezra (Ezra ix), and Nehemiah (Neh. ix.), confessing their sins and the sins of the nation, and mourning for them before God, and praying Him to have mercy upon them.

If we harden our hearts (Isaiah xxxvii. 33, xlviii. 4), and do not grieve when we are stricken (Jerem. v. 3, Amos iv.) it is to be feared that the evils we now suffer will not be withdrawn, but will be aggravated by other chastisements more hard to be borne.

In July last you were exhorted to hold Special Services in this Diocese for this purpose,<sup>3</sup> and I am

<sup>3</sup> The following Letter was issued to the Clergy and Laity of the Diocese of Lincoln :—

“RISEHOLME, LINCOLN,  
“July 7th, 1879.

“DEAR SIRS,

“A few days ago the Clergy of this Province in Convocation expressed a desire that a Day should be set apart for Prayer to Almighty God for fair weather and a fruitful harvest ; and his Grace the Archbishop of Canterbury signified his wish that this desire should be complied with in such manner as may be most convenient in the several Dioceses.

“This being the case, and believing as I do that our present agricultural distress is a divine visitation, designed to call us to examine ourselves, and to humble ourselves before God, and to confess our sins, and to amend our lives, and to pray to Him for pardon and grace, and for blessings temporal and spiritual, request you to hold a Special Service for this purpose, at such a time as may be most suitable in your own Parishes.

“Any of the following Special Psalms and Lessons may be used :—  
Psalm 4, 20, 23, 25, 34, 37, 107, 148. 1st Lesson—Genesis viii., Job i.,

thankful to know that the people of our Parishes gladly responded to the call. Let us not be weary in such supplications as these.

But to return to the Services of the Church.

I would thank you to make due use of the Table for *Proper Psalms and Proper Lessons*, put forth by the Ordinary at the Synod held at Lincoln, on September 20, 1871, and which may be found in our *Diocesan Calendar*, and in the *Appendix* to this Volume.

The "Shortened Service Act," or "Act of Uniformity Amendment Act, 1872," (35 & 36 Vict., cap. 35), has, in some respects, proved beneficial; but unless we are on our guard in its application, evils may result from it, especially in two particulars.

I. It allows the *omission* of *one* of the two *Lessons* of Holy Scripture at Morning and Evening Prayer. Thus, it is to be feared, a habit has been produced

Jeremiah v., Jonah iii., Habakkuk iii.; 2nd Lesson—Matt. vi. 24 to vii. 13, 2 Corinthians ix., James iv. 13 to end of chapter v.

"Portions of the COMMINATION SERVICE may be used.

"The following Prayer may be used at any time in Churches and Households of the Diocese:—

"O LORD, we beseech Thee mercifully to hear us in our troubles and adversities, and to turn from us those evils which we most righteously have deserved; and of Thy great goodness to give us fair weather, fruitful harvests, and contrite and thankful hearts; that we may use Thy bountiful liberality to Thy honour and glory, the relief of those who are in need, and our own comfort, through Jesus Christ our Lord.  
*Amen.*

"I am, dear Sirs,

"Your faithful Brother,

"C. LINCOLN."

(unfavourable to Christian reverence and humility) of contrasting the Old Testament with the New, generally to the disadvantage of the Old. The result is, the Old Testament Lesson is omitted; and a neglect of the Old Testament is growing up among us. It was the heresy of the Marcionites and the Manichæans to separate the Old Testament from the New: but the Christian Church was always careful to keep both Testaments united together. If we cease to reverence and study the Old, we shall not be able to understand the New. Both Testaments must stand or fall together. Let me therefore exhort you, in the public service of the Church, not to avail yourselves of the permission to omit either Lesson of Holy Scripture; but *always to read both Lessons.*

2ndly. The "Shortened Service Act" allows the omission of what are called the *State Prayers*, viz., the Prayer for the Queen, the Royal Family, and Parliament. Thus it has led to the disparagement and neglect of those Prayers. This is to be regretted. It is a part of our Christian duty, and of our Catholic heritage, to pray for those who are set by God's providence in authority over us. Remember, my reverend brethren, the words of an ancient Father (Tertullian, *Apol.* 30), describing the practice of the primitive Church even while the Empire was heathen. "We supplicate God for all Emperors, that they may have a long life, a peaceful reign, a secure household, brave armies, a faithful senate, a virtuous people, a quiet world, and all other blessings which man or Cæsar desires to enjoy."

If such was the usage of the Church under pagan rulers, how much more ought it to be our custom now. It may not be possible to offer up these prayers always, but it is very desirable that they should not always be omitted when the Shortened Service is used.

And now, brethren, in conclusion, suffer some words of exhortation. Almighty God has been very gracious in giving to us a spirit of peace. Differences of opinion doubtless there may be, but the harmony of the Diocese has not been troubled by strife and controversy. May this great blessing be long vouchsafed to us.

Some there may be among us, my reverend brethren, who may be inclined to be impatient and chafe under what they call secular control, and who think that greater liberty would be enjoyed by the Church of England if she were severed from the State. I do not mean to say that our system is perfect, or that it might not have greater freedom and elasticity, and that we should not be acting well, in doing what we can to amend what is amiss, and to supply what is wanting among us.

But, on the whole, allow me to ask, Is there any Church in Christendom which has more true liberty—*liberty*, I mean, to *do good*—than the Church of England at this time?

Would you find more genuine liberty in the Church of Rome, which enforces unscriptural and uncatholic—

yes, and anti-scriptural and anti-catholic, dogmas on her Clergy, as terms of communion, and binds them under an iron yoke of subjection to one man, whom she styles Infallible? Would you have more liberty in the Greek Church, which, in some countries, is under a galling bondage, and in others is reduced to abject penury and social degradation? Would you exchange your lot for that of the Clergy in the disestablished Churches of Scotland or Ireland, or in foreign Protestant communions? I think not. Let me also enquire, Have you not the true Canon of Holy Scripture freely and fully given to you in your native tongue? Have you not in your own Christian ministry a divine commission and a noble Apostolic lineage, derived by an uninterrupted succession for eighteen centuries from the hand of Christ, reigning in heaven?

Is there any Christian doctrine which you are not at perfect liberty to preach freely and fully to your people? Is there any Catholic Creed which you are not free to profess? Is there any Christian Sacrament which you are not at liberty to administer? Is there any child in your parishes whom you may not prepare for the Apostolic rite of Confirmation? And do you not possess all the Christian liberty which was enjoyed by our greatest and holiest forefathers, such as St. Alban, and Bede, and St. Hugh, and our martyred Reformers, and such as Richard Hooker, Bishop Andrewes, Archbishop Laud, Bishop Sanderson, Bishop Pearson, Bishop Beveridge, and Bishop Bull, Isaac Barrow, Bishop Wilson, and Bishop Butler, and for

which they thanked God, and lived in patience and died in peace? If we possess what they possessed, let us imitate them in humble and devout thankfulness to God, and in using our liberty aright. Then we may hope to die the death of the righteous, and that our last end may be like his.

To another class of persons may I be permitted to say, Do not be angry with your brethren if they exceed in some degree what you yourselves do, and what you have been accustomed to regard as the limit of Clerical liberty and Ecclesiastical order and law.

Perhaps your views of such liberty, order, and law may not be quite correct. However, you are not the judges. "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Rom. xiv. 4). And allow me to suggest, perhaps your time might be better spent in examining whether you may not be chargeable on your side with falling short of the law. Are we to vent our indignation on zeal, and have none left for lukewarmness? Are we to be angry with our brethren who afford their people access to frequent communion, and allow them to have the privilege of worshipping God on the holy days of the Church, and on every day of the year, and give them the benefit of the whole Book of Common Prayer freely and fully, and who faithfully comply with its requirements, and perhaps outrun some of them (which I do not advise any one to do, or commend any one for doing), and are we to have no reproaches for ourselves, if we rarely open our churches from one Sunday

to another, and if we are content with infrequent communions, and do not obey the laws of the Church in her appointment of Saints' Days and Holy Days, and if we deprive our people of what she has provided for them in her Prayer Book, and which she commands us to supply? In a word, let us all agree in a hearty resolve to be kind, fair, and charitable to one another; to live as brethren, and to have nothing to do with those unhappy disputes which waste the time and energy of the Church, and hinder her from doing her proper work; and let us determine to obey loyally the laws of the Church; and neither to fall short of them on one side, nor exceed them on the other; to be in peace with one another, and to join together in an earnest endeavour to win our Nonconformist brethren to the unity of the Church, so that we may be joined with them in maintaining and advancing the true Faith, and in resisting the assaults of Infidelity, Secularism, and Superstition; and in missionary work for saving the souls of semi-pagan multitudes in our vast cities, and in bringing the ancient people of God to the faith of true Israelites, and in emancipating the millions of Mahometans who now are under the dominion of the false prophet, and in delivering heathen nations, especially in our Colonies and foreign dependencies, from darkness and the shadow of death into the glorious liberty of the children of God.

Here is work enough for us all.

Lastly, brethren of the Laity as well as of the Clergy, we are passing through a time of trial.



Commerce is stagnant ; Trade is languishing ; Agriculture is suffering from depression and distress. The Clergy of this Diocese, especially the owners of glebe farms, are fellow-sufferers with you, my lay friends. But all these things are in the hands of God, and they will work together for good to them that love Him (Rom. viii. 28). God uses secondary causes,—such as the elements and the seasons, famines, plagues, pestilences, and even human sins, such as wars and intestine strifes, to work out His own moral and judicial purposes.

My beloved brethren of the Clergy, we who are Christ's ministers and stewards are exhorted to endure hardness (2 Tim. ii. 3). We are servants of Him Who "had not where to lay his head," and "Who became poor for our sakes that we by His poverty might be rich" (2 Cor. viii. 2). We are followers of the Apostles who knew how to be abased and to suffer need ; and we are made most like Christ and His Apostles when we suffer patiently like them, and commend ourselves and all we have, in faith and perfect trust, to Him Who loves us, and Whose servants we are.

When we are tempted to murmur and repine, let us think of St. Paul, who "laboured more abundantly than all the Apostles," for more than thirty years, and received no wages for his work (1 Cor. xv. 10 ; 1 Cor. ix. 12 ; 2 Cor. xi. 9, xii. 14). Think of the penury of many of the Clergy in the Eastern and Western Churches ; think of the more than a

thousand Clergy in our own Church who have toiled as Curates for more than 15 years. Above all think of the wages, infinite and eternal, which are reserved for every faithful Minister of God in another world.

And my lay friends, suffer me to say to you, our present sufferings are designed to call us to examine ourselves as in God's sight, by the rule of His commandments, and to lead us to confess our sins, personal and national, to Him, and to amend our lives, and to deny ourselves, and to live more simply and frugally, more soberly, purely, and temperately, and to pray to Him privately, in our families, and in His house, for pardon and grace, and for blessings spiritual and temporal, for His dear Son's sake. They are intended to chasten and correct us for our worldliness and self-indulgence, for our pride and self-display, for our presumptuous reliance on ourselves, for our forgetfulness of God and of His service, for desecration of His day, for neglect of His Holy Word, and of the sacred services of His House. They are designed to wean us from doting on what is temporal and transitory, by shewing us how fickle it is, even "like a shadow that passeth by, or like a dream when one awaketh"; and from setting our affections on earthly things; and to remind us all of the dread realities (which, when we are in prosperity, we are too prone to forget), of Death, of Resurrection, of Judgment, and of Eternity; and to teach us to trust in Him Who loves us, and will never forsake us if we love and obey Him; and to raise our eyes and our hearts to heaven

and heavenly things, and to fix our affections on what will never fade away, even on those true riches which may be ours for Eternity.

If, my dear friends, by God's grace, in answer to our prayers, our bad seasons and scant harvests do this for us, then the worst seasons for our farms will one day be found to have been the best seasons for our souls, and our scantiest harvests will be rich to us in fruits of righteousness and peace for evermore.

The time will come, when, if we have loved God, and if we have profited aright by these trials, we shall look back on our bad seasons and our scant harvests with thankfulness unspeakable ; and shall say "that it was good for us to have been in trouble" ; for they will have mercifully delivered us from sinful habits and deceitful temptations, and have prepared us by a holy discipline for that Day when, as the Apostle says, "the heavens themselves will pass away with a great noise, and the elements will melt with fervent heat, and the Earth also, and the works that are therein, shall be burned up (2 Pet. iii. 10)" ; and then when "all these things shall be dissolved," we may hope to be raised from our graves to infinite happiness and glory, and to dwell together in a heavenly home in that everlasting City which hath foundations, whose builder and maker is God (Heb. xi. 10).

THE END.

SOLI DEO GLORIA.



# APPENDIX A.

LIST OF CHURCHES AND CHAPELS BUILT,  
REBUILT, RESTORED, OR ENLARGED IN THE  
DIOCESE OF LINCOLN, FROM JANUARY 1ST,  
1840, TO SEPTEMBER 29TH, 1879.

SUMMARY OF AMOUNTS RAISED IN THE SEVERAL  
DEANERIES.

<i>Deanery.</i>	<i>Total.</i>		
	£	s.	d.
Aslackhoe ... ..	14,454	0	0
Aveland ... ..	20,938	3	10
Axholme ... ..	11,406	0	0
Beltisloe ... ..	31,683	11	3
Bingham ... ..	24,446	0	0
Bingham, South ... ..	8,994	11	4
Bingham, West ... ..	18,544	0	0
Bolingbroke ... ..	15,180	18	9½
Calcewaith, No. 1 ... ..	9,581	0	0
Calcewaith, No. 2 ... ..	14,866	5	8
Candleshoe, No. 1 ... ..	9,614	3	8
Candleshoe, No. 2 ... ..	9,593	1	9
Christianity ... ..	86,707	15	2½
Collingham ... ..	20,986	0	0
Corringham ... ..	26,539	10	4
Elloe, East ... ..	31,108	10	0
Elloe, West ... ..	69,913	1	0
Gartree ... ..	11,507	0	0
Graffoe ... ..	14,002	0	0
Grantham, No. 1 ... ..	39,476	2	2½
Grantham, No. 2 ... ..	14,455	9	0
Grimsby, No. 1 ... ..	6,613	4	10½
Grimsby, No. 2 ... ..	40,138	7	8
Hill, No. 1 ... ..	5,866	0	0
Hill, No. 2 ... ..	13,992	17	10
Holland, North ... ..	75,501	4	8
Horncastle ... ..	18,644	14	11

SUMMARY OF AMOUNTS RAISED IN THE SEVERAL  
DEANERIES (*continued*).

<i>Deanery.</i>	<i>Totals.</i>		
	£	s.	d.
Lafford, No. 1 ... ..	7,388	0	0
Lafford, No. 2 ... ..	18,615	0	0
Lawres, No. 1 ... ..	11,739	16	5
Lawres, No. 2 ... ..	20,622	16	7
Longoboby ... ..	47,021	0	0
Louthesk and Ludborough, No. 1 ... ..	6,551	16	6
Louthesk and Ludborough, No. 2 ... ..	10,086	0	0
Louthesk and Ludborough, No. 3 ... ..	27,762	14	2
Loveden ... ..	26,285	0	0
Manlake ... ..	14,723	9	4
Mansfield ... ..	74,824	16	4
Ness ... ..	13,773	0	0
Newark ... ..	37,354	8	9
Nottingham ... ..	106,462	3	3
Retford ... ..	37,376	10	7
Southwell ... ..	20,469	15	3
Stamford ... ..	6,536	0	3
Tuxford ... ..	8,509	0	4
Walshcroft ... ..	17,568	0	0
Worksop ... ..	40,007	10	9
Wraggoc ... ..	25,637	17	2
Yarborough, No. 1. ... ..	22,619	0	0
Yarborough, No. 2. ... ..	19,287	7	9
	£1,285,974	17	4 <sup>3</sup> / <sub>4</sub>

## RURAL DEANS IN THE DIOCESE OF LINCOLN.

				RURAL DEANS.
Deanery of	Aslackhoe	...	...	The Rev. F. Borradaile.
„	Aveland	...	...	„ W. Cooper.
„	Axholme	...	...	The Hon. and Rev. Canon Dundas.
„	Beltisloe	...	...	The Rev. Canon Young.
„	Bingham	...	...	„ H. Seymour.
„	„ South	...	...	„ R. Eddie.
„	„ West	...	...	„ P. H. Douglas.
„	Bolingbroke...	...	...	„ Canon Coltman.
„	Calcewaith, No. 1	...	...	„ C. A. Alington.
„	„ No. 2	...	...	„ J. Bond.
„	Candleshoe, No. 1	...	...	„ Canon Rawnsley.
„	„ No. 2	...	...	„ Canon Sanderson.
„	Christianity	...	...	„ Canon Thos. S. Nelson.
„	Collingham	...	...	„ H. Fiennes Clinton.
„	Corringham	..	...	„ Canon Williams.
„	Elloe, East	...	...	„ Canon Hemmans.
„	„ West	...	...	„ Canon Moore.
„	Gartree	...	...	„ C. F. R. Baylay.
„	Graffoe	...	...	„ J. J. Reynolds.
„	Grantham, No. 1	...	...	„ Canon Deedes.
„	„ No. 2	...	...	„ G. E. Welby.
„	Grimsby, No. 1	...	...	„ T. P. N. Baxter.
„	„ No. 2	...	...	„ R. P. Williams.
„	Hill, No. 1	...	...	„ W. W. Talfourd.
„	„ No. 2	...	...	„ F. Pickford.
„	Holland, North	...	...	{ Canon Beridge.
				{ Canon Blenkin.
„	Horncastle	...	...	„ S. Lodge.
„	Lafford, No. 1	...	The Rt.	Rev. the Bishop Suffragan of Nottingham.
„	„ No. 2	...	„	„ „ „
„	Lawres, No. 1	...	The Rev.	W. De Foe Baker.
„	„ No. 2	...	The Ven.	the Archdeacon of Lincoln.
„	Longoboby	...	The Rev.	Canon Perry.
„	Loveden	...	„	H. D. Moore.

## RURAL DEANS.

Deanery of Louthesk and Ludborough,				No. 1	The Rev. J. G. Smyth.
„	„	„	No. 2	„	Canon Pretzman.
„	„	„	No. 3	„	Canon Wilde.
„	Manlake, No. 1	...	...	„	C. Sheffield.
„	Mansfield	...	..	„	A. Pavey.
„	Ness	...	...	„	D. Robertson.
„	Newark	...	...	...	The Ven. the Archdeacon of Nottingham.
„	Retford	...	...	...	The Rev. Canon Gray.
„	Southwell	...	...	...	„ Canon Hole.
„	Stamford	...	...	...	The Very Rev. E. R. Mantell.
„	Tuxford	...	...	...	The Rev. Henry Jubb.
„	Walshcroft	...	...	...	„ W. W. Cooper.
„	Worksop	...	...	...	„ E. Hawley.
„	Wraggoe	...	..	„	E. F. Hodgson.
„	Yarborough, No. 1	...	...	„	J. Byron.
„	„	No. 2	...	„	Canon Maclean.



RETURN OF NUMBER AND COST OF CHURCHES AND  
CHAPELS BUILT, REBUILT, RESTORED, OR ENLARGED  
IN THE DIOCESE OF LINCOLN,

FROM JANUARY 1st, 1840, TO SEPTEMBER 29TH, 1879.

ASLACKHOE, DEANERY OF.

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		£ s. d.	
Caenby... ..	Restored ... ..	300 0 0	1869
Cold Hanworth ... ..	Rebuilt ... ..	2,000 0 0	1863
Fillingham ... ..	Restored in part ... ..	350 0 0	1866
Glentworth .. ..	Restored ... ..	1,500 0 0	—
Hackthorn ... ..	Rebuilt ... ..	5,000 0 0	1850
Hemswell ... ..	Rebuilt ... ..	880 0 0	1858
Ingham ... ..	Repaired ... ..	50 0 0	—
Norton, Bishop's ... ..	Restored ... ..	274 0 0	1868
Saxby ... ..	Restored ... ..	150 0 0	1869
Spridlington ... ..	Enlarged ... ..	300 0 0	1843
„ ... ..	Restored in part ... ..	150 0 0	1865
„ ... ..	Rebuilt .. ..	3,500 0 0	1875
		£14,454 0 0	

AVELAND.

Aslackby ... ..	Chancel rebuilt ... ..		1856
Billingborough ... ..	.....	900 0 0	1857-66
Bourne ... ..	Restored ... ..	800 0 0	1840
„ ... ..	New Reredos ... ..	120 0 0	1866
Dembleby . . . . .	Restored ... ..	1,323 15 0	1867-8
Dowsby ... ..	.....	1,200 0 0	1867
Dunsby ... ..	.....	1,040 0 0	1854-57
Folkingham... ..	.....	2,300 0 0	1858-60
Haceby ... ..	Chancel Restored... ..	75 0 0	—
Horbling ... ..	Restored ... ..	1,690 0 0	1845
„ ... ..	Chancel Restored... ..	246 0 0	1878
Morton... ..	.....	3,000 0 0	1861-2
Newton ... ..	Restored ... ..	1,375 0 0	1864
Osbourneby ... ..	Restored partly ... ..	100 0 0	1870
„ ... ..	„ „ ... ..	1,500 0 0	1873
Rippingale ... ..	.....	1,500 0 0	—
„ ... ..	Restored Chancel... ..	300 0 0	1856

AVELAND (*continued*).

Name of Church.		Cost.	Date.
Semperingham ... ..	Restored ... ..	£ 1,492 0 0	1868-9
Swaton (with Spanby)	.....	1,130 9 10	} 1843-6 1851-2 & 1862
Threckingham ... ..	.....	684 19 0	
„ ... ..	Restored ... ..	161 0 0	1860-61 1872
		£20,938 3 10	

## AXHOLME.

Althorpe ... ..	Restored partially...	360 0 0	1864
Ancotts ... ..	Built ... ..	1,100 0 0	1853
Belton ... ..	Restored partially...	500 0 0	1863
„ ... ..	Restored ... ..	400 0 0	1878
Butterwick, West	Built ... ..	1,200 0 0	1841
„ „	Repaired ... ..	150 0 0	1879
Crowle ... ..	Partially restored ...	200 0 0	1878
Epworth ... ..	Restored partially...	807 0 0	1868
„ ... ..	Chancel restored ...	400 0 0	1878
Haxey ... ..	Restored partially...	360 0 0	1863
„ ... ..	Repaired ... ..	450 0 0	1878
Luddington ... ..	Rebuilt ... ..	2,219 0 0	1855
Owston ... ..	Restored ... ..	2,260 0 0	1866
Wroot ... ..	Restored ... ..	1,000 0 0	1879
		£11,406 0 0	

## BELTISLOE.

Bitchfield ... ..	.....	1,207 0 0	1863-73
Burton-le-Coggles	.....	1,500 11 6	1874
Bytham, Castle ... ..	Restored ... ..	500 0 0	1858
Bytham Parva ... ..	.....	948 0 0	1872-75
„ „	Restored ... ..	1,000 0 0	1878
Careby ... ..	.....	1,322 0 0	1856-74
Carlby ... ..	.....	180 0 0	1874
Colsterworth ... ..	Restored & enlarged	2,516 12 6	1878
Corby ... ..	Chancel ... ..	140 0 0	1860
Creeton ... ..	Restored ... ..	510 0 0	1854
Gunby ... ..	.....	2,100 17 3	1869
Holywell ... ..	.....	529 0 0	1864
Ingoldsby ... ..	.....	100 0 0	1866-7
Irnham ... ..	.....	1,100 0 0	1859
Skillington ... ..	.....	800 0 0	1855
Stainby ... ..	.....	5,600 0 0	1865

## BELTISLOE (continued).

Name of Church.		Cost.	Date.
		£ s. d.	
Stoke ... ..	.....	3,000 0 0	1846
Swayfield ... ..	Church ... ..	586 10 0	1875
” ... ..	Restored ... ..	800 0 0	1878
Swinstead ... ..	.....	1,800 0 0	1851-56
Witham, North ... ..	.....	315 0 0	1852
Witham-on-the-Hill ..	.....	2,128 0 0	1874
		£31,683 11 3	

## BINGHAM.

Bingham ... ..	Restored ... ..	2,000 0 0	1846-73
Bridgford, East ... ..	Restored ... ..	500 0 0	1862
” ... ..	New chan'l. windows	105 0 0	—
Car Colston... ..	Restored part	c. 500 0 0	1844
Cotgrave ... ..	Restored ... ..	1,500 0 0	1878
Cropwell, Bishop	Restored ... ..	300 0 0	1855
Elton ... ..	Restored part ...	500 0 0	1857
Hawksworth ... ..	Restored part ...	700 0 0	1851
Holme Pierrepont	Restored part ...	602 0 0	1862
” ... ..	Restored ... ..	2,300 0 0	1878
Kneeton ... ..	Restored ... ..	Unknown	—
Radcliffe ... ..	Restored part ...	1,500 0 0	1858
Radcliffe-on-Trent	Restored ... ..	4,500 0 0	1879
Scarrington .. ..	Restored ... ..	1,100 0 0	1868-71
Shelford ... ..	Restored ... ..	3,500 0 0	1879
Thoroton ... ..	Restored ... ..	975 0 0	1869
Whatton ... ..	Restored ... ..	3,090 0 0	1848-71
” ... ..	Improved ... ..	774 0 0	1879
		£24,446 0 0	

## BINGHAM, SOUTH.

Barnston Chapel... ..	Rebuilt ... ..	1,200 0 0	1857
Broughton Sulney ... ..	Chancel rebuilt ...	300 0 0	1855
Colston Bassett ... ..	Restored ... ..	110 0 0	1868-70
Hickling ... ..	.....	1,934 0 0	1854-73
Keyworth ... ..	.....	1,364 0 0	1872
Kinoulton ... ..	.....	250 0 0	1853-70
Langar ... ..	Rebuilt ... ..	2,925 0 0	1845-65
Willoughby-on-the- Wolds ... ..	.....	263 11 4	1856
Wysall ... ..	.....	648 0 0	1873
		£8,994 11 4	

## BINGHAM, WEST.

Name of Church.		Cost.	Date.
		£ s. d.	
Barton in Fabis ... ..	Restored partially ..	600 0 0	1868
Bridgford, West ... ..	Restored ... ..	750 0 0	1872
Clifton ... ..	Restored ... ..	1,800 0 0	c. 1840
Costock ... ..	Restored ... ..	900 0 0	1863
Gotham ... ..	Restored ... ..	600 0 0	1850
Leake, West ... ..	Restored ... ..	2,000 0 0	1879
Plumtree ... ..	Restored ... ..	2,500 0 0	1874
" ... ..	Improved ... ..	250 0 0	1878
Sutton Bonnington, St. Ann ... ..	Restored ... ..	500 0 0	1860
Sutton Bonnington, St. Ann ... ..	Chancel rebuilt ...	850 0 0	1879
Sutton Bonnington, St. Michael ... ..	Restored ... ..	750 0 0	1859
" ... ..	Restored ... ..	3,500 0 0	1878
Thrumpton ... ..	Rebuilt ... ..	3,354 0 0	1871
" ... ..	New window... ..	190 0 0	—
		£18,544 0 0	

## BOLINGBROKE.

Bolingbroke, New ... ..	.....	2,837 0 8	1854
Enderby, Mavis ... ..	.....	671 12 1	1850-74
" ... ..	Restored ... ..	1,087 13 9	1878
Hagnaby .. ... ..	.....	150 0 0	1850
Hareby ... ..	.....	442 0 0	1857
Keal, East ... ..	.....	1,100 0 0	1854
" ... ..	Restored ... ..	278 14 6	1879
" West ... ..	.....	1,532 13 6	1867
Miningsby ... ..	Restored ... ..	1,200 0 0	1878
Raithby ... ..	Chancel ... ..	1,800 0 0	1873
Revesby ... ..	New Chapel ... ..	1,000 0 0	1878
Stickford .. ... ..	Restored ... ..	779 3 5½	1863-4
Stickney ... ..	.....	2,282 0 10	1846-70
Toynton, St. Peter ...	Restored ... ..	1,100 0 0	1878
		£15,180 18 9½	

## CALCEWAITH, No. I.

Belleau.. ... ..	.....	2,000 0 0	1862
Gayton-le-Marsh... ..	.....	715 0 0	1846-8
Haugh ... ..	.....	200 0 0	1873
Muckton ... ..	Rebuilt ... ..	1,200 0 0	1879
Reston, South .. ...	Restored ... ..	1,100 0 0	1865

## CALCEWAITH, No. I. (continued).

Name of Church.		Cost.	Date.
Strubby ... ..	Chancel rebuilt ...	£ 1,330 0 0	1858-74
Sutton-le-Marsh ... ..	Repaired ... ..	190 0 0	1860
Theddlethorpe, St. Helen's ... ..	Rebuilt ... ..	2,076 0 0	1863-6
Thoresby, South... ..	Repaired ... ..	120 0 0	1871
Trusthorpe ... ..	Repaired ... ..	650 0 0	1842
		£9,581 0 0	

## CALCEWAITH, No. II.

Alford ... ..	Restored & enlarged	6,833 9 1	1866-8
Claxby ... ..	Rebuilt ... ..	561 5 6	1845-6
Cumberworth ... ..	Restored ... ..	400 0 0	1870
Hogsthorpe... ..	Restored ... ..	700 0 0	1854
Huttoft ... ..	Restored ... ..	806 0 0	1869
Mumby ... ..	Restored ... ..	745 3 2	1844
„ ... ..	Restored chancel ...	Eccl. Comms.	1873-4
„ ... ..	Chancel restored ..	Unknown	—
Mumby, St. Leonard's	Restored & chancel built ... ..	193 0 0	1867
Rigby ... ..	Rebuilt ... ..	750 0 0	1863
Saleby ... ..	Rebuilt .. ..	1,500 0 0	1849-50
Willoughby... ..	Restored ... ..	977 7 11	1841-75
„ ... ..	Restored ... ..	1,400 0 0	1879
		£14,866 5 8	

## CANDLESHOE, No I.

Ashby ... ..	.....	630 7 8	1841
Ashby-by-Partney ..	Chancel repaired ..	15 0 0	—
Halton Holgate ... ..	.....	3,281 0 0	1846 & 86
Irby ... ..	.....	100 0 0	1861
Partney ... ..	.....	1,479 0 0	1862-3
Skendleby ... ..	Restored .. ..	3,200 0 0	1878
Steeping, Little ... ..	Repaired ... ..	121 0 0	1875
Thorpe ... ..	.....	787 16 0	1866
		£9,614 3 8	

## CANLESHOE, NO. II.

Name of Church.		Cost.	Date.
Addlethorpe ... ..	Repairs, &c.... ..	200 0 0	—
Addlethorpe .. ..	Repaired ... ..	150 0 0	—
Burgh Mission Church	Built ... ..	300 0 0	1868
„ Parish ... ..	Restored in part ...	850 0 0	1871
Croft Parish Church ...	Repairs, &c.... ..	620 0 0	1857 & 63
„ Misson „ ... ..	Built ... ..	250 0 0	1863
Firsby ... ..	Rebuilt .. ..	950 0 0	1857
Friskney Missn. Rooms	Enlarged ... ..	120 0 0	1871
Friskney ... ..	Restored ... ..	3,500 0 0	1879
„ ... ..	Mission Rooms ...	650 0 0	1877-8
Gunby ... ..	Rebuilt ... ..	1,263 16 9	1869
Wainfleet, St. Mary ...	Repairs, &c.... ..	739 5 0	—
		£9,593 1 9	

## CHRISTIANITY.

Lincoln, Cathedral ...	Repairs, &c.... ..	36,555 0 2	1841-57
„ St. Anne's Chapel	Built ... ..	2,000 0 0	—
„ St. Botolph .. ..	.....	647 10 5½	1847-70
„ St. Botolph ...	Enlarged .. ..	950 0 0	1878
„ St. Mark ... ..	Built .. ..	3,297 17 8	1871-2
„ St. Martin... ..	Built ... ..	8,775 0 0	1873
„ St. Mary Magda- lene... ..	Restored in part ..	700 0 0	1866
„ St. Mary-le-Wig- ford... ..	Restored ... ..	2,125 0 0	1862 & 71-2
„ St. Mary-le-Wig- ford... ..	New Aisle ... ..	1,070 0 0	1878
„ St. Michael ...	Rebuilt . ... ..	3,500 0 0	1856
„ St. Nicholas ...	Built ... ..	2,500 3 0	1840-68
„ St. Paul ... ..	Rebuilt ... ..	3,800 0 0	1879
„ St. Peter-at- Arches ... ..	Repairs, &c.... ..	2,371 2 2	1853-72
„ St. Peter-in-East- gate ... ..	Built . . . . .	4,196 0 0	1870
„ St. Peter-at- Gowts ... ..	.....	2,060 1 8¾	1852 & 69-74
„ St. Peter-at- Gowts ... ..	Improved ... ..	700 0 0	1875
„ Do. (S. Andrew)..	New church ... ..	6,500 0 0	1878
„ St. Swithin ...	Built ... ..	6,400 0 0	1869-71
„ St. Swithin ...	New chancel... ..	2,560 0 0	1879
Training School Chapel	Built ... ..	1,000 0 0	1873
		£86,707 15 2¼	

## COLLINGHAM.

Name of Church.		Cost.			Date.
		£	s.	d.	
Besthorpe Chapel of					
Ease ... ..	Built ... ..	400	0	0	1843
Clifton ... ..	Restored in part ...	1,450	0	0	1872
Collingham, North	Restored ... ..	780	0	0	1859
„ South	Restored ... ..	724	0	0	1863
„ „	School Chapel ...	Unknown			—
Cromwell ... ..	Restored ... ..	744	0	0	1874
Fledborough ... ..	Restored in part ...	300	0	0	1845
Girton ... ..	Restored ... ..	900	0	0	—
Harby ... ..	New church ... ..	4,500	0	0	1878
Langford ... ..	Restored ... ..	150	0	0	1841
„ „	New roof to chancel	Unknown			—
Laxton ... ..	Restored ... ..	2,550	0	0	1860
Moorhouse ... ..	Rebuilt ... ..	1,200	0	0	1861
Marnham ... ..	Restored ... ..	1,025	0	0	1847
Normanton ... ..	Restored ... ..	520	0	0	1859
Scarle, South	Restored ... ..	1,000	0	0	1870
Sutton ... ..	Restored ... ..	743	0	0	1847
Thorney ... ..	Rebuilt ... ..	4,000	0	0	—
		£20,986	0	0	

## CORRINGHAM.

Blyborough ... ..	Restored ... ..	1,568	10	4	1878
Blyton ... ..	Chancel restored ...	400	0	0	1878
Corringham ... ..	Restored ... ..	1,000	0	0	1848-9
Gainsborough, All					
Saints...	Alterations ... ..	1,644	0	0	1864-9
„ Holy Trinity...	Built ... ..	4,819	0	0	1843
Gainsborough ... ..	Decorated, &c. ...	500	0	0	1878
„ Holy Trinity...	Repaired and improved... ..	235	0	0	1878
Grayingham ... ..	Restored ... ..	446	0	0	1862-70
Hibaldstow .. ..	Restored ... ..	1,650	0	0	1875
„ ... ..	Restored ... ..	1,500	0	0	1878
Heapham ... ..	Restored ... ..	700	0	0	1868
„ ... ..	Chancel restored ...	750	0	0	1879
Kirton-in-Lindsey	Restored ... ..	1,260	0	0	1861
Lea ... ..	Restored ... ..	1,783	0	0	1848
Manton ... ..	Rebuilt ... ..	1,371	0	0	1861
Morton and East Stock-					
with ... ..	Built ... ..	3,325	0	0	1846
Scotton ... ..	Chancel restored ..	608	0	0	1866
Snitterby ... ..	Rebuilt ... ..	1,000	0	0	1866
Springthorpe ... ..	Restored ... ..	1,140	0	0	1865
Wadingham ... ..	Restored ... ..	840	0	0	1861
		£26,539	10	4	

## ELLOE, WEST.

Name of Church.		Cost.			Date.	
		£	s.	d.		
Cowbitt	... ..					
Croyland	... ..	Restored	550	0	0	1858-67
Deeping, St. Nicholas..	... ..	Built	6,000	0	0	1840-58
Moulton	... ..	Restored	2,000	0	0	1867-74
„ School Chapel	... ..	Built	2,509	0	0	1867-74
Pinchbeck, West	... ..	Built	2,750	0	0	1840-58
„ „	... ..	New chapel	300	0	0	1878
„ St. Mary	... ..	Built	6,370	0	0	1858-67
„ „	... ..	Restored				
Spalding	... ..	Restored	11,050	0	0	1867-74
„	... ..	Three new churches	36,334	1	0	1877-79
Weston, St. Mary	... ..	Restored	1,228	0	0	1858-67
„ „	... ..	„	40	0	0	—
„ School Chapel	... ..	Built	782	0	0	1867-74
			£69,913	1	0	

## ELLOE, EAST.

Fleet	... ..	Restored	1,360	0	0	1840-74
Gedney	... ..	Restored	720	0	0	1846-65
„ Drove End	... ..	Built	1,160	0	0	1869
„ Hill	... ..	Restored	2,357	0	0	1840-74
„ Hill	... ..	Restored	1,947	10	0	1875
Holbeach, All Saints...	... ..	Restored	4,578	0	0	1859-72
„ „	... ..	„	500	0	0	1878
„ St. Matthew	... ..	Built	800	0	0	1868
„ St. Mark	... ..	Built	1,480	0	0	1868-73
„ St. Luke	... ..	Built	1,200	0	0	1869-73
„ St. John	... ..	Built	780	0	0	1843
„ Drove Miss.	... ..	„				
„ House	... ..	Built	620	0	0	1871
Lutton	... ..	Restored	820	0	0	1860
Sutton, Long	... ..	Restored	2,730	0	0	1866-74
„ „	... ..	Reredos, &c.	940	0	0	1878
„ St. Edmund	... ..	Restored	440	0	0	1845-74
„ St. James	... ..	Restored	1,200	0	0	1879
„ St. Matthew	... ..	Built	4,780	0	0	1843-74
Tydd St. Mary	... ..	Restored	1,180	0	0	1865-74
„ „	... ..	Improved	286	0	0	1879
„ St. Mary Mission	... ..	„				
„ House	... ..	Built	650	0	0	1859
„ Gote Mission	... ..	„				
„ House	... ..	Purchased	230	0	0	1859
Whaplode	... ..	Restored	350	0	0	1846-74
			£31,108	10	0	



## GARTREE.

Name of Church.		Cost.	Date.
		£ s. d.	
Coningsby ... ..	Restored ... ..	2,170 0 0	1872
Haltham ... ..	Chancel restored ..	55 0 0	—
Horsington ... ..	Rebuilt ... ..	1,550 0 0	1860
Kirkby-on-Bain ... ..	Restored ... ..	500 0 0	—
Langton, St. Andrew's	Built .. ..	994 0 0	1847
Mareham-le-Fen... ..	Restored ... ..	2,298 0 0	1873
Martin ... ..	Restored ... ..	140 0 0	1869
Moorby ... ..	Rebuilt ... ..	1,000 0 0	1866
Roughton ... ..	Restored ... ..	200 0 0	1870
Stixwould ... ..	Chancel enlarged...	180 0 0	1864
Tattershall ... ..	.....	1,580 0 0	1861
Wood Enderby .. ..	Rebuilt ... ..	800 0 0	1861
Woodhall .... ..	Improved ... ..	50 0 0	1878
		£11,507 0 0	

## GRAFFOE.

Aubourn ... ..	Rebuilt ... ..	3,500 0 0	1862
Bassingham... ..	Restored ... ..	1,337 0 0	1860
„ .. ..	Improved ... ..	200 0 0	—
Boultham ... ..	Restored ... ..	450 0 0	1864
Hykeham, North	Built ... ..	1,430 0 0	1858
„ South	Restored ... ..	985 0 0	1869
Norton Disney ... ..	Restored ... ..	100 0 0	1852
Scarle, North	Restored ... ..	300 0 0	1859-73
„ „	New roof ... ..	250 0 0	—
Skellingthorpe	Rebuilt ... ..	2,950 0 0	1855
Swinderby ... ..	Restored ... ..	800 0 0	1857
„ .. ..	Restored ... ..	700 0 0	1878
Thurlby ... ..	Restored ... ..	1,000 0 0	1842
		£14,002 0 0	

## GRANTHAM, No. I.

Barkstone ... ..	Restored ... ..	634 5 1	1866
Foston ... ..	Restored ... ..	875 7 10½	1859
Gonerby, Great ... ..	Restored ... ..	1,450 0 0	1875
„ „	Restored ... ..	1,426 0 0	1877
Gonerby, Little, School Chapel	Built ... ..	1,500 0 0	1864
Grantham ... ..	Restored ... ..	21,428 7 10	1869-75
„ .. ..	Porch restored ...	490 3 11	1879
Heydour .. ..	Restored ... ..	950 0 0	1857-8
Kelby ... ..	Partially restored...	60 0 0	—

GRANTHAM, NO. I. (*continued*).

Name of Church.			Cost.	Date.
			£ s. d.	
Londonthorpe ... ..	Nave restored ...	1,046	17 6	1878
Manthorpe ... ..	Built ... ..	1,500	0 0	1847-8
Sedgbrook ... ..	Restored ... ..	350	0 0	1857
Spitalgate ... ..	Built ... ..	5,500	0 0	1842
Syston ... ..	Restored ... ..	1,000	0 0	1863
Welby ... ..	Restored & enlarged	595	0 0	1873
Wilsford ... ..	Restored ... ..	670	0 0	1861
			£39,476	2 2½

## GRANTHAM NO. II.

Barrowby ... ..	Restored ... ..	1,000	0 0	1855
„ ... ..	Chancel roof repair'd	140	0 0	—
Boothby ... ..	Restored ... ..	200	0 0	1869
Braceby ... ..	„ .....	289	0 0	1870
Denton ... ..	Restored ... ..	350	0 0	1866
Harlaxton ... ..	Restored ... ..	1,500	0 0	1856
Humby ... ..	Restored ... ..	100	0 0	—
Ponton, Great	Restored ... ..	791	9 0	1872
„ Little	Restored ... ..	550	0 0	1868
Somerby ... ..	Restored ... ..	1,000	0 0	1877
„ ... ..	School chapel ...	1,135	0 0	1878
Stroxtan ... ..	Restored ... ..	1,200	0 0	1875
„ ... ..	Rebuilt .. ..	1,600	0 0	1875
Woolsthorpe ... ..	Built ... ..	4,500	0 0	1853
Wyvill ... ..	Built ... ..	1,000	0 0	1857
			£14,455	9 0

## GRIMSBY, NO. I.

Cabourne .. ..	Rebuilt ... ..	1,154	15 9	1872
Cuxwold ... ..	Restored ... ..	450	0 0	1860
Hatcliffe ( <i>w.</i> Raven- dale, W.) ... ..	Restored ... ..	488	9 1½	1862
Hawerby-cum-Beesby..	Restored ... ..	150	0 0	1846
Ravendale, East ... ..	Rebuilt ... ..	1,400	0 0	1865
Rothwell ... ..	Restored ... ..	1,400	0 0	1848
Swallow ... ..	Chancel rebuilt ...	350	0 0	1867
Swinhope ... ..	Restored ... ..	200	0 0	1860
Wold Newton ... ..	Rebuilt ... ..	1,020	0 0	1860
			£6,613	4 10½

## GRIMSBY, No. II.

Name of Church.		Cost.			Date.
		£	s.	d.	
Ashby-cum-Fenby ...	Restored ... ..	250	0	0	1848
Aylesby ... ..	Restored ... ..	500	0	0	1859
„ ... ..	Restored ... ..	450	0	0	1872
Barnoldby-le-Beck ...	Restored ... ..	185	0	0	1861
Bradley ... ..	Restored ... ..	200	0	0	1855-74
Clee ... ..	Restored ... ..	1,050	0	0	1871
„ ... ..	Restored ... ..	2,000	0	0	1878
Clee, New ... ..	Built ... ..	5,000	0	0	1879
Clee, New, St. John..					
Mission Church ...	Built ... ..	422	9	0	1872
Cleethorpes ... ..	Built ... ..	3,600	0	0	1863-6
„ ... ..	Built (part of) ...	488	16	0	1868
„ ... ..	Built (part of), &c..	254	6	0	1869-73
Coates, North ... ..	Restored ... ..	235	11	8	1867
„ „ ... ..	Restored ... ..	1,414	8	4	1861-5
Coates, Great ... ..	Chancel repaired ...	220	0	0	—
„ Little ... ..	Restored ... ..	100	0	0	1848
GrimsbY, St. James ...	Restored ... ..	2,561	6	1	1858
„ ... ..	Nave restored ... ..	2,814	5	2	1878
„ ... ..	Mission Room ...	504	0	0	1878
„ St. Andrew..	Built ... ..	8,695	4	4	1867-70
„ St. Barnabas	Iron Church ... ..	1,266	14	2	1874
„ Mission House	Built ... ..	500	0	0	1860
Healing ... ..	Restored ... ..	600	0	0	1874
Holton-le-Clay ... ..	Restored ... ..	425	0	0	1852 & 69
Scartho ... ..	Rebuilt ... ..	486	12	11	1859
Tetney ... ..	Restored ... ..	100	0	0	1874
„ ... ..	Restored ... ..	1,524	0	0	1862
„ ... ..	Tower restored ...	100	0	0	—
Waith ... ..	Restored ... ..	2,161	0	0	1859-61
Waltham ... ..	Restored ... ..	1,510	0	0	1867-74
„ ... ..	Enlarged ... ..	500	0	0	1876
		£40,138	7	8	

## HILL, No. I.

Ashby Puerorum... ..	Restored ... ..	483	0	0	1878
Belchford ... ..	Chancel rebuilt ...	200	0	0	1859
Driby ... ..	Restored ... ..	600	0	0	1849
Farforth ... ..	Rebuilt ... ..	260	0	0	1861
Fulletby ... ..	Restored ... ..	650	0	0	1857
„ ... ..	.....	50	0	0	1878
Ormsby ... ..	Restored ... ..	1,100	0	0	1872
Oxcombe ... ..	Rebuilt ... ..	320	0	0	1842

## HILL, NO. I. (continued).

Name of Church.		Cost.	Date.
Ruckland ... ..	Rebuilt ... ..	300 0 0	1859
Salmonby ... ..	Restored ... ..	829 8 0	1872
Somersby .. ..	Restored ... ..	487 0 0	1865
Winceby ... ..	Restored ... ..	520 0 0	1866
		£5,866 0 0	

## HILL, NO. II.

Brinkhill ... ..	Rebuilt ... ..	600 0 0	1865
Dalby ... ..	Rebuilt ... ..	800 0 0	1862
Hagworthingham ... ..	Restored ... ..	1,150 0 0	1859
Harrington ... ..	Rebuilt ... ..	1,050 0 0	1853
Hundleby, St. Mary ...	Rebuilt & repairs ...	1,980 0 0	1854, 61 & 74
Sausthorpe ... ..	Rebuilt .. ..	3,000 0 0	1844
Spilsby, St. James ...	Restoration ... ..	1,342 17 10	1851, 60- 73
„ ... ..	Restored ... ..	4,000 0 0	1879
Sutterby ... ..	Repaired ... ..	70 0 0	—
		£13 992 17 10	

## HOLLAND, NORTH.

Algarkirk ... ..	Restored ... ..	7,260 0 0	1853 & 64
„ Fen ... ..	Built ... ..	5,000 0 0	1867
Benington ... ..	Restored ... ..	2,025 0 0	1873-4
Bicker ... ..	Restored in part ...	140 0 0	1864
„ ... ..	Restored ... ..	1,350 0 0	1876
Boston, St. Botolph ...	Restored ... ..	13,421 18 4	1846-67
„ St. James ... ..	Built ... ..	4,369 2 7	1865
„ ... ..	Mission Chapel at Kirton Holme...	224 0 0	1878
Brothertoft ... ..	Rebuilt ... ..	1,000 0 0	1847-53
Butterwick ... ..	Restored ... ..	1,400 0 0	1879
Carrington ... ..	Chancel built... ..	686 0 0	1872
Donington ... ..	Restored ... ..	2,423 7 4	1867-8
Fishtoft ... ..	Restored ... ..	610 0 0	1854
„ Drove Sch. Chpl.	Built ... ..	150 0 0	1864
Fosdyke ... ..	Built ... ..	8,000 0 0	1871
Frampton, St. Michael	Built ... ..	1,393 0 0	1863
Frieston ... ..	Restored ... ..	2,340 0 0	1870-71
Gosberton ... ..	Restored ... ..	1,089 8 9	1867-74
Hill Dyke Chapel ..	Built ... ..	270 0 0	1857

HOLLAND, NORTH (*continued*).

Name of Church.		Cost.			Date.
		£	s.	d.	
Holland Fen ... ..	Repaired and improved ..	360	0	0	—
Leake ... ..	Restored ... ..	1,250	2	7	1871-2
„ ... ..	New church ... ..	1,000	0	0	1878
Leverton ... ..	Restored in part ...	120	0	0	1857-8
Quadring ... ..	Restored ... ..	1,000	0	0	1862
Sibsey ... ..	Restored ... ..	3,200	0	0	1856
Skirbeck, Trinity Ch...	Built ... ..	5,058	11	8	1847-8
„ ... ..	Restored ... ..	3,500	0	0	1875
Sutterton ... ..	Restored ... ..	2,362	0	0	1864
Swineshead ... ..	Restored ... ..	2,016	5	10	1869
„ ... ..	Restored ... ..	750	0	0	1878
Wigtoft ... ..	Repaired ... ..	135	0	0	—
Wrangle ... ..	Restored ... ..	1,597	7	7	1879
		£75,501	4	8	

## HORNCASTLE.

Ashby, West ... ..	Restored ... ..	1,721	0	0	1873
Asterby ... ..	Repaired ... ..	241	18	7	—
Edlington ... ..	Rebuilt ... ..	1,146	0	0	1860
Horncastle, St. Mary's	Restored ... ..	4,847	0	0	1861
„ Holy Trinity	Built ... ..	2,175	0	0	1848
High Toynton ... ..	Rebuilt ... ..	1,273	0	0	1872
Martin ... ..	Restored ... ..	230	0	0	1878
Minting ... ..	Nave rebuilt ... ..	822	0	0	1863
Ranby ... ..	Rebuilt ... ..	1,050	0	0	1862
Scrivelsby ... ..	Restored ... ..	860	0	0	1861
„ ... ..	Restored ... ..	278	16	4	1876
Thimbleby ... ..	Restored ... ..	1,500	0	0	1879
Wispington ... ..	Rebuilt ... ..	1,500	0	0	1863
		£18,644	14	11	

## LAFFORD, NO. I.

Anwick ... ..	Restored ... ..	350	0	0	1859
Ashby-de-la-Launde ...	Rebuilt .. ..	600	0	0	1857
Billinghay ... ..	Restored ... ..	300	0	0	1856
Bloxholm ... ..	Restored ... ..	Unknown			—
Dorrington ... ..	Restored ... ..	1,000	0	0	1867
Kyme, North ... ..	New church ... ..	1,500	0	0	1877
„ South ... ..	Restored ... ..	202	0	0	1860
Leasingham ... ..	Restored ... ..	1,600	0	0	1863
Rauceby ... ..	Restored ... ..	525	0	0	1853
Ruskington .. ..	Restored ... ..	1,311	0	0	1861
		£7,388	0	0	

## LAFFORD, NO. II.

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		£ s. d.	
Asgarby ... ..	Restored ... ..	450 0 0	1873
Aunsby ... ..	Rebuilt ... ..	980 0 0	1861
Burton Pedwardine	Rebuilt .. ...	1,172 0 0	1871
Heckington... ..	Restored ... ..	2,600 0 0	1867
Helpringham ... ..	Restored ... ..	700 0 0	1873
Howell .. ...	Restored .. ...	700 0 0	1870
Kirkby-la-Thorpe	Restored ... ..	380 0 0	1860
Quarrington... ..	Restored ... ..	1,000 0 0	1863
Scredington... ..	Restored ... ..	1,000 0 0	1869
Sleaford ... ..	Restored ... ..	6,590 0 0	1874
Sleaford, New ... ..	Restored ... ..	2,523 0 0	1877
Swarby .. ...	Restored .. ...	280 0 0	1854
Willoughby, Silk ...	Chancel rebuilt ...	240 0 0	1878
		£18,615 0 0	

## LAWRES, NO. I.

Barlings ... ..	Restored ... ..	1,174 6 8	1875
Dunholme ... ..	Restored ... ..	675 0 0	1853
Fiskerton ... ..	.....	1,200 0 0	1863
Friesthorpe ... ..	.....	250 0 0	—
Snarford ... ..	Restored ... ..	287 0 0	1875
Greetwell ... ..	.....	250 0 0	—
Nettleham ... ..	Restored ... ..	750 0 0	—
Reepham ... ..	Restored ... ..	850 0 0	—
Riseholme ... ..	Built ... ..	2,500 0 0	—
Scothorne ... ..	Repaired ... ..	500 0 0	—
„ ... ..	Restored ... ..	541 9 9	1878
Sudbrooke ... ..	Rebuilt ... ..	1,862 0 0	1862
Welton... ..	Repaired ... ..	400 0 0	1878
Willingham, Cherry ...	.....	500 0 0	—
		£11,739 16 5	

## LAWRES, NO. II.

Aisthorpe ... ..	Rebuilt ... ..	3,000 0 0	1867
„ ... ..	.....	60 0 0	—
Brattleby .. ...	Rebuilt partly ...	1,067 0 0	1859
Broxholme ... ..	Rebuilt ... ..	1,050 0 0	1857
Burton, Gate ... ..	Rebuilt ... ..	2,000 0 0	1866
Carlton, South ... ..	Restored ... ..	1,300 0 0	1860

## LAWRES, NO. II. (continued).

Name of Church.		Cost.	Date.
		£ s. d.	
Kettlethorpe	Restored	250 0 0	1858
"	Chancel	160 0 0	—
Marton	Restored	1,038 10 0	1868-70
Newton-on-Trent	Restored	700 0 0	1878
Saxilby	Mission Room	1,025 0 0	1879
Scampton	Restored	1,500 0 0	1879
Stow	Restored	5,119 6 10	1853-64-66
"	Repaired	202 19 9	1879
"	Mission Chapel	1,300 0 0	1879
Upton	Rebuilt partly	850 0 0	1874-75
		£20,622 16 7	

## LONGOBOBY.

Blankney	Restored	3,000 0 0	1879
Bracebridge	Restored	2,600 0 0	1874
"	Restored	2,400 0 0	1878
"	Asylum Chapel	1,700 0 0	1869
Branston	Chancel built	200 0 0	1860
"	Restored and enlarged	1,800 0 0	1875
Coleby	Restored (partly)	550 0 0	1866
Dunston	Restored	4,500 0 0	1874
Harmston	Restored	1,350 0 0	1868
Kirkby Green	Built	—	—
Martin	Built	1,600 0 0	1874
Metheringham	Additional aisle and restored	1,053 0 0	1859-70
Navenby	Restored	2,700 0 0	1875
"	Restored	3,333 0 0	1878
Nocton	Built	10,000 0 0	1874
Potterhanworth	Restored	1,740 0 0	1857
Temple Bruer	Built	850 0 0	1873
Timberland	New Church at Martin	2,800 0 0	1878
Waddington	Restored (partly)	350 0 0	1867
"	.....	50 0 0	—
Washingborough	Restored	2,385 0 0	1872
Welbourn	New chancel	700 0 0	1858
Wellingore	Restored	1,360 0 0	1878
		£47,021 0 0	

## LOUTHESK AND LUDBOROUGH, NO. I.

Name of Church.		Cost.	Date.
		£ s. d.	
Covenham, St. Bartho- lomew ... ..	Restored ... ..	350 0 0	1864
Elkington, North ...	Rebuilt ... ..	1,000 0 0	1852
„ South ... ..	Restored ... ..	1,600 0 0	1873
Fotherby ... ..	Rebuilt ... ..	1,345 0 0	1863
Keddington ... ..	Restored ... ..	330 0 0	1863
Ludborough ... ..	Restored ... ..	930 0 0	1860
Yarborough . . . . .	Rebuilt ... ..	996 16 6	1854
		£6,551 16 6	

## LOUTHESK AND LUDBOROUGH, NO. II.

Carlton, Great ... ..	Rebuilt ... ..	1,650 0 0	1860
Cockerington, South ..	Restored ... ..	750 0 0	1873
Conisholme ... ..	Nave restored ...	120 0 0	—
„ ... ..	Chancel restored ...	188 0 0	1876
Grimoldby ... ..	Chancel restored ...	406 0 0	1877
Manby ... ..	Restored ... ..	150 0 0	1868
Marsh Chapel ... ..	Restored ... ..	3,000 0 0	1843-52
Saltfleetby, All Saints..	Restored ... ..	300 0 0	1874
„ „	Chancel... ..	310 0 0	1878
„ St. Clement's	Restored ... ..	200 0 0	1865-73
„ „	Restored ... ..	680 0 0	1878
„ St. Peter's ...	Restored ... ..	114 0 0	1845
„ „	Rebuilt ... ..	1,830 0 0	1878
Skidbrook ... ..	Restored ... ..	388 0 0	1854
		£10,086 0 0	

## LOUTHESK AND LUDBOROUGH, NO. III.

Authorpe ... ..	Repaired ... ..	288 0 0	1848
„ ... ..	Chancel .. ..	40 0 0	—
Cawthorpe ... ..	Built ... ..	1,000 0 0	1860
Haugham ... ..	Rebuilt ... ..	1,500 0 0	1840
Legbourne ... ..	Restored ... ..	2,625 17 0	1868
Louth, St. James ...	Restored ... ..	11,757 4 0	1869-74
„ „	Repaired ... ..	312 17 2	—
„ St. Michael ...	Built ... ..	3,716 14 0	1863
„ „	Repaired ... ..	70 0 0	—
„ Holy Trinity ...	Built ... ..	4,500 0 0	1865
„ „	Repaired ... ..	43 1 0	—
Reston, North ... ..	Rebuilt ... ..	650 0 0	1868
Welton .. ..	Restored ... ..	1,259 0 0	1850
		£27,762 14 2	



## LOVEDEN.

Name of Church.		Cost.	Date.
		£ s. d.	
Ancaster ... ..	Restored ... ..	340 0 0	1859
Beckingham ... ..	Restored ... ..	1,300 0 0	1850-60
Brandon Chapel ... ..	Restored ... ..	500 0 0	1872
Brant Broughton ... ..	Being restored ... ..	3,300 0 0	1875
" " ... ..	Restored ... ..	7,000 0 0	1878
Carlton Scroope ... ..	Restored ... ..	1,345 0 0	1878
Caythorpe ... ..	Restored & enlarged	3,000 0 0	1860 61
Doddington, Dry ... ..	Restored ... ..	900 0 0	1877
Fulbeck ... ..	Restored ... ..	2,700 0 0	1850-72
Honington ... ..	Restored ... ..	900 0 0	1872-73
Hough-on-the-Hill ..	Restored ... ..	500 0 0	1845
Leadenham ... ..	Restored ... ..	1,600 0 0	1861
Marston ... ..	Restored ... ..	2,000 0 0	1879
Normanton ... ..	Restored ... ..	300 0 0	1845
Stubton ... ..	Restored ... ..	600 0 0	1870
		£26,285 0 0	

## MANLAKE.

Ashby School Chapel...	Built ... ..	210 0 0	1863
Bottesford ... ..	Restored ... ..	1,200 0 0	1840-74
Broughton ... ..	Chancel... ..	352 10 4	1871-72
Burringham ... ..	Built ... ..	1,000 0 0	1857
Burton-on-Stather ...	Restored ... ..	4,000 0 0	1867-74
" " ... ..	Chancel... ..	100 0 0	1878
Halton, West ... ..	.....	—	—
" " ... ..	Restored ... ..	800 0 0	—
Roxby ... ..	Rebuilt ... ..	1,560 0 0	1874-75
" ... ..	Restored ... ..	2,000 0 0	1877
Scawby... ..	Chancel... ..	500 0 0	1877
Winterton ... ..	Restored ... ..	1,692 0 0	1844-72
" ... ..	Repaired ... ..	36 10 6	1877
Winteringham ... ..	.....	1,272 8 6	1849-51
		£14,723 9 4	

## MANSFIELD.

Annesley ... ..	Built ... ..	8,300 0 0	1874
Basford... ..	Rebuilt ... ..	3,738 3 5	1857
" Chapel of Ease			
Christ Church ..	Built ... ..	2,306 0 0	1855
" New ... ..	Built ... ..	1,054 0 0	1858
Beeston ... ..	Restored ... ..	4,868 9 7	1845
" ... ..	Organ chamber ...	443 7 10	—

MANSFIELD (*continued*).

Name of Church.		Cost.	Date.
		£ s. d.	
Brinsley ... ..	Restored ... ..	1,150 0 0	1878
" ... ..	School Church ... ..	400 0 0	1875
Bulwell .. .. .	Rebuilt ... .. .	4,000 0 0	1850
Eastwood .. .. .	Rebuilt ... .. .	5,845 0 0	1858
Hucknall Huthwaite ...			
Mission Room... ..	Built ... .. .	100 0 0	1867-74
Hucknall Torkard ...	Restored ... .. .	3,259 15 3	1874
" ... ..	Mission Church ...	1,300 0 0	1877
Kirkby ... .. .	Restored ... .. .	4,000 0 0	1866
Kirkby-in-Ashfield ...	Mission Church ...	400 0 0	—
" Woodhouse ... ..	Built ... .. .	2,560 0 0	1860
Linby ... .. .	Restored ... .. .	230 0 0	1854
" ... .. .	Partially restored...	300 0 0	1878
Mansfield, St. Peter ...	Restored ... .. .	4,700 0 0	1870-74
" ... ..	New windows ..	600 0 0	1878
" ... ..	Mission room ...	300 0 0	—
" Mission Room ...	Built ... .. .	240 0 0	1870
" St. John ... ..	Built ... .. .	9,766 12 2	1855
" ... ..	Improved ... .. .	180 0 0	—
" Woodhouse ... ..	Restored ... .. .	2,809 17 5	1852
" ... ..	New chancel... ..	1,450 0 0	1878
Nuttall . ... .. .	Restored ... .. .	774 10 8	1858
Selston ... .. .	Partially restored...	100 0 0	—
Skegby ... .. .	Restored ... .. .	1,445 0 0	1870
" Mission Room... ..	Built ... .. .	1,500 0 0	1873
Strelley... .. .	Restored ... .. .	1,200 0 0	1856
Sutton-in-Ashfield ...	Restored ... .. .	2,194 0 0	1867-74
Teversall ... .. .	Restored ... .. .	240 0 0	1867-74
Trowell . ... ..	Improved ... .. .	70 0 0	—
Warsop... .. .	Restored ... .. .	3,000 0 0	1878
		£74,824 16 4	
NESS.			
Barholme ... .. .	Restored ... .. .	952 0 0	1856
Baston ... .. .	Repaired ... .. .	32 0 0	—
Deeping, St. James ..	Improved ... .. .	222 0 0	—
" Market... .. .	Restored & enlarged	2,800 0 0	1878
" West ... .. .	Restored ... .. .	2,700 0 0	1877
Gretford ... .. .	Restored ... .. .	967 0 0	1854
Tallington ... .. .	Restored ... .. .	1,000 0 0	1879
Thurlby ... .. .	Restored ... .. .	450 0 0	1856
Uffington .. .. .	Restored ... .. .	4,000 0 0	1866
Wilthorpe ... .. .	Restored ... .. .	650 0 0	1863
		£13,773 0 0	

## NEWARK.

Name of Church.		Cost.	Date.
		£ s. d.	
Averham ... ..	Restored ... ..	2,055 13 10	1840-73
Balderton .. ..	Partly restored ...	300 0 0	1864-75
Barnby-in-the-Willows .	Restored ... ..	450 3 6	1855
Coddington ... ..	Rebuilt ... ..	2,000 0 0	1865
Cotham ... ..	Restored ... ..		1867
Elston ... ..	.....	479 0 0	1859-72
Farndon ... ..	.....	300 0 0	1865-73
Hawton ... ..	Repairs . . . .	333 6 4	—
„ ... ..	Restored ... ..	1,059 0 0	1879
Kelham .. ..	Restored ... ..	911 0 0	1873
Kilvington .. ..	.....	586 0 0	1852-3
Newark, St. Mary			
„ Magdalene	Restored ... ..	16,950 0 0	1855
„ St. Mary			
„ Magdalene	Tower restored ..	1,000 0 0	1879
„ St. Leonard's.	Built ... ..	5,814 1 4	—
Shelton .. ..	Restored ... ..	700 0 0	1879
Sibthorpe ... ..	Restored ... ..	900 0 0	1858
Staunton ... ..	Rebuilt ... ..	2,200 0 0	1855
Stoke, East ... ..	.....	736 3 9	1874
Syerston ... ..	.....		—
Thorpe . . . .	.....	580 0 0	1872
		£37,354 8 9	

## NOTTINGHAM.

Arnold ... ..	Chancel restored .	900 0 0	1877
Basford, Old ... ..	Repaired ... ..	140 0 0	—
„ New ... ..	Rebuilt ... ..	4,100 0 0	1878
Bulcote ... ..	Rebuilt ... ..	1,120 0 0	1862
Burton Joyce ... ..	Restored ... ..	2,400 0 0	1879
Epperstone ... ..	Restored ... ..	420 0 0	1854
Gedling ... ..	Restored ... ..	900 0 0	1872
„ ... ..	Restored ... ..	2,000 0 0	—
Gonalstone ... ..	Restored ... ..	700 0 0	1853
Hoveringham ... ..	Rebuilt ... ..	1,258 0 0	1864
Lambley ... ..	Restored ... ..	350 0 0	1855
Lowdham ... ..	Restored ... ..	1,600 0 0	1860
Thurgarton ... ..	Rebuilt ... ..	3,000 0 0	1854
NOTTINGHAM :			
„ All Saints ... ..	Built .. ..	8,009 0 0	1864
„ „ ... ..	Repaired .. ..	220 0 0	1877
„ St. Andrew ... ..	Built ... ..	7,439 0 0	1874
„ St. Ann ... ..	Built ... ..	3,500 0 0	1864
„ „ ... ..	Enlarged .. ..	500 0 0	1878

NOTTINGHAM (*continued*).

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		£ s. d.	
St. Ann ... ..	New Church... ..	2,000 0 0	1879
Holy Trinity .. ..	Restored ... ..	1,557 0 0	1874
St. James ... ..	Restored ... ..	1,094 0 0	1879
St. John ... ..	Chancel repaired ...	80 0 0	—
St. Luke ... ..	Built ... ..	5,500 0 0	1863
„ ... ..	Restored ... ..	415 0 0	1872
„ (S. Philip)	New Church... ..	8,000 0 0	1879
St. Matthew... ..	Built ... ..	12,825 0 0	1855-6
St. Mark ... ..	Built ... ..		
„ ... ..	New chancel, &c....	1,300 0 0	1879
St. Matthew... ..	Improved ... ..	150 0 0	—
St. Mary ... ..	Restored ... ..	9,313 0 0	1858
„ ... ..	„ ... ..	13,000 0 0	1874
St. Nicholas... ..	Restored .. ..	1,321 0 0	1871
„ ... ..	Chancel restored ...	371 17 2	—
St. Paul ... ..	Restored ... ..	896 0 0	1872
„ ... ..	Improved ... ..	800 0 0	1879
St. Saviour ... ..	Built ... ..	4,000 0 0	1864
„ Missn. Room	Built ... ..	1,100 0 0	1871
St. Stephen ... ..	Built .. ..	1,350 0 0	1859
St. Thomas ... ..	{ Purchased and made into a church ... }	5,986 0 0	1873
Radford, Old ... ..	Repaired ... ..	43 14 5	—
„ New ... ..	Organ chamber ..	351 11 8	—
Sneinton ... ..	Restored ... ..	800 0 0	1871
„ St. Matthias	Built ... ..	3,000 0 0	1869
		£106,462 3 3	

## RETFORD.

Babworth ... ..	Restored ... ..	434 0 0	1859
„ ... ..	Restored ... ..	1,700 0 0	1878
Beckingham... ..	Restored ... ..	160 0 0	1856
Bole ... ..	Restored ... ..	1,104 0 0	1866
Clareborough ... ..	Restored ... ..	1,900 0 0	1874
„ ... ..	Restored ... ..	850 0 0	1878
Clayworth ... ..	Restored ... ..	2,000 0 0	1874
„ ... ..	Restored ... ..	3,500 0 0	—
Eaton ... ..	Rebuilt .. ..	1,200 0 0	1858
Everton ... ..	Restored ... ..	750 0 0	1869
Gamston ... ..	Restored ... ..	2,050 0 0	1855
Hayton... ..	Restored ... ..	625 0 0	1859
Lound ... ..	Built ... ..	400 0 0	1859

RET FORD (*continued*).

Name of Church.		Cost.	Date.
		£ s. d.	
Mattersey ... ..	Restored ... ..	1,020 0 0	1866
Misterton ... ..	Restored ... ..	1,500 0 0	1846
Ordsall ... ..	Rebuilt ... ..	2,500 0 0	—
Retford, East ... ..	Restored ... ..	7,804 10 7	1840-74
„ Missn. Room.	Built ... ..	135 0 0	1872
„ West ... ..	Restored ... ..	2,000 0 0	1864
Scrooby ... ..	Restored ... ..	650 0 0	1864
Sturton ... ..	Restored ... ..	3,100 0 0	1871
Sutton-cum-Lound ...	Restored ... ..	1,000 0 0	1856
Walkeringham ... ..	Restored ... ..	994 0 0	1870 73
		£37,376 0 0	

## SOUTHWELL.

Bilthorpe ... ..	Restored ... ..	900 0 0	1870
Bleasby ... ..	Restored ... ..	870 18 3	1867
Blidworth ... ..	.....	1,304 17 0	—
Caunton ... ..	Restored ... ..	2,000 0 0	1870
Epperstone ... ..	Restored ... ..	550 0 0	—
Farnsfield ... ..	Rebuilt ... ..	2,762 0 0	1860
„ ... ..	New clock ... ..	160 0 0	—
Halloughton ... ..	Restored ... ..	1,400 0 0	1878
Hockerton ... ..	Restored ... ..	1,056 0 0	1877
Kirklington ... ..	Restored ... ..	600 0 0	1874
„ ... ..	Restored ... ..	800 0 0	—
Kneesall ... ..	Restored ... ..	1,130 0 0	1873
Muskham, South ..	Improved ... ..	Unknown	—
Norwell ... ..	Restored ... ..	2,000 0 0	1874
„ ... ..	Restored ... ..	2,700 0 0	1878
Rollestone ... ..	Chancel restored ...	600 0 0	1878
„ ... ..	Mission Church ...	280 0 0	—
Upton ... ..	Restored ... ..	1,356 0 0	1860-4 7
		£20,469 15 3	

N. B.—The very large outlay on the Collegiate Church of Southwell by the Ecclesiastical Commissioners is not included here.

## STAMFORD.

Stamford, All Saints ...	Restored ... ..	3,344 18 6	1858
„ „ ...	Chancel improved..	750 0 0	—
„ St. George... ..	Enlarged ... ..	200 0 0	—
„ St. John ... ..	Restored ... ..	718 0 0	1856

## STAMFORD (continued).

Name of Church.		Cost.	Date.
Stamford, St. Mary ...	Restored .. ...	£ 803 s. 1 d. 9	1853
„ „ ...	Repaired ... ..	70 0 0	—
„ St. Michael..	Restored ... ..	650 0 0	1856
		£6,536 0 3	

## TUXFORD.

Askham ... ..	Restored ... ..	380 0 4	1854
Cottam ... ..	Restored ... ..	136 0 0	1868
Darlington ... ..	Rebuilt ... ..	1,050 0 0	1863
Drayton, East ... ..	Restored ... ..	700 0 0	1873
„ „ Little ... ..	Chancel .. ...	By Eccl. Comm. 600 0 0	1856
Drayton, West ... ..	Restored ... ..	Unknown	1874
Dunham ... ..	Restored ... ..	1,040 0 0	—
Headon ... ..	Restored ... ..	450 0 0	1862
Kirton ... ..	Restored ... ..	920 0 0	1853-8
Leverton, North .. ..	Restored part ..	253 0 0	1865
„ „ ... ..	Restored ... ..	1,200 0 0	1847
Markham Clinton ..	Repaired ... ..	Unknown	1878
Ragnall ... ..	Restored ... ..	800 0 0	—
Tresswell ... ..	Restored ... ..	830 0 0	1864
Tuxford ... ..	Restored ... ..	150 0 0	1855
		£8,509 0 4	—

## WALSHCROFT.

Binbrook .. ..	.....	4,923 0 0	1869
Claxby ... ..	.....	1,500 0 0	1871
Kelsey, South ... ..	Restored ... ..	250 0 0	1854
Linwood ... ..	Restored ... ..	1,252 0 0	1848-68
„ ... ..	Chancel restored ...	240 0 0	—
Newton ... ..	Rebuilt .. ..	750 0 0	1860
Normanby-le-wold ..	.....	1,300 0 0	1868
Rasen, Market ... ..	Restored ... ..	1,643 0 0	1862
„ „ ... ..	Enlarged .. ..	860 0 0	1878
„ Middle ... ..	Restored ... ..	1,610 0 0	1861
„ West ... ..	.....	530 0 0	1850-69
Tealby ... ..	.....	550 0 0	1872
Thoresway .. ..	Restored ... ..	1,700 0 0	1879
Thornton-le-Moor ...	.....	460 0 0	1872
		£17,568 0 0	

## WORKSOP.

Name of Church.		Cost.		Date.
		£	s. d.	
Blyth ... ..	New Church at Ranskill ...	1,200	0 0	1878
Boughton ... ..	Rebuilt ... ..	1,550	0 0	1868
Carlton-in-Lindrick ... ..	Chancel repaired ...	130	0 0	—
{ Edwinstowe ... ..	Restored ... ..	1,440	0 0	1845-62
{ Ollerton ... ..	Restored ... ..	300	0 0	? 1863
Elksley ... ..	Restored ... ..	587	0 0	1845-73
Harworth ... ..	Restored ... ..	1,489	16 7	1870
Norton Cuckney ... ..	Restored ... ..	Unknown		—
Perlethorpe ... ..	New Church ... ..	10,000	0 0	1878
Wellow ... ..	Restored ... ..	2,000	0 0	—
Worksop ... ..	Restored ... ..	8,009	4 2	1847-57
„ St. John ... ..	Built ... ..	6,501	10 0	1869
Shire Oaks ... ..	Built ... ..	6,800	0 0	1863
		£40,007	10 9	

## WRAGGEOE.

Apley, Cemetery Chapel	Built ... ..	309	10 7	1874
Bardney ... ..	Restored ... ..	473	9 9	1870-74
„ ... ..	Restored ... ..	1,857	7 3	1878
Barkwith, East ... ..	.....	500	0 0	1867-70
„ West ... ..	Restored ... ..	500	0 0	1867
Benniworth ... ..	Restored ... ..	1,850	0 0	1875
Burgh-on-Bain ... ..	.....	1,200	0 0	1870-74
Hainton ... ..	.....	2,400	0 0	1846
Hatton ... ..	.....	1,300	0 0	1870-74
Holton-le-Beckerling ...	Restored ... ..	2,227	10 7	1860 & -70-74
Kirmond ... ..	.....	900	0 0	1847
Langton ... ..	Rebuilt ... ..	1,540	0 0	1866
Legsby ... ..	.....	450	0 0	1844
Ludford ... ..	Rebuilt ... ..	2,308	0 0	1864
Rand ... ..	.....	324	0 0	1862
Sixhills ... ..	.....	940	0 0	1870
„ ... ..	New tower ... ..	900	0 0	1878
Snelland ... ..	Restored ... ..	728	19 0	1863 & -67 70
Sotby ... ..	Restored ... ..	210	0 0	1858
Torrington, East ... ..	.....	817	0 0	1848
„ West ... ..	Rebuilt ... ..	900	0 0	1862
Wickenby ... ..	Restored ... ..	3,000	0 0	1878
		£25,637	17 2	

## YARBOROUGH, No. I.

Name of Church.		Cost.	Date.
		£ s. d.	
Barnetby-le-Wolds ...	Repaired ... ..	33 0 0	—
Barrow ... ..	Restored ... ..	1,220 0 0	1868
Barton, St. Peter ...	Restored ... ..	1,100 0 0	1859
Brigg ... ..	New Workhouse Chapel .	400 0 0	1878
Caistor ... ..	Repaired .. ..	40 0 0	—
Croxton ... ..	Restored & enlarged	1,300 0 0	1879
Elsham ... ..	Restored ... ..	2,250 0 0	1874
Ferriby, South ... ..	Restored ... ..	350 0 0	1870
Goxhill ... ..	Restored ... ..	3,000 0 0	1879
Habrough .. ..	Rebuilt ... ..	1,800 0 0	1869
Halton, East ... ..	Restored ... ..	915 0 0	1868
Horkstow ... ..	Restored ... ..	500 0 0	1868
Melton Ross ... ..	Rebuilt ... ..	1,500 0 0	1867
Saxby ... ..	Rebuilt ... ..	2,560 0 0	1846-9
Ulceby ... ..	Restored ... ..	758 0 0	1852
„ ... ..	Restored ... ..	600 0 0	1879
Wootton ... ..	Restored ... ..	1,286 0 0	1851
„ ... ..	Tower repaired ..	82 0 0	—
Worlaby .. ..	Rebuilt ... ..	2,200 0 0	1874
Wrawby ... ..	Restored ... ..	725 0 0	1869
		£22,619 0 0	

## YARBOROUGH, No. II.

Bigby ... ..	Restored ... ..	1,400 0 0	1879
Brocklesby ... ..	.....	619 0 0	1852
Caistor ... ..	Interior of Chancel	1,519 0 0	1873
Grasby ... ..	.....	2,400 0 0	1870-74
Holton-le-Moor ... ..	Rebuilt ... ..	600 0 0	1854
Immingham ... ..	Restored ... ..	68 15 0	—
Kelsey, North ... ..	Restored ... ..	481 14 3	1857-8
„ „ ... ..	Rebuilt ... ..	860 0 0	1860
„ „ ... ..	.....	1,530 0 0	1867-70
„ „ ... ..	School Chapel ...	300 0 0	1877
„ „ Schl. Chpl. ... ..	Built .. ..	550 0 0	1870-4
Kirmington ... ..	Restored ... ..	1,044 18 6	1860
Limber Magna ... ..	Restored ... ..	494 0 0	1847-61
„ „ ... ..	Restored ... ..	500 0 0	—
Nettleton ... ..	.....	1,670 0 0	1870-74
Riby ... ..	.....	5,000 0 0	1867-70
Stallingborough ... ..	Interior restored ...	250 0 0	1874
		£19,287 7 9	



## APPENDIX B.

LIST OF PERSONS CONFIRMED FROM THE SEVERAL PARISHES OF THE DIOCESE BY THE BISHOP OF LINCOLN AND THE BISHOP SUFFRAGAN OF NOTTINGHAM IN 1876, 1877, 1878.

The Parishes to which the letter N is prefixed are in Nottinghamshire ; the rest are in Lincolnshire.

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Aby. <i>See</i> Belleau... ..	—	—	—
Addlethorpe ... ..	7	3	10
Aisthorpe with West Thorpe ... ..	—	1	1
Alford with Rigsby and Ailby ... ..	17	29	46
Algarkirk with Fosdyke ... ..	11	23	34
Alkborough with Whitton ... ..	4	9	13
Allington, East, and Sedgebrook ... ..	3	10	13
Allington, West ... ..	—	—	—
Althorpe with Keadby ... ..	6	—	6
Alvingham with N. Cockerington ... ..	—	—	—
Amcotts ... ..	8	6	14
Ancaster ... ..	21	18	39
Anderby with Cumberworth ... ..	5	6	11
N. Annesley ... ..	21	22	43
Anwick and Brauncewell... ..	11	17	28
N. Apesthorpe and N. Leverton ... ..	—	—	—
Apley ... ..	—	—	—
Appleby ... ..	7	16	23
N. Arnold ... ..	7	27	34
Asgarby and Lusby ... ..	—	—	—
Asgarby and Kirkby-la-Thorpe .. ..	2	7	9
Ashby with Fenby ... ..	4	11	15
Ashby-by-Partney... ..	—	2	2
Ashby-de-la-Launde .. ..	12	4	16
Ashby Puerorum ... ..	1	2	3
Ashby, West ... ..	8	7	15
N. Askham ... ..	—	—	—

	Males.	Females.	Total.
Aslackby ... ..	—	—	—
Asterby ... ..	—	—	—
Aswarby with Swarby ... ..	13	9	22
Aswardby ... ..	1	4	5
N. Attenborough with Bramcote ... ..	5	9	14
Aubourn ... ..	5	9	14
Aunsby ... ..	1	3	4
N. Austerfield <i>See</i> Bawtry ... ..	—	—	—
Authorpe ... ..	2	6	8
N. Averham with Kelham ... ..	7	13	20
N. Awsworth ... ..	4	11	15
Aylesby ... ..	2	—	2
N. Babworth with Ranby ... ..	10	20	30
N. Balderton ... ..	7	7	14
Bardney with Southrey ... ..	7	9	16
Barholme with Stow ... ..	5	5	10
Barkston ... ..	4	2	6
Barkwith, East ... ..	4	7	11
Barkwith, West ... ..	2	4	6
Barlings ... ..	5	4	9
N. Barnby in the Willows ... ..	9	5	14
Barnetby, New. <i>See</i> Melton Ross ... ..	—	—	—
Barnetby-le-Wold ... ..	—	18	18
Barnoldby-le-Beck ... ..	2	9	11
N. Barnstone. <i>See</i> Langar ... ..	—	—	—
Barrow-on-Humber ... ..	10	21	31
Barrowby ... ..	12	27	39
N. Barton-in-Fabis ... ..	6	4	10
Barton-upon-Humber ... ..	17	21	38
N. Basford, Old ... ..	9	22	31
N. Basford, New ... ..	19	34	53
Bassingham ... ..	4	4	8
Bassingthorpe with Westby ... ..	4	5	9
Baston ... ..	21	27	48
Baumber, or Bamburgh, and Sturton Magna ... ..	1	7	8
Y. Bawtry with Austerfield ... ..	—	6	6
Beckingham with Stragglethorpe with Fenton ... ..	5	16	21
N. Beckingham ... ..	3	3	6
Beelsby ... ..	—	5	5
Beesby. <i>See</i> Hawerby ... ..	—	—	—
N. Beeston ... ..	9	24	33
Belleau with Aby and Claythorpe ... ..	5	4	9
Belshford ... ..	2	3	5
Belton ... ..	2	3	5
Belton, I. of Axholme ... ..	1	5	6

	Males.	Females.	Total.
Benington, All Saints ... ..	10	24	34
Bennington, Long, with Foston... ..	27	18	45
Benniworth ... ..	9	5	14
N. Bevercotes. <i>See</i> Markham Clinton ... ..	—	—	—
N. Besthorpe. <i>See</i> S. Scarle ... ..	—	—	—
N. Bestwood Park ... ..	—	—	—
Bicker ... ..	12	18	30
Bigby ... ..	7	15	22
N. Bilborough with Strelley ... ..	5	3	8
Billingborough ... ..	12	19	31
Billinghay with Walcot with Dogdyke ... ..	6	23	29
Bilsby ... ..	—	6	6
N. Bilsthorpe ... ..	24	2	26
Binbrook, St. Mary ... ..	5	8	13
N. Bingham ... ..	39	73	112
Biscathorpe with Gayton-le-Wold ... ..	3	2	5
Bitchfield ... ..	5	3	8
Blankney .. ..	5	14	19
N. Bleasby with Morton and Halloughton... ..	3	5	8
N. Blidworth ... ..	6	13	19
Bloxholm with Digby .. ..	—	1	1
Blyborough ... ..	5	4	9
Blyton ... ..	—	—	—
N. Blyth with Barnby Moor and Ranskill ... ..	31	31	62
N. Bole with S. Wheatley .. ..	4	—	4
Bolingbroke with Hareby ... ..	4	8	12
Bolingbroke, New ... ..	6	2	8
Bonby ... ..	—	3	3
Boothby Graffoe ... ..	3	6	9
Boothby Pagnell ... ..	5	13	18
Boston : St. Botolph ... ..	103	157	260
St. James ... ..	19	40	59
Chapel of Ease ... ..	15	3	18
N. Bothamsall... ..	—	1	1
Bottesford ... ..	7	4	11
N. Boughton ... ..	9	12	21
Boultham. <i>See</i> Bracebridge ... ..	—	—	—
Bourn ... ..	30	58	88
Braceborough ... ..	4	12	16
Bracebridge with Boultham ... ..	7	14	21
Braceby ... ..	6	—	6
Bradley ... ..	—	5	5
N. Bradmore. <i>See</i> Bunny ... ..	—	—	—
N. Bramcote. <i>See</i> Attenborough ... ..	6	14	20
Branston ... ..	30	38	68
Brattleby ... ..	5	6	11
Brauncewell. <i>See</i> Anwick ... ..	—	—	—

	Males.	Females.	Total.
Bratoft ... ..	—	3	3
N. Bridgford, East ... ..	8	15	23
N. Bridgford, West ... ..	2	11	13
Brigg ... ..	17	18	35
Brigley ... ..	3	—	3
Brinkhill. <i>See</i> Harrington ... ..	—	—	—
N. Brinsley ... ..	14	15	29
Brocklesby with Kirmington ... ..	—	1	1
Brothertoft ... ..	1	1	2
Broughton ... ..	17	8	25
Broughton, Brant ... ..	31	38	69
N. Broughton Sulney ... ..	5	1	6
Broxholme ... ..	—	3	3
Bucknall ... ..	—	—	—
N. Bulcote. <i>See</i> Burton Joyce ... ..	—	—	—
N. Bulwell ... ..	27	54	81
N. Bunny, St. Mary, with Bradmore ..	3	5	8
Burgh-le-Marsh with Winthorpe ... ..	59	54	113
Burgh-on-Bain ... ..	6	8	14
Burringham. <i>See</i> Gunness ... ..	—	—	—
Burton-by-Lincoln ... ..	14	9	23
Burton Coggles ... ..	17	11	28
Burton, Gate ... ..	1	7	8
N. Burton Joyce with Bulcote ... ..	1	7	8
Burton Pedwardine ... ..	1	6	7
Burton Stather with Flixborough ... ..	2	5	7
N. Burton, West ... ..	—	—	—
Burwell with Muckton ... ..	1	—	1
Buslingthorpe. <i>See</i> Faldingworth ... ..	—	—	—
Butterwick. <i>See</i> Frieston ... ..	—	—	—
Butterwick, West ... ..	4	8	12
Bytham Castle ... ..	1	5	6
Bytham Parva ... ..	—	—	—
Cabourn ... ..	1	3	4
Cadeby. <i>See</i> Wyham ... ..	—	—	—
Cadney ... ..	—	1	1
Caenby ... ..	2	1	3
Caistor with Holton-le-Moor and Clixby	31	17	48
Calceby. <i>See</i> Ormsby ... ..	—	—	—
Calcethorpe ... ..	—	1	1
Calkwell ... ..	—	1	1
N. Calverton ... ..	3	22	25
Cammeringham ... ..	—	—	—
Candlesby ... ..	6	3	9
Canwick ... ..	—	4	4
N. Carburton. <i>See</i> Edwinstowe ... ..	—	—	—
N. Car Colston ... ..	2	14	16

	Males.	Females.	Total.
Careby with Holywell and Aunby ...	9	13	22
Carlby ... ..	3	3	6
Carlton Castle. <i>See</i> Little Carlton ...	—	—	—
Carlton Magna ... ..	6	4	10
N. Carlton in Lindrick ... ..	32	23	55
Carlton, Little, with Carlton Castle ...	4	5	9
Carlton-le-Moorland with Stapleford ...	6	7	13
Carlton Scroop with Normanton ...	1	8	9
Carlton, North ... ..	—	—	—
Carlton, South ... ..	2	—	2
N. Carlton-on-Trent ... ..	3	6	9
Carrington ... ..	4	11	15
N. Carrington, St. John ... ..	17	45	62
N. Caunton ... ..	16	13	29
Cawthorpe, Little ... ..	—	—	—
Caythorpe .. ... ..	13	14	27
Chapel Hill ... ..	6	8	14
N. Clareborough ... ..	13	56	69
Claxby with Well ... ..	1	2	3
Claxby with Normanby ... ..	5	15	20
N. Clayworth ... ..	24	20	44
Claypole ... ..	4	9	13
Clee with Cleethorpes ... ..	6	18	24
Clee, New... ..	8	12	20
N. Clifton with Glapton ... ..	9	11	20
N. Clifton, North, with South ... ..	—	—	—
Clixby. <i>See</i> Caistor ... ..	—	—	—
Coates ... ..	4	4	8
Coates, Great ... ..	10	10	20
Coates, Little ... ..	3	4	7
Coates, North ... ..	2	1	3
Cockerington, North, with Alvingham ...	2	3	5
Cockerington, South ... ..	3	3	6
Cockerton ... ..	—	—	—
Cockerton, South... ..	—	—	—
N. Coddington ... ..	12	11	23
Cold Hanworth. <i>See</i> Hackthorn ...	—	—	—
Coleby ... ..	6	9	15
N. Collingham, North ... ..	5	15	20
N. Collingham, South ... ..	25	21	46
Colsterworth ... ..	25	23	48
N. Colston Bassett ... ..	6	8	14
N. Colwick ... ..	—	3	3
Coningsby ... ..	29	35	64
Conisholme ... ..	—	—	—
Corby with Irnham ... ..	28	29	57
Corringham ... ..	—	—	—

	Males.	Females.	Total.
Cossall with Wollaton ... ..	2	6	8
N. Costock .. .. .	3	6	9
N. Cotgrave ... .. .	3	12	15
N. Cotham ... .. .	4	3	7
N. Cottam. <i>See</i> Littleborough	—	—	—
Covenham, St. Bartholomew	1	2	3
Covenham, St. Mary ... ..	—	1	1
Cowbit ... .. .	4	6	10
Cranwell ... .. .	—	—	—
Creton ... .. .	5	11	16
Croft ... .. .	9	11	20
N. Cromwell ... .. .	2	9	11
N. Cropwell Bishop ... .. .	7	17	24
Croyland ... .. .	41	57	98
Crowle .. .. .	4	19	23
Croxby ... .. .	6	7	13
Croxton ... .. .	—	—	—
Culverthorpe. <i>See</i> Heydour	—	—	—
Cumberworth with Anderby	—	1	1
Cuxwold ... .. .	7	3	10
Dalby ... .. .	6	3	9
Dalderby. <i>See</i> Scrivelsby	—	—	—
N. Darlton. <i>See</i> Dunham	—	—	—
Deeping, St. James ... .. .	27	24	51
Deeping Fen, St. Nicholas	—	—	—
Deeping, Market ... .. .	31	53	84
Deeping, West ... .. .	6	12	18
Dembleby ... .. .	3	—	3
Denton ... .. .	15	16	31
Digby ... .. .	5	3	8
Doddington with Whisby	12	6	18
Doddington, Dry, with Westborough	5	8	13
Donington ... .. .	38	42	80
Donington Grammar School	9	—	9
Donington-on-Bain ... .. .	2	6	8
Dorrington, or Dirrington	19	11	30
Dowsby ... .. .	2	2	4
N. Drayton, East, with Stokeham	3	6	9
Drayton, West, with Markham, East	1	1	2
Driby. <i>See</i> Ormsby, S. . .	—	—	—
N. Dunham with Darlton Ragnall	9	20	29
Dunholme ... .. .	—	1	1
Dunsby ... .. .	8	5	13
Dunston ... .. .	18	24	42
Eagle ... .. .	—	8	8
N. Eakring ... .. .	11	9	20
East Ferry. <i>See</i> Scotton	—	—	—

	Males.	Females.	Total.
East Stockwith with Walkerith. <i>See</i> Gainsboro' ... ..	—	—	—
Eastville .. .. .	5	7	12
N. Eastwood .. .. .	11	23	34
N. Eaton .. .. .	—	—	—
Edenham ... .. .	8	18	26
N. Edingley ... .. .	1	1	2
Edlington ... .. .	—	3	3
N. Edwalton .. .. .	4	—	4
N. Edwinstowe with Carburton and Ollerton	17	36	53
N. Egmonton ... .. .	16	11	27
Elkington, North and South ... .. .	7	7	14
N. Elksley ... .. .	—	—	—
Elsham ... .. .	—	—	—
N. Elston ... .. .	5	13	18
N. Elton ... .. .	3	4	7
Enderby, Bag ... .. .	—	—	—
Enderby, Mavis ... .. .	1	3	4
Enderby, Wood. <i>See</i> Moorby ... .. .	—	—	—
N. Epperstone ... .. .	4	7	11
Epworth .. .. .	2	16	18
Evedon ... .. .	3	5	8
N. Everton ... .. .	15	17	32
Ewerby ... .. .	12	14	26
Faldingworth with Buslingthorpe ... .. .	2	5	7
Farforth. <i>See</i> Ruckland ... .. .	—	—	—
Farlsthorpe ... .. .	—	—	—
N. Farndon .. .. .	12	17	29
N. Farnsfield with Hexgreave ... .. .	22	21	43
Fenby. <i>See</i> Ashby ... .. .	—	—	—
Fenton with Beckingham ... .. .	2	3	5
Ferriby, South ... .. .	—	—	—
Fillingham ... .. .	4	2	6
N. Finningley ... .. .	—	—	—
Firsby with Saxby ... .. .	—	—	—
Firsby with Great Steeping ... .. .	4	2	6
Fishtoft ... .. .	5	12	17
Fiskerton ... .. .	13	14	27
N. Fledborough ... .. .	3	9	12
Fleet ... .. .	8	26	34
N. Fliatham ... .. .	20	21	41
Flixborough with Burton-on-Stather ... .. .	14	6	20
Folkingham with Laughton ... .. .	13	26	39
Fordington. <i>See</i> Ulceby .. .. .	—	—	—
Fosdyke ... .. .	2	8	10
Foston with Benington ... .. .	—	5	5
Fotherby and Brackenborough ... .. .	—	—	—
Frampton ... .. .	19	17	36

	Males.	Females.	Total.
Friesthorpe with Snarford ... ..	2	1	3
Frieston with Butterwick .. ...	17	29	46
Friskney ... ..	17	12	29
Frithville ... ..	—	—	—
Frodingham ... ..	15	27	42
Fulbeck ... ..	18	21	39
Fulletby ... ..	2	8	10
Fulstow ... ..	—	—	—
Gainsborough ... ..	42	43	85
Holy Trinity ... ..	67	100	167
Morton ... ..	18	5	23
East Stockwith ... ..	5	8	13
N. Gamston .. ...	9	9	18
Gautby ... ..	3	1	4
Gayton-le-Marsh ... ..	4	2	6
Gayton-le-Wold with Biscathorpe ... ..	10	4	14
N. Gedling with Stoke Bardolph with Carlton	4	12	16
Gedney ... ..	3	11	14
Gedney Drove End ... ..	2	9	11
Gedney Hill ... ..	3	6	9
N. Girth. <i>See</i> S. Scarle ... ..	—	—	—
Glentham ... ..	—	—	—
Glentworth ... ..	6	15	21
Goltho with Bullington ... ..	—	—	—
N. Gonalstone ... ..	1	2	3
Gonerby, Great ... ..	5	11	16
Gosberton ... ..	23	31	54
N. Gotham ... ..	9	8	17
Goulceby ... ..	—	—	—
Goxhill .. ...	5	10	15
Grainsby ... ..	3	6	9
Grainthorpe ... ..	—	—	—
N. Granby ... ..	2	2	4
Grantham .. ...	142	245	387
Grasby ... ..	6	8	14
Grayingham ... ..	2	5	7
N. Greasley ... ..	10	15	25
Greetham ... ..	2	4	6
Greetwell ... ..	2	3	5
Gretford with Wilsthorpe... ..	3	7	10
Grimoldby... ..	3	2	5
Grimsby, Great ... ..	15	44	59
St. Barnabas ... ..	18	35	53
St. Andrew's ... ..	8	22	30
Grimsby, Little ... ..	—	—	—
N. Gringley on the Hill ... ..	—	—	—
N. Grove, St. Helen ... ..	13	9	22



	Males.	Females.	Total.
Gunby, St. Nicholas. <i>See</i> Stainby ...	—	—	—
Gunby, St. Peter, with Welton-le-Marsh..	2	3	5
Gunness with Burringham ... ..	6	2	8
Habrough. <i>See</i> Killingholme ... ..	—	—	—
Hacconby with Morton ... ..	3	5	8
Haceby ... ..	3	—	3
Hackthorn with Cold Hanworth ... ..	1	4	5
Hagnaby ... ..	—	4	4
Hagnaby. <i>See</i> Hannay ... ..	—	—	—
Hagworthingham ... ..	—	10	10
Hainton ... ..	—	7	7
N. Haram ... ..	2	6	8
Halham. <i>See</i> Roughton ... ..	—	—	—
Hale, Magna and Parva ... ..	2	10	12
Hallington. <i>See</i> Raithby ... ..	—	—	—
N. Halloughton with Bleasby ... ..	4	4	8
Halton, East ... ..	—	2	2
Halton Holgate ... ..	20	17	37
Halton, West ... ..	—	3	3
Hammeringham with Scrafield .. ..	1	1	2
Hannay with Hagnaby and Markby ... ..	—	2	2
Harlaxton ... ..	9	10	19
Harby. <i>See</i> Swinethorpe... ..	—	—	—
Hareby and Bolingbroke... ..	9	10	19
Harmston ... ..	11	13	24
Harpwell ... ..	—	1	1
Harrington with Brinkhill ... ..	2	1	3
N. Harworth ... ..	16	15	31
Hatcliffe. <i>See</i> Ravendale, West... ..	—	—	—
Hatton ... ..	5	10	15
Haugh ... ..	—	—	—
Haugham ... ..	2	1	3
Hawerby with Beesby ... ..	—	—	—
N. Hawksworth ... ..	10	8	18
N. Hawton ... ..	10	8	18
Haxey ... ..	3	4	7
N. Hayton ... ..	—	—	—
N. Headon with Upton ... ..	1	1	2
Healing .. ..	1	1	2
Heapham with Upton and Kexby ... ..	—	—	—
Heckington ... ..	37	59	96
Helpringham ... ..	7	14	21
Hemingby ... ..	3	7	10
Hemswell with Spital ... ..	3	11	14
Heydour with Kelby and Culverthorpe ..	38	39	77
Hibaldstow ... ..	4	4	8
N. Hickling ... ..	9	6	15

	Males.	Females.	Total.
N. Hockerton .. .. .	—	1	1
Hogsthorpe .. .. .	—	2	2
Holbeach, All Saints .. .. .	40	61	101
St. John .. .. .	9	5	14
St. Mark with St. Matthew .. .. .	8	15	23
St. Luke .. .. .	13	12	25
N. Holbeck Woodhouse. <i>See</i> Norton Cuckney	—	—	—
Holland Fen with St. John Baptist .. .. .	1	4	5
N. Holme with Langford .. .. .	2	—	2
N. Holme Pierrepont .. .. .	4	9	13
Holton-le-Beckering .. .. .	5	4	9
Holton-le-Clay .. .. .	1	1	2
Holton-le-Moor .. .. .	3	5	8
Holywell. <i>See</i> Careby .. .. .	—	—	—
Honington .. .. .	8	6	14
Horbling .. .. .	7	13	20
Horkstow .. .. .	8	3	11
Horncastle .. .. .	36	53	89
Horsington .. .. .	2	—	2
Hough-on-the-Hill with Brandon .. .. .	15	21	36
Hougham with Marston .. .. .	9	6	15
N. Hoveringham with Thurgarton .. .. .	6	3	9
Howell .. .. .	2	1	3
N. Hucknall Torkard .. .. .	26	46	72
Hucknall Huthwaite .. .. .	3	14	17
Humberstone .. .. .	—	—	—
Humby. <i>See</i> Ropsley .. .. .	—	—	—
Hundleby .. .. .	5	16	21
Hungerton with Wyvill .. .. .	4	5	9
Huttoft .. .. .	5	5	10
Hykeham, North .. .. .	6	11	17
Hykeham, South .. .. .	12	13	25
N, Hyson Green .. .. .	13	17	30
Immingham .. .. .	—	2	2
Ingham .. .. .	6	1	7
Ingoldmells .. .. .	3	3	6
Ingoldsby .. .. .	12	7	19
Irby-in-the-Marsh .. .. .	—	—	—
Irby-upon-Humber .. .. .	7	11	18
Irnham. <i>See</i> Corby .. .. .	—	—	—
Keal, East .. .. .	8	8	16
Keal, West .. .. .	8	6	14
Keddington .. .. .	—	—	—
Keelby .. .. .	4	5	9
Kelby with Heydour .. .. .	7	5	12
N. Kelham. <i>See</i> Averham .. .. .	—	—	—
Kelsey, North .. .. .	4	10	14

	Males.	Females.	Total.
Kelsey, South ... ..	—	—	—
Kelstern ... ..	—	—	—
Kettlethorpe with Laughton with Fenton	21	27	48
N. Keyworth ... ..	14	13	27
Killingholme with Habrough ... ..	7	5	12
N. Kilvington ... ..	4	3	7
N. Kimberley ... ..	—	4	4
Kingerby ... ..	—	—	—
N. Kingston-upon-Soar ... ..	2	7	9
N. Kinoulton ... ..	9	9	18
Kirkby, East ... ..	12	9	21
Kirkby Green with Scopwick ... ..	2	11	13
N. Kirkby-in-Ashfield .. ..	11	19	30
with Kirkby Woodhouse .. ..			
N. Kirkby, St. John ... ..	2	3	5
Kirkby-la-Thorpe with St. Denys and Asgarby ... ..	—	—	—
Kirkby Underwood ... ..	12	6	18
Kirkby Woodside ... ..	5	5	10
Kirkby-upon-Bain ... ..	12	14	26
N. Kirklington ... ..	6	16	22
Kirkstead ... ..	—	—	—
Kirmington with Brocklesby .. ..	7	4	11
Kirmond-le-Mire. <i>See</i> Stainton-le-Vale ..	—	—	—
Kirton-in-Holland ... ..	19	15	34
N. Kirton ... ..	—	—	—
Kirton-in-Lindsey .. ..	19	33	52
Knaith ... ..	—	6	6
N. Kneesall ... ..	2	6	8
N. Kneeton ... ..	—	—	—
Kyme, North ... ..	4	9	13
Kyme, South .. ..	5	3	8
Laceby ... ..	6	22	28
N. Lambley ... ..	—	—	—
N. Laneham ... ..	3	4	7
N. Langar with Barnstone ... ..	9	12	21
N. Langford with Holme ... ..	2	—	2
Langrick Ville ... ..	1	2	3
Langtoft ... ..	33	15	48
Langton ... ..	2	—	2
St. Andrew ... ..	—	—	—
Langton-by-Partney ... ..	1	6	7
Langton-by-Wragby ... ..	5	2	7
Laughton. <i>See</i> Folkingham .. ..	—	—	—
Laughton. <i>See</i> Wildsworth ... ..	—	—	—
Lavington, or Lenton ... ..	2	3	5

	Males.	Females.	Total.
N. Laxton with Moorhouse Chapel ... ..	13	11	24
Lea ... ..	—	1	1
Leadenham ... ..	21	35	56
Leake, with Christchurch ... ..	7	20	27
N. Leake, East ... ..	4	21	25
with			
N. Leake, West ... ..	9	11	20
Leasingham ... ..	6	8	14
Legbourn .. ... ..	—	—	—
Legsby ... ..	15	49	64
N. Lenton ... ..	14	20	34
Leverton, near Boston ... ..	—	6	6
N. Leverton, North, with Apesthorne ... ..	6	9	15
N. Leverton, South ... ..	3	6	9
Limber Magna ... ..	—	5	5
N. Linby with Papplewick ... ..	—	3	3
LINCOLN: Penitentiary ... ..	27	32	59
St. Botolph .. ... ..	4	10	14
St. Mark ... ..	29	40	69
St. Martin ... ..	50	87	137
St. Mary-le-Wigford ... ..	2	19	21
St. Mary Magdalene ... ..	83	37	120
St. Michael ... ..	15	49	64
St. Nicholas with St. John ... ..	8	17	25
St. Paul ... ..	13	24	37
St. Peter-at-Arches with St. Benedict ... ..	66	99	165
St. Peter-in-Eastgate with St. Margaret ... ..	70	102	172
St. Peter-at-Gowts ... ..	96	155	251
St. Swithin .. ... ..	—	7	7
Linwood ... ..	—	2	2
Lissington ... ..	2	4	6
N. Littleborough with Ollerton ... ..	—	1	1
Londonthorpe with Manthorpe ... ..	69	95	164
Louth: St. James ... ..	22	51	73
St. Michael ... ..	28	60	88
Trinity ... ..			
N. Lowdham with Gunthorpe Chapel and			
Caythorpe ... ..	11	35	46
Ludborough ... ..	—	6	6
Luddington with Garthorpe ... ..	8	8	16
Ludford ... ..	3	8	11
Lusby with Asgarby ... ..	—	3	3
Mablethorpe, St. Mary ... ..	—	3	3
Mablethorpe, St. Peter. <i>See</i> Theddle-			
thorpe, St. Helen ... ..	—	—	—
Maidenwell. <i>See</i> Ruckland ... ..	—	—	—
Maltby-le-Marsh ... ..	8	4	12

	Males.	Females.	Total.
Manby ... ..	1	2	3
N. Mansfield, St. Peter ... ..	26	70	96
N. St. John ... ..	30	69	99
N. Mansfield Woodhouse ... ..	20	29	49
Manthorpe with Londonthorpe ... ..	14	10	24
Manton ... ..	2	7	9
Maplebeck ... ..	—	—	—
Mareham-le-Fen .. ..	5	8	13
Mareham-on-the-Hill. <i>See</i> High Toynton	—	—	—
Markby. <i>See</i> Hannay ... ..	—	—	—
N. Markham, East, with West Drayton ... ..	13	12	25
N. Markham Clinton with Bevercotes	4	8	12
N. Marnham .. ..	5	6	11
Marsh Chapel .. ..	—	6	6
Marston. <i>See</i> Hougham ... ..	—	—	—
Martin with Thornton ... ..	—	8	8
Martin by Timberland ... ..	1	—	1
Marston ... ..	12	18	30
N. Mathersey ... ..	10	17	27
Melton Ross and New Barnetby ... ..	1	2	3
Messingham .. ..	30	14	44
Metheringham ... ..	11	13	24
Midville ... ..	11	6	17
Miningsby ... ..	—	—	—
Minting ... ..	3	7	10
N. Misson ... ..	11	1	12
N. Misterton with W. Stockwith ... ..	3	15	18
Moorby. <i>See</i> Wood Enderby ... ..	—	—	—
Morton with Haconby ... ..	24	24	48
N. Morton with Bleasby .. ..	4	3	7
Moulton ... ..	26	45	71
Moulton Chapel ... ..	—	—	—
Muckton with Burwell .. ..	—	4	4
Mumby ... ..	1	—	1
Mumby Chapel, St. Leonard ... ..	2	3	5
N. Muskham, North .. ..	4	9	13
N. Muskham, South ... ..	1	—	1
Navenby ... ..	11	18	29
Nettleham ... ..	2	3	5
Nettleton ... ..	8	12	20
N. Newark-upon-Trent, St. Mary Magdalene	77	113	190
N. Christ Church ... ..	6	11	17
N. St. Leonard ... ..	24	50	74
N. Grammar School ... ..	35	—	35
N. Newstead ... ..	11	14	25
Newton .. ..	15	15	30
Newton-by-Toft ... ..	—	1	1

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Newton-on-Trent ... ..	12	31	43
Nocton ... ..	18	14	32
Normanby-le-Wold with Claxby... ..	4	3	7
Normanby, St. Peter and St. Paul ... ..	—	—	—
Normanton with Carlton Scroop... ..	5	6	11
N. Normanton-upon-Soar ... ..	1	—	1
N. Normanton-on-Trent ... ..	6	4	10
Northope (or Northorpe) ... ..	2	2	4
Norton, Bishop, with Aterby ... ..	7	6	13
N. Norton Cuckney with Holbeck Woodhouse	12	8	20
Norton Disney ... ..	3	3	6
N. Norwell .. ..	9	10	19
N. NOTTINGHAM, St. Thomas ... ..	29	76	105
„ St. Mary ... ..	84	174	258
„ St. Peter ... ..	11	47	58
„ St. Nicholas ... ..	15	51	66
„ St. James ... ..	8	49	57
„ St. Paul ... ..	9	16	25
„ St. John ... ..	46	118	166
„ Trinity ... ..	39	122	161
„ St. Matthew ... ..	17	49	66
„ St. Mark ... ..	10	23	33
„ St. Luke ... ..	32	48	80
„ St. Ann ... ..	31	40	71
„ St. Andrew ... ..	31	83	114
„ St. Saviour .. ..	14	33	47
„ All Saints ... ..	12	51	63
„ St. Stephen ... ..	11	52	63
N. Nuttall ... ..	5	6	11
N. Ollerton with Edwinstowe . . . . .	10	21	31
Orby ... ..	3	10	13
N. Ordsall ... ..	13	32	45
Ormsby, Nun ... ..	—	—	—
Ormsby, South, with Calceby and Driby.	—	2	2
N. Orston with Thoroton ... ..	18	5	23
Osbourneby .. ..	4	8	12
N. Ossington ... ..	9	7	16
Owersby with Kirkby ... ..	6	11	17
and Osgodby ... ..	3	1	4
Owmbly with Searby ... ..	2	5	7
Owmbly ... ..	—	—	—
Owston ... ..	—	—	—
N. Owthorpe .. ..	—	1	1
Oxcombe ... ..	—	—	—
N. Oxton ... ..	4	7	11
Panton with Wragby ... ..	2	2	4
N. Papplewick with Linby ... ..	3	12	15

	Males.	Females.	Total.
Partney ... ..	5	4	9
N. Perlethorpe ... ..	10	7	17
Pickworth ... ..	5	2	7
Pilham ... ..	—	1	1
Pinchbeck, East ... ..	24	30	54
Pinchbeck, West ... ..	30	43	73
N. Plumtree ... ..	9	8	17
Pointon with Semperingham ... ..	—	15	15
Ponton, Great ... ..	8	8	16
Ponton, Little ... ..	6	7	13
Potterhanworth ... ..	1	2	3
Quadring ... ..	11	12	23
Quarrington with Old Sleaford ... ..	12	21	33
N. Radcliffe, or Ratcliffe .. ..	17	20	37
N. Radford, Old ... ..	15	14	29
N. Radford, New ... ..	18	53	71
N. Ragnall. <i>See</i> Dunham ... ..	—	—	—
Raithby by Spilsby ... ..	2	2	4
Raithby by Louth with Hallington ... ..	1	1	2
N. Rampton ... ..	7	10	17
Ranby ... ..	3	1	4
Rand with Fulnetby ... ..	1	2	3
Rasen, Market ... ..	26	67	93
Rasen, Middle, Drax, with Topholme ... ..	4	6	10
Rasen, West ... ..	—	—	—
N. Ratcliffe-upon-Soar ... ..	3	3	6
Rauceby, North and South ... ..	13	17	30
Ravendale, East } with Hatcliffe... ..	1	2	3
Ravendale, West }			
Redbourne ... ..	—	3	3
Reepham ... ..	—	2	2
N. Rempstone... ..	7	6	13
Reston, North ... ..	1	—	1
Reston, South ... ..	1	2	3
N. Retford, East ... ..	42	91	133
N. Grammar School ... ..	13	—	13
Retford, West ... ..	1	23	24
Revesby with Moorhouse Chapel and Wilksby and Claxby Pluckacre ... ..	8	14	22
Riby ... ..	1	1	2
Rigsby. <i>See</i> Alford ... ..	—	—	—
Rippingale ... ..	28	34	62
Riseholme ... ..	4	10	14
Risby. <i>See</i> Roxby ... ..	—	—	—
N. Rolleston ... ..	7	7	14
Ropsley with Little Humby ... ..	16	17	33
Rothwell ... ..	11	5	16

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Roughton with Haltham ... ..	3	3	6
Rowston ... ..	2	9	11
Roxby with Risby ... ..	5	6	11
Ruckland with Farforth and Maidenwell	—	—	—
N. Ruddington ... ..	11	23	34
Ruskington ... ..	10	15	25
Saleby ... ..	—	2	2
Salmonby ... ..	—	2	2
Saltfleetby, All Saints ... ..	—	—	—
Saltfleetby, St. Clements ... ..	—	3	3
Saltfleetby, St. Peter .. ..	1	9	10
Sapperton with Braceby ... ..	—	1	1
N. Saundby with North Wheatley .. ..	—	—	—
Sausthorpe ... ..	—	—	—
Saxby. <i>See</i> Firsby ... ..	—	—	—
Saxby, All Saints ... ..	5	9	14
Saxilby with Ingleby ... ..	11	13	24
Scamblesby ... ..	1	—	1
Scampton ... ..	—	—	—
Scarle, North .. ..	—	2	2
N. Scarle, South, with Besthorpe and Girton	5	4	9
N. Scarrington with Aslocton ... ..	1	4	5
Scartho ... ..	2	—	2
Scawby ... ..	4	12	16
Scraftfield. <i>See</i> Hammeringham ... ..	—	—	—
Scopwick with Kirkby Green ... ..	12	9	21
Scothorne ... ..	—	—	—
Scotter ... ..	6	6	12
Scotton with East Ferry ... ..	1	4	5
Scredington ... ..	—	5	5
Scremby ... ..	3	6	9
N. Screveton ... ..	—	—	—
Scrivelsby with Daldorby ... ..	4	5	9
N. Scrooby. <i>See</i> Sutton-cum-Lound ... ..	—	—	—
Searby with Owmbly ... ..	3	4	7
Sedgebrooke with Alington ... ..	1	—	1
N. Selston ... ..	4	7	11
Semperingham with Pointon and Birthorpe	32	3	35
N. Shelford .. ..	1	9	10
N. Shelton .. ..	6	7	13
N. Shireoaks. <i>See</i> Worksop ... ..	—	—	—
Sibsey ... ..	10	18	28
N. Sibthorpe ... ..	6	—	6
Six Hills ... ..	—	—	—
N. Skegby ... ..	37	57	94
Skegness ... ..	7	6	13



	Males.	Females.	Total.
Skellingthorpe ... ..	7	9	16
Skendleby ... ..	6	9	15
Skidbrook with Saltfleet Haven ... ..	1	4	5
Skillington ... ..	9	20	29
Skinnand ... ..	—	—	—
Skirbeck ... ..	30	73	103
Trinity ... ..	12	14	26
St. Nicholas ... ..	2	9	11
Sleaford, New ... ..	53	36	89
Sleaford, Old, with Quarrington ... ..	1	1	2
Sloothby. <i>See</i> Willoughby ... ..	—	—	—
Snarford. <i>See</i> Friesthorpe ... ..	—	—	—
Snelland ... ..	—	—	—
N. Sneinton, St. Stephen ... ..	50	85	135
N. St. Matthias ... ..	17	28	45
Snitterby ... ..	4	7	11
Somerby (near Grantham) ... ..	5	8	13
Somerby (by Brigg) ... ..	1	—	1
Somercotes, North ... ..	21	9	30
Somercotes, South ... ..	6	17	23
Somersby ... ..	—	—	—
Sotby ... ..	5	4	9
N. Southwell ... ..	53	82	135
N. Trinity Church ... ..	12	21	33
Spalding ... ..	82	110	192
St. John ... ..	27	51	78
Spanby ... ..	2	7	9
Spilsby with Eresby ... ..	15	39	54
Spital. <i>See</i> Hemswell ... ..	—	—	—
Spittlegate ... ..	20	36	56
Spridlington ... ..	4	4	8
Springthorpe ... ..	—	2	2
St. Denys ... ..	—	—	—
Stainby with Gunby ... ..	6	6	12
Stainfield ... ..	13	7	20
Stainton-by-Langworth ... ..	—	—	—
Stainton-le-Vale with Kirmond-le-Mire... ..	3	1	4
Stainton, Market ... ..	1	5	6
Stallingborough ... ..	3	4	7
STAMFORD, All Saints ... ..	20	54	74
St. George ... ..	36	12	48
St. John the Baptist ... ..	24	22	46
St. Mary ... ..	4	17	21
St. Michael ... ..	17	32	49
N. Stanford-upon-Soar ... ..	—	—	—
N. Stanton-on-the-Wolds ... ..	—	—	—

	Males.	Females.	Total.
Stapleford with Carlton-le-Moorland ...	4	2	6
N. Stapleford ... ..	3	9	12
N. Staunton with Flawborough ... ..	5	5	10
Steeping, Little ... ..	—	6	6
Steeping, Great, with Firsby ... ..	6	5	11
Stenigot ... ..	5	8	13
Stewton ... ..	2	2	4
Stickford ... ..	4	15	19
Stickney ... ..	11	13	24
Stixwould ... ..	—	—	—
N. Stockwith Chapel... ..	6	4	10
N. Stoke, East. <i>See</i> Syerston ... ..	12	14	26
Stoke, North and South ... ..	7	9	16
N. Stokeham with East Drayton ... ..	1	—	1
Stow ... ..	16	33	49
Stowe. <i>See</i> Barholme ... ..	—	—	—
Stragglethorpe with Beckingham ... ..	4	1	5
N. Strelley. <i>See</i> Bilborough ... ..	—	—	—
Stroxtan ... ..	10	2	12
Strubby ... ..	3	5	8
Stubton ... ..	6	4	10
Sturton Magna. <i>See</i> Baumber ... ..	—	—	—
N. Sturton ... ..	13	23	36
Sudbrooke ... ..	2	2	4
Surfleet ... ..	1	2	3
Sutterby ... ..	—	1	1
Sutterton ... ..	13	19	32
N. Sutton-cum-Lound with Scrooby ... ..	11	18	29
N. Sutton Bonnington ... ..	8	7	15
N. Sutton, St. Ann ... ..	—	—	—
N. Sutton-in-Ashfield ... ..	24	26	50
Sutton-in-the-Marsh ... ..	1	3	4
Sutton, Long ... ..	26	31	57
St. Nicholas, or Lutton ... ..	7	7	14
St. Edmund ... ..	1	8	9
St. James ... ..	7	17	24
St. Matthew ... ..	15	10	25
N. Sutton-upon-Trent ... ..	12	17	29
Swaby ... ..	15	9	24
Swallow ... ..	—	—	—
Swarby. <i>See</i> Aswarby ... ..	—	—	—
Swaton with Spanby ... ..	16	13	29
Swayfield ... ..	3	11	14
Swinderby ... ..	8	6	14
Swineshead ... ..	32	65	97
Swinhope ... ..	2	—	2

	Males.	Females.	Total.
Swinstead ... ..	13	14	27
N. Syerston with Stoke, East	5	3	
Syston ... ..	10	6	16
Tallington ... ..	11	8	19
Tathwell ... ..	4	4	8
Tattershall .. ..	2	12	14
Tealby ... ..	—	1	1
Temple Bruer ... ..	7	18	25
Tetford .. ..	3	5	8
Tetney ... ..	1	9	10
N. Teversall ... ..	3	7	10
Theddlethorpe, All Saints	1	1	2
Theddlethorpe, St. Helen, with Mablethorpe, St. Peter	—	—	—
Thimbleby... ..	2	13	15
Thoresby, North ... ..	4	10	14
Thoresby, South ... ..	2	4	6
Thoresway ... ..	2	6	8
Thorganby ... ..	—	2	2
N. Thorney with Brodholme and Wigsley...	6	3	9
Thornton. <i>See</i> Martin ... ..	—	—	—
Thornton Curtis ... ..	—	—	—
Thornton-le-Fen ... ..	—	—	—
Thornton-le-Moor... ..	2	3	5
N. Thoroton with Orston ... ..	4	—	4
Thorpe, St. Peter... ..	10	7	17
N. Thorpe, St. Lawrence ... ..	4	1	5
N. Thorpe-in-the-Glebe ... ..	—	—	—
Thorpe-on-the-Hill ... ..	1	7	8
Threckingham ... ..	—	6	6
N. Thrumpton ... ..	—	10	10
N. Thurgarton with Hoveringham ... ..	10	6	16
Thurlby (nr. Newark) ... ..	3	8	11
Thurlby (nr. Bourne) ... ..	1	10	11
Timberland. <i>See</i> Martin... ..	—	—	—
N. Tithby. <i>See</i> Cropwell Butler ... ..	—	—	—
Toft next Newton... ..	—	—	—
N. Tollerton .. ..	3	8	11
Torksey ... ..	—	5	5
Torrington, East, } with	—	1	1
Torrington, West }			
Tothill ... ..	—	1	1
Toynton, All Saints }			
Toynton, St. Peter }	3	8	11
Toynton, High, and Mareham ... ..	4	9	13

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Toynnton, Low ... ..	1	1	2
N. Treswell ... ..	5	4	9
N. Trowell ... ..	13	18	31
Trusthorpe .. ..	3	5	8
Tupholme. <i>See</i> Rasen, Middle ..	—	—	—
N. Tuxford ... ..	14	14	28
Tydd, St. Mary ... ..	14	13	27
Uffington ... ..	8	9	17
Ulceby with Fordington ... ..	4	3	7
Ulceby ... ..	10	13	23
Upton with Heapham ... ..	—	4	4
N. Upton ... ..	7	6	13
Usselby ... ..	4	1	5
Utterby ... ..	1	2	3
Waddington ... ..	18	18	36
Waddingworth ... ..	—	—	—
Wadingham ... ..	—	1	1
Wainfleet, All Saints ... ..	6	11	17
Wainfleet, St. Mary ... ..	5	7	12
Waith ... ..	1	2	3
Walcot (nr. Folkingham) ... ..	6	5	11
Walcot with Billinghay .. ..	—	—	—
Walesby ... ..	—	—	—
N. Walesby ... ..	3	2	5
N. Walkeringham ... ..	9	15	24
Walmsgate... ..	—	—	—
Waltham ... ..	8	14	22
N. Warsop ... ..	22	27	49
Washingborough with Heighington ...	19	22	41
Welbourn ... ..	3	16	19
Welby ... ..	15	23	38
Well with Claxby ... ..	—	5	5
Wellingore... ..	12	9	21
N. Wellow ... ..	5	12	17
N. Rufford Abbey... ..	1	3	4
Welton ... ..	—	—	—
Welton-le-Marsh with Gunby ... ..	4	10	14
Welton-le-Wold ... ..	1	8	9
Westborough with Dry Doddington ...	7	10	17
Westby. <i>See</i> Bassingthorpe ... ..	—	—	—
Westhorpe. <i>See</i> Aisthorpe ... ..	—	—	—
Weston, St. Mary... ..	12	16	28
N. Weston ... ..	13	18	31
Whaplode ... ..	17	17	34
Whaplode Drove ... ..	4	8	12
N. Whatton ... ..	20	14	34

	Males.	Females.	Total.
N. Wheatley, North, with Saundby ..	19	9	28
N. Wheatley, South. <i>See</i> Bole. ... ..	—	—	—
Whitton with Alkborough ... ..	2	3	5
Wickenby ... ..	—	—	—
N. Widmerpool ... ..	—	—	—
Wigtoft ... ..	11	14	25
N. Wilford ... ..	4	12	16
Wilksby. <i>See</i> Revesby ... ..	—	—	—
Wildsworth. <i>See</i> Laughton ... ..	—	—	—
Willingham-by-Stow ... ..	9	10	19
Willingham, Cherry ... ..	—	—	—
Willingham, North ... ..	1	—	1
Willingham, South ... ..	3	2	5
Willoughby with Sloothby ... ..	8	11	19
N. Willoughby-in-the-Wold with Wysall ...	6	1	7
Willoughby, Scot ... ..	—	—	—
Willoughby, Silk ... ..	3	4	7
Willoughton ... ..	3	4	7
Wilsford ... ..	3	12	15
Wilsthorpe. <i>See</i> Greford ... ..	—	—	—
Winceby ... ..	—	3	3
N. Winkbourne ... ..	7	11	18
Winteringham ... ..	2	5	7
Winterton ... ..	2	16	18
Winthorpe with Burgh ... ..	15	17	32
N. Winthorpe ... ..	5	5	10
Wispington ... ..	—	—	—
Witham, North ... ..	12	11	23
Witham, South ... ..	1	6	7
Witham-on-the-Hill ... ..	1	9	10
Withcall ... ..	—	—	—
Withern ... ..	4	3	7
Wold Newton ... ..	—	—	—
N. Wollaton with Cossall ... ..	6	12	18
N. Woodborough ... ..	3	10	13
Woodhall .. ..	—	—	—
Woolsthorpe ... ..	10	10	20
Wootton ... ..	—	11	11
N. Worksop ... ..	60	121	181
N. St. John ... ..	8	34	42
N. Scofton ... ..	5	5	10
N. Shireoaks Chapel ... ..	21	24	45
Worlabye ... ..	3	6	9
Wragby with Panton ... ..	4	10	14
Wrangle ... ..	41	31	72
Wrawby ... ..	7	7	14

						<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
	Wroot	..	...	...	...	—	1	1
	Wyberton	...	...	...	...	3	6	9
	Wyham.	<i>See</i> Cadeby	...	...	...	—	—	—
	Wykeham,	Chapel	...	...	...	—	—	—
N.	Wysall.	<i>See</i> Willoughby	...	...	...	—	—	—
	Wyvill.	<i>See</i> Hungerton	...	...	...	—	—	—
	Yarburgh	...	...	...	...	—	3	3
	TOTAL	..	...	...	...	7,272	10,987	18,259

## APPENDIX C.

RESULTS OF ANSWERS TO VISITATION  
QUERIES, 1879.

PRELIMINARY NOTE.—The population in many of the Parishes in the Diocese is very small; and the churches are in many cases near to one another: so that the services of one church are available for the inhabitants of more than one Parish. These circumstances must be considered in estimating the endeavours of the Clergy to afford the means of grace to the people.

Number of Churches, in the Diocese of Lincoln, in which there is Daily Service .. .. .	93
Number of Churches, in the Diocese of Lincoln, in which the Holy Days of the Church are observed .. .. .	311
Number of Churches in which the Rogation Days are observed ...	223
Number of Churches in which Ash Wednesday is observed .....	700
Number of Churches in which Good Friday is observed .....	800
Number of Churches in which Ascension Day is observed .....	750
Number of Churches in which the "Day of Intercession for Missions" is observed .. .. .	424
Number of Churches in which the Sacrament of Baptism is administered during Divine Service .....	647
Number of Churches in which there is Catechising in the Church.	220
Number of Parishes in which there is Catechising elsewhere than in Church .. .. .	356

## THE HOLY COMMUNION.

Number of Churches in which the Holy Communion is administered  
404 times, 1; 365, 1; 350, 1; 250, 1; 230, 1; 185, 1; 162, 1; 150, 1; 140, 1; 135, 1; 130, 2; 120, 3; 119, 1; 110, 1; 104, 1; 100, 1; 94, 1; 88, 1; 83, 1; 82, 1; 80, 5; 79, 2; 78, 1; 75, 1; 71, 1; 70, 1; 68, 1; 67, 2; 66, 5; 64, 2; 62, 2; 60, 7; 58, 3; 57, 2; 56, 4; 55, 8; 54, 20; 53, 2; 52, 11; 48, 1; 44, 1; 43, 1; 41, 2; 40, 4; 38, 2; 36, 5; 35, 1; 34, 2; 33, 1; 32, 8; 30, 22; 29, 5; 28, 22; 27, 4; 26, 17; 25, 5; 24, 16; 21, 2; 20, 11; 19, 5; 18, 11; 17, 19; 16, 117; 15, 20; 14, 52; 13, 18; 12, 150; 11, 7; 10, 14; 9, 9; 8, 23; 7, 12; 6, 67; 5, 11; 4, 46; 3, 3.

## OFFERTORY.

Number of Churches at which Collections are made at the Offertory  
 365 times, 1; 350, 1; 312, 1; 237, 1; 208, 2; 160, 1; 156, 18;  
 137, 1; 131, 1; 116, 1; 110, 1; 108, 1; 104, 42; 102, 1; 88, 1;  
 87, 1; 80, 1; 79, 1; 78, 1; 76, 2; 73, 1; 72, 1; 68, 1; 67, 1;  
 66, 4; 64, 2; 63, 1; 62, 1; 60, 2; 58, 1; 57, 1; 56, 3; 55, 5;  
 54, 5; 52, 44; 48, 1; 43, 1; 42, 1; 41, 1; 40, 2; 39, 2; 38, 1;  
 36, 5; 35, 1; 34, 1; 32, 5; 30, 11; 29, 2; 28, 10; 27, 2;  
 26, 15; 25, 1; 24, 25; 23, 1; 22, 4; 21, 4; 20, 11; 19, 6;  
 18, 11; 17, 11; 16, 53; 15, 27; 14, 25; 13, 11; 12, 166; 11, 7;  
 10, 7; 9, 4; 8, 19; 7, 9; 6, 41; 5, 6; 4, 34; 3, 5; 2, 7; 1, 2.

## APPENDIX D.

## ECCLESIASTICAL DILAPIDATIONS ACT, 1871,

(To September 1, 1879).

Orders for Surveys "Upon Vacancy" .....	315
" " " " "Upon Request" .....	74
" " " " "Sequestration" .....	13
	<hr/>
	402
	<hr/>
Certificates of Completion filed .....	308
Orders for Repairs to be executed, but Certificates not yet filed...	76
Waiting in time for Objections to expire, or Reports not yet sent in .....	18
	<hr/>
	402
	<hr/>

Objections have been received in 31 cases. Complaints have been received in 6 cases. In two of them the Incumbents made requests for surveys; and in the remaining four the Incumbents elected to do the repairs, three of them vacating their Benefices before the completion of the works.



## APPENDIX E.

THE CHURCHYARDS IN THE FOLLOWING PARISHES  
IN THE DIOCESE ARE OVERCROWDED.

In many other Parishes the Churchyards are full and already closed ;  
and Cemeteries have been provided.

Addlethorpe.	Fiskerton.	Normanton-on-Soar.
Alford.	Fleet.	Osbournby.
Alkborough.	Friskney.	Owmy.
Althorpe.	Frieston.	Owston.
Amcotts.	Frodingham.	Quarrington.
Arnold.	Gedney.	Rasen, West
Ashby, West.	Glentworth.	Ruddington.
Aslackby.	Goxhill.	Ruskington.
Austerfield.	Granby.	Saxby with Firsby.
Babworth.	Hackthorn.	Scarle, North.
Balderton.	Hale Magna.	Selston.
Barkstone.	Harmston.	Shelford.
Barton-in-Fabis.	Hawton.	Skegness.
Baston.	Hemswell.	Skidbrooke.
Beeston.	Heydour.	Spilsby.
Bennington, Long.	Horbling.	Steeping, Little.
Besthorpe.	Horkstow.	Stoke, East.
Bicker.	Hovevingham.	Sutton Bonnington,
Blyth.	Hyson Green.	St. Michael.
Bridgford, East.	Irnham.	Sutton, St. James.
Bridgford, West.	Kirkby-in-Ashfield.	Swaton.
Bucknall.	Kirton-in-Holland.	Swinderby.
Butterwick (nr. Boston).	Kirton-in-Lindsey.	Syston.
Calverton.	Harby.	Tealby.
Canwick.	Langford.	Thoresby, South.
Chapel Hill.	Langtoft.	Threackingham.
Colwick.	Laughton.	Thurgarton.
Coningsby.	Legsby.	Tydd, St. Mary.
Coningsholme.	Leverton, North.	Ulceby.
Covenham, St. Bar-	Limber Magna.	Waddington.
tholomew.	Linby.	Walkeringham.
Cranwell.	Lincoln, St. Swithin.	Waltham.
Deeping, West.	Lowdham.	Wellingore.
Drayton, East.	Mareham-le-Fen.	Wellow.
Eakring.	Marston.	Weston.
Elkington.	Marsh Chapel	Wilsford.
Elkesley.	Marton.	Winkburn.
Enderby Wood.	Mattersey.	Withern.
Epworth.	Muskham, South.	Wollaton.
Everton.	Nettleham	Yarburgh.
Farndon.		

## APPENDIX F.

TABLE OF PROPER PSALMS AND PROPER LESSONS FOR  
SPECIAL OCCASIONS.AS PUT FORTH BY THE ORDINARY, IN THE SYNOD HELD AT LINCOLN, ON  
SEPTEMBER 20TH, 1871.\*

## TABLE I.

## PROPER PSALMS FOR SPECIAL OCCASIONS.

*For Advent Sunday.*—All, or any of the following may be used.

Mattins, Psalm 18, 82, 96. | Evensong—Psalm 97, 98, 110, 143.

See also below, in Table II., Psalms for the Third Service on Sundays in Advent.  
These may be used also at Morning Prayer, or Evensong, on those Sundays.*For the Festival of Circumcision, or New Year's Day.*

Mattins—Psalm 1, 20, 103. | Evensong—Psalm 40, 113, 144.

Any of these Psalms may be used on *New Years Eve*, and Psalm 90.*For the Festival of the Epiphany.*

Mattins—Psalm 2, 19, or 29, 45. | Evensong—Psalm 72, 87, 90.

*For the Purification of the Blessed Virgin Mary, or the Presentation of Christ in the Temple.*

Mattins—Psalm 15, 24, 40. | Evensong—Psalm 48, 131, 134.

*For the Annunciation of the Blessed Virgin Mary.*

Mattins—Psalm 8, 19, 89. | Evensong—Psalm 110, 131, 132, 138.

*For Psalm Sunday, or Sunday before Easter.\**

Any of the following may be used :—

Mattins—Psalm 5, 20, 21, 118. | Evensong—Psalm 40, 110, 112, 113, 114.

*For Thursday before Easter.*

Mattins—Psalm 23, 26, 41. | Evensong—Psalm 42, 43, 116.

*For Easter Even.*

Mattins—Psalm 4, 16, 31, 49, 142. | Evensong—Psalm 17, 36, 76, 91.

*For Monday after Easter.\**

Mattins—Psalm 54, 72, 81. | Evensong—Psalm 98, 99, 100.

*For Tuesday after Easter.\**

Mattins—Psalm 103, 108, 111 | Evensong—Psalm 114, 115, 116, 117.

*For Monday in Whitsun Week.\**

Mattins—Psalm 8, 19, 27, 29. | Evensong—Psalm 33, 46, 47, 48.

*For Tuesday in Whitsun Week.\**

Mattins—Psalm 65, 76, 77. | Evensong—Psalm 96, 97, 98, 103.

*For Trinity Sunday.*

Mattins—Psalm 8, 29, 33, 67. | Evensong—Psalm 93, 96, 97, 99.

*For the Festival S. Michael and All Angels, September 29.*

Mattins—Psalm 8, 24, 34, 91. | Evensong—Psalm 97, 103, 48.

*All Saints' Day, November 1.\**

Any of the following may be used :—

Mattins—Psalm 1, 11, 15, 16, 20, 30, 33, 34, 61, 79, 84.

Evensong—Psalm 92, 97, 112, 138, 141, 147, 148, 149.

\* Some Proper Psalms, and some additional Proper Lessons, have been put forth by the Ordinary since the Synod.

*On Days of Apostles and other Festivals;*

When the Psalms in the Daily Order are less appropriate, any of the following may be used, at the discretion of the Minister:—

Psalms 19, 34, 45, 46, 61, 64, 68, 75, 97, 98, 99, 110, 113, 116, 126.

*For the Consecration of Churches; or Anniversaries of their Consecration, and for the Re-opening of Churches after Restoration.*

Any of the following may be used:—

Psalms 24, 27, 45, 46, 47, 48, 84, 87, 100, 118, 122, 132, 133, 234, 150.

*For the Consecration of Churchyards*—Psalm 39, 90.

*For Harvest Festivals*—Any of the following may be used:—

Psalms 65, 67, 81, 103, 104, 126, 127, 128, 144, 145, 147.

*For School Festivals*—Psalm 8, 23, 34, 119, (v. 1 to 17), 148.

*For Choral Festivals*—Psalm 33, 47, 81, 92, 96, 98, 108, 142, 147, 150.

*For Ember Days*—Psalm 121, 122, 123, 125, 126, 130, 131, 132, 133, 134.

*For Rogation Days*—Psalm 24, 61, 62, 63, 64, 65, 66, 67, 103, 104, 107, 126, 147, 148.

*For Missionary Services*—Psalm 19, 72, 117. Also any of the Psalms appointed above for the Festival of the Epiphany.

*For Diocesan Synods, Visitations, Rurideacanal Chapters*—Psalm 68, 84, 87, 122, 133.

*For Annual Festivals of Benefit Societies*—Psalm 112, 133, 145.

*At Confirmation*—Psalm 15, 19, 20, 23, 24, 26, 27, 34, 84, 116, 119, 148.

TABLE II.

PSALMS WHICH MAY BE USED AT A THIRD SERVICE ON SUNDAYS AND SOME HOLIDAYS.

*Sundays in Advent.*

I. Psalm 45, 46.    II. Psalm 9, 10, 11.    III. Psalm 49, 50.    IV. Psalm 96, 97, 98.

*Christmas Day*—Psalm 2, 8, 84.

*Sundays after Christmas*—Psalm 87, 96, 98.

*Sundays after Epiphany.*

I. Psalm 46, 47, 48.		III. Psalm 83, 84, 85.		V. Psalm 95, 96, 97.
II. „ 65, 66, 67.		IV. „ 91, 92, 93.		VI. „ 98, 99, 100.

*Septuagesima*—Psalm 104.    *Sexagesima*—Psalm 49, 90.    *Quinquagesima*—Psalm 28, 77.

*Sundays in Lent.*

I. Psalm 6, 25, 32.		III. Psalm 102, 130.		V. Psalm 22.
II. „ 38, 51.		IV. „ 141, 142, 143.		VI. „ 40, 45.

*Easter Day*—Psalm 3, 30, 76, 93.

*Sundays after Easter.*

I. Psalm 117, 118.		III. Psalm 98, 99, 100.		V. Psalm 80, 81.
II. „ 19, 20, 21.		IV. „ 111, 112, 113.		

*Ascension Day*—Psalm 2, 57, 110.

*Sunday after Ascension*—Psalm 93, 132.

*Whitsun-Day*—Psalm 84, 85, 133.

*Trinity Sunday*—Psalm 33, 97, or 148, 149, 150.

*Sundays after Trinity.*

I. Psalm 1, 2, 3.		XI. Psalm 62, 63, 64.		XXI. Psalm 114, 115, 116.
II. „ 4, 6, 7.		XII. „ 71.		XXII. „ 120, 121, 123, 124.
III. „ 11, 12, 13, 14.		XIII. „ 73.		XXIII. „ 125, 126, 127, 128, 129.
IV. „ 25, 26.		XIV. „ 74, 75.		XXIV. „ 133, 134, 135.
V. „ 33, 34.		XV. „ 79, 80, 81.		XXV. „ 136, 137.
VI. „ 37.		XVI. „ 82, 83, 84.		XXVI. „ 144, 145.
VII. „ 44.		XVII. „ 92, 93, 94.		XXVII. „ 146, 147.
VIII. „ 52, 53, 54.		XVIII. „ 105.		
IX. „ 56, 57, 58.		XIX. „ 107.		
X. „ 59, 60, 61.		XX. „ 109.		

TABLE III.

PROPER LESSONS FOR SPECIAL OCCASIONS.

*For Consecration of Churches.*

First Lesson—1 Chron. xxix., or 1 Kings viii. 22 to 62.    Second Lesson—Heb. x. 19 to 26, or Mark vi. 11.

*For Re-opening of Churches after Restoration.*

First Lesson—2 Chron. xxxiv. 8 to 29, or Ezra iii., or Isa. lviii., or Haggai ii.    Second Lesson—Luke ii. 25 to 39, xix. 37; John ii. 13; Eph. ii., or Rev. xxi.

*For the Consecration of Churchyards.*

First Lesson—Gen. xxiii., or Job xix., or Isaiah xxvi. Second Lesson—John v. 21, or 1 Cor. xv. 35 ; 2 Cor. iv. 8, to 2 Cor. v. 11 ; 1 Thess. iv. 13 ; Rev. xx.

*For Rogation Days.*

First Lesson—Gen. viii. ; Deut. viii., xxviii. 1 to 15 ; 1 Kings viii. 22 to 53 ; Job i. ; Prov. iii. ; Jerem. v. ; Hosea ii. 16 ; Joel ii. 15 ; Habakkuk iii. Second Lesson—Matt. vi. 24 to vii. 13 ; Luke xviii. 1 to 15 ; 2 Cor. ix. ; James iv. 13 to end of v.

*For Thanksgiving after Harvest.*

First Lesson—Cant. ii. 8 ; Deut. viii. 7, xxvi. 1 to 12, xxviii. 1 to 15, or Deut. xxxii. 7 to 20 ; xxxiii. 7 ; or Isaiah xxviii. 23 ; Hos. ii. 14 to end. Second Lesson—Matt. vii. 1 to 13, xiii. 24 to 31 ; John iv. 31 to 39, vi. 26 to 36 ; 2 Cor. ix. 6 ; James v. 7 to 19 ; Rev. xiv. 14 to 19.

*For Missionary Services.*

First Lesson—Isa. xlix., or Isa. lx., lxi., lxiii., lxvi. 5, or Zeph. iii., or Zech. viii. 20 to end of chap. ix. Second Lesson—Eph. iii., Rev. v., or Rev. xiv.

*For Benefit Societies.*

First Lesson—Deut. xxviii. to v. 15. Second Lesson—Rom. xiii.

*For School Festivals.*

First Lesson—Job xxviii., Prov. iii. or iv., or Eccles. xii. Second Lesson—Luke ii. 40 ; or Eph. v. 15 to vi. 21, or 2 Tim. iii.

*For Visitations, Synods, Ruridecanal Chapters.*

First Lesson—Isa. lxi., Ezek. iii. 10, or xxxiv. 7 ; Zech. ix. 9 to end of chap. x. ; Mal. ii. 1 to 14, iii. iv. Second Lesson—Acts xx. 17, or John x. 1 to 17, xx. 19 to 24, xxi. 15 to 23, or 1 Cor. iii. ; 2 Cor. iv. or vi. ; Eph. iv. 1 to 17 ; 2 Tim. i., or ii., or iii., or iv., to 19 ; 1 Peter iv. 7 to 1 Peter v. 12, or Rev. ii. or iii.

*For Choral Festivals.*

First Lesson—1 Chron. xvi. or part of it, 2 Chron. xxix. 20. Second Lesson—Ephes. v. to 22, or Col. iii. to 18.

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