

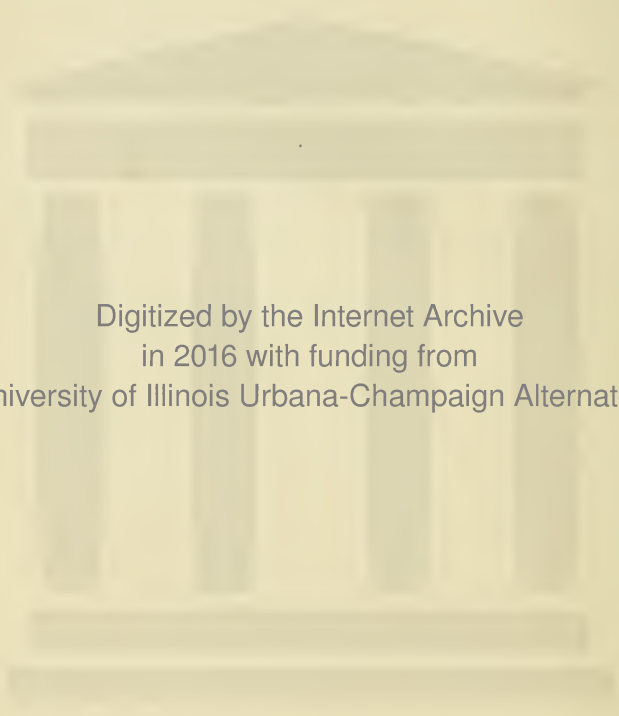


LIBRARY
OF THE
UNIVERSITY
OF ILLINOIS



Primary Charge	1865	By Archbishop Trench	1
Charge	1866	By Bishop Turlwall	2
Charge	1866	By Bishop Tait	3
Charge	1866	By Bishop Field	4
Charge	1866	By Bishop Wilberforce	5
Charge	1867	By Bishop Hamilton	6
Charge	1868	By Bp. of Fredericton	7
Charge	1869	By Bishop Browne	8
Charge	1869	By Bishop Wilberforce	9
Charge	1863	" " "	10

A PRIMARY CHARGE.



Digitized by the Internet Archive
in 2016 with funding from
University of Illinois Urbana-Champaign Alternates

Henry Talbot
A PRIMARY CHARGE

DELIVERED

Dec 1865

TO THE CLERGY OF THE
UNITED DIOCESES

OF

DUBLIN AND GLANDELAGH, AND KILDARE;

AND, WITH SOME OMISSIONS,

TO THE CLERGY

OF

THE PROVINCES OF DUBLIN AND CASHEL,

AT THE

TRIENNIAL VISITATION, SEPTEMBER AND OCTOBER, 1865.

BY

RICHARD CHENEVIX,

ARCHBISHOP OF DUBLIN, BISHOP OF GLANDELAGH AND KILDARE,
PRIMATE OF IRELAND, AND METROPOLITAN.

Dublin :

HODGES, SMITH AND CO.,

PUBLISHERS TO THE UNIVERSITY.

London and Cambridge :

MACMILLAN AND CO.

1865.

CHARGE,

ETC.



MY REVEREND BRETHREN,

I MIGHT say much, without saying too much, without transgressing the limits of the strictest truth, of the deep sense which I entertain of my own insufficiency for such a task as has devolved on me to-day, and of the sense deeper still which I feel of my insufficiency for the office which has entailed that task upon me. If I know anything of my own heart, it is not willingly that I stand in the relation in which I do stand at this time to not a few older, to very many wiser, better, more full of labours, more approved in the Church of God, than myself.

And yet I feel that it will be more consistent with Christian simplicity,—which avoids, so far as possible, speaking of self at all, even though in the language of disparagement and depreciation, which is conscious that a subtle pride may often lurk under language of this kind,—if, with only one briefest acknowledgment of this insufficiency of mine, and one earnest

request that you will now and always assist me with your prayers, I ask you to believe that upon this day I would much rather occupy the room of one instructed than of an instructor, would infinitely prefer to be reminded of my own duty, than to say a word in the way of admonishment to others of theirs.

All matters directly personal I would willingly have thus dismissed ; and yet there are two or three words—they are words of thankfulness to God, of gratitude to men—which, on the occasion of this my primary Charge, I cannot forbear to utter. Though not myself a stranger to Ireland, though belonging to it by birth as by descent, myself a native of this City, and long since knit to Ireland, not by interest only, but by the dearest ties of my life, yet the larger part of that life having been spent in England, I could not but feel what various difficulties might beset my path, suddenly transferred to a sphere new to me in great part, how much forbearance I should need from those whose hearty co-operation and confidence were absolutely necessary, if the solemn task so unexpectedly confided to me were at all to prosper in my hands. It was not long, however, before I learned that, whatever difficulties might be in store for me, I should be spared that hardest and painfulest of all, namely, how to assuage suspicion, to overcome prejudice, to reconcile jealousies, to disarm opposition. Of none of these did I find the slightest trace. So far from this, my difficulties seemed to spring from

exactly the opposite quarter—not from any unfavourable prejudgments, only to be removed after long years, if removed at all, but from judgments so favourable that it became most hard not wholly to disappoint them, not to fall utterly beneath the kind expectations of those who so welcomed me among them. I have only referred to this, because I should be wanting in gratitude to you, my reverend brethren, who have made so pleasant, even with all its cares and anxieties, that which might have been so painful;—above all, because I should be wanting in thankfulness to Him who turns and disposes all hearts according to the good pleasure of His will;—if I did not thus openly recognize the manner of reception which I have met, first and chiefly from you, but at the same time not from you only, from all my fellow-countrymen in Ireland.

There was, indeed, one difficulty before me, which all your kindness and confidence could do nothing to diminish or remove. It was impossible for me to forget that I was here succeeding one, whose place it was easier for another to succeed to than to fill. Those eminent mental powers, that common sense, in him rising to genius, with those other intellectual gifts which will probably obtain for Archbishop Whately a permanent place and name in the literature of England, it could not be expected that another should inherit. But the singleness of eye, the disinterested nobleness with which he admin-

istered the affairs of this diocese ; the manner in which he thoroughly identified himself with the Church of his adoption ; the lively affection with which he regarded the great institutions among us, whether for the setting forward of Christ's kingdom or for the relief of human suffering and woe ; the large and oftentimes magnificent hand which he extended to their support,—these were before my eyes as graces which, however hard to attain, it would ill become a successor to fall short in altogether. To follow after such, to be in these things an imitator of him, might well be a worthy ambition to any who should come after him. To me, at the very longest, a far briefer tenure of my solemn office will be allotted than was to him ; but when that tenure is over, I could ask of my fellow-men no fairer lot than to be so followed to the grave, with the same affection and honour which accompanied him to his ; if at any time I had been exposed to detraction or misinterpretation, to have out-lived these as he had done, and to leave behind me, on the minds of survivors, the same convictions which he has left behind, that, with whatever mistakes, whatever short-comings of human infirmity, I had yet sought, and so far as I knew it, loved and served the truth.

I believe, my reverend brethren, we all of us gladly recognize that such gatherings together as the present are very much more than official ; that whatever official business may be transacted at them, they are

yet intended to serve much higher objects and aims. We, who assemble here to take or to give some account of the past of our ministry, can hardly fail to take counsel together, how that ministry may be more effectually exercised in the future. Our account of the past, as rendered to a fellow man, will be at best superficial and perfunctory, a few figures and a few formal returns. But if we at all understand the significance of such a time, we shall also ask *ourselves* in the sight of God, what we have been doing in the interval which has elapsed since last such a coming together as this found place ; what faces familiar once we miss to-day ; who among us have since that time finished their course, and rendered *their* account to the Great Head of the Church ;—out of our own little company ten have passed from us since my brief Episcopate began, and one of these, Alexander Pollock, a standard-bearer among us ;—we shall ask ourselves by what paths of sorrow or joy our God has been leading us during these years, and training, or graciously meaning to train, us so to higher things for our own souls and thus for the souls of our brethren ; over what in our work we may rejoice (this indeed even with trembling) ; over what we must mourn and humble ourselves in the dust ; what weaknesses, faults, flaws in the character of our work might be remedied and removed by more of watchfulness, zeal, love, labour, wisdom, prayer, upon our parts ; what of

these will probably remain a part of the subject-matter of that infinite forgiveness which, when all is done, each one of us will need to claim through the blood of the Lamb.

If, in attempting a rapid oversight of some aspects of our present condition, I go over matters to you more or less familiar, you will not fail to remember that to others they are not so familiar, and that a Charge is intended for a larger circle than that of its immediate hearers, even while it should always keep them the foremost in view. Our many friends in England, who watch with deepest solicitude *us* in our post of honourable danger, demand from us some such account of our work. We can only gain, the more widely this, and indeed every thing about us, is known. All that is against us, this is well known already. This, often with exaggerations inconceivable, has found utterance again and again within the walls of Parliament, is ever being repeated in the current literature of the day. Let that which is for us also be told.

Such an account of our work, of that portion at least of it which I have the means of knowing, which it is my duty to know, can come from none more authoritatively than from myself. I need not remind you how nearly it concerns Christian honour that nothing should go forth distorted, exaggerated, or which, keeping the letter of the truth, violates the spirit. I therefore ask of

you, if I shall have fallen into any mistakes, as, from my comparative newness to the things about which I speak, I easily may have done, you will help me, before my words go forth to a wider public, to correct them.

The average number of persons attending public worship in the churches of the diocese of Dublin on the Sunday morning amounted, by the returns of last year, to 40,065 ; on the Sunday afternoon or evening to 19,173. These numbers do not include the congregations of the two Cathedrals, from which I receive no official returns. In Kildare, the numbers are respectively 3,565 and 1,127. Besides the two Cathedrals, there are four churches in this City in which there is daily service ; while a large number in the diocese have services on one or two days during the week, and on the greater festivals and holy days. These last are kept in very many churches that have no ordinary week-day services, or only at special seasons of the year, as during Lent or Advent. Some who had not hitherto included the Circumcision, Ash Wednesday, and Ascension Day, among these holy days, have willingly undertaken that they will do so henceforth. It is gratifying to note how successful the restoration of St. Patrick's Cathedral has proved in that kind of success which its large-hearted and large-handed restorer must most have desired. I have before me the returns of the number of the week-day congregations, from June

12 to Sept. 8, of the present year. These returns give an average attendance of 148 a day, or 74 at each service,—congregations, of course, somewhat swollen by the many sightseers who have passed through the City during this summer, but satisfactory after every abatement has been made. Certainly our people, when opportunities of week-day worship are offered to them, are not slow to avail themselves of them.

I rejoice to observe that the rare celebration of the Holy Communion, only four times in the year, which used to be so common in the country districts of England, and has by no means yet disappeared, is almost unknown in these dioceses. In the diocese of Dublin there is in 101 churches a monthly celebration; in 15 churches the celebration is twice a month; in three it is three or four times a month; while there are weekly celebrations in seven. In very nearly all of these churches there are also celebrations on the chief festivals; though what the chief festivals are, is interpreted very differently, and sometimes, though indeed rarely, they are accounted to include no more than Christmas Day and Easter. In most, though not in all, of seven cases of a rarer celebration which remain, there is something which explains, and more or less accounts for the rarity. In the diocese of Kildare there is a monthly celebration, generally with the chief festivals added, in every church but five. In four out of these five there

is a celebration eight times, in one six times, in the year.

These Communion services too, for the most part, are well attended. When we seek to measure, not merely the extensive, but the intensive energy as well, of the spiritual life of our people, we turn with especial interest to the actual attendance at the Table of the Lord. For, making full allowance for whatever there may be of formality in this attendance—for guests, as there will often be, merely ceremonious—there are few sights which more gladden a faithful pastor's heart than a great company of communicants; while, on the other hand, there are few sadder and more disappointing, than, after Common Prayer apparently not slighted, a sermon attentively listened to, to see nineteen-twentieths of the congregation pouring out of the sanctuary, and leaving a little handful behind them, scattered sparsely here and there, to complete and conclude the service of Almighty God. I am thankful to say that the attendance at Holy Communion, very far short as it falls of what it would be in that ideal Church toward which we must yearn and labour and strive, and in which seldom any but unconfirmed and excommunicate would withdraw, is for the most part satisfactory. I take Christmas Day and Easter Sunday as the days which yield the largest returns, and I find that on Christmas Day, 1863, (I have not been able to sum up the later returns), there were in the diocese

of Dublin 13,861 communicants, and on Easter Day last year 13,575 ; single churches yielding such contributions on the two days put together as the following : St. Stephen's, 830 ; St. Matthias', 1,133 ; the Molyneux Asylum, 905 ; St. Anne's, 685 ; Monkstown, 838, with other churches in proportion. In the diocese of Kildare there were on Christmas Day 1,357 communicants, on Easter Day 1,438. As the Church population of the diocese of Dublin does not, according to the latest Parliamentary Returns, much exceed 100,000, as that of Kildare is less than 13,000, an attendance such as this, not indeed as compared with what we desire, but with that which we actually see elsewhere, cannot be accounted small.

A word or two on the subject of our Communion I would fain say, before finally leaving it. In some of our churches the vast number of communicants to which I have thankfully borne record, leaves no choice to the clergyman, who perhaps has only one to assist him in the distribution of the elements, but to administer these to two, or perhaps to even more at the same time. The service would not otherwise be concluded for many hours, and many, from weakness or other causes, would find it impossible to remain. But this manner of distribution is sometimes adopted under no such constraining necessity. I have known it in use in churches where there were less than forty communicants. To very many of our laity it is one

which, when manifestly unnecessary, is extremely distasteful, which robs that spiritual feast for them of much of its solemnity, of much of that joy which otherwise they would derive from it. It is a departure from the strict letter of the Rubric, which certainly contemplates distribution to each by himself—a departure in certain cases justified, because unavoidable ; but which, when gratuitously adopted, seems to suggest a desire upon our part to get over the service of God at the least possible expense of time and trouble ; than which mischief there is none needing more carefully to be watched against, and to be checked by us in its faintest beginnings and in its subtlest forms. Should this be the custom in your church, I will ask you to consider whether yours is one of those cases in which it is imperative.

In the summer of last year I held the usual triennial Confirmation through the whole of the two dioceses ; and again, during Lent in the present year, the annual Confirmation, which I also found established, for the City of Dublin, and for one or two of the more populous places in its immediate vicinity. There were, at the general Confirmation, a few more than 3,000 confirmed (an oversight in my manner of keeping the lists, due to my inexperience, hinders me from saying exactly how many more, but 100 would more than cover the excess), and at the special Confirmation, although it followed on the other with an interval of hardly more than eight months between,

there were 759. On going over the numbers of the confirmed during the last ten or twelve years, it is satisfactory to find a steady and marked progress. At the General Confirmation of 1853 there were 1,283 confirmed; at that of 1855, 1,542; in 1858, 1,878; in 1861, 1,793; while at the City Confirmation of 1854 there were confirmed 855; in 1856, 1,163; in 1857, 959; in 1859, 1,069; in 1860, 987; in 1862, 1,275. The diminution of the present year is abundantly accounted for, first by the large sweep of the previous one, and then by the fact that some new arrangements which seemed to me desirable caused this Confirmation to follow upon the last after an interval, not of a year, but, as I have noticed already, of only eight months.

I was glad to observe that there was no such serious disparity between the numbers of one sex and of the other, as I have sometimes remarked elsewhere—a disparity which must always be noticed with regret, seeming, as it does, to say, that an earnest dedication of themselves to God may be a very proper step for young women to take, but that young men count it altogether needless, or at all events premature, for them. On the contrary, the numbers of one sex and of the other, if not quite, were nearly on an equality. In all parts of the diocese so much in the participation of the rite as came under my eye was satisfactory, the arrangements well considered and good, the outward demeanour of the candidates

serious and reverent. You, my brethren, know much better than I can know, how much of this in those whom you severally brought forward was superficial; how much of earnest intention to yield themselves to God and to his service these outward tokens on their part represented. You know this, for you know how much of thought and toil and prayer you bestowed on the preparing them for this ordinance, and, in the main, you know what amount of success attended these efforts of yours. You too can judge how far the impressions made on them in the time of preparation are likely to be durable, for you know with what amount of care you have sought, and are seeking, to follow up these the newly confirmed among your people; not content with seeing them once, on the Sunday following, at the Holy Table, but endeavouring to keep them regular communicants, and in other ways to make them conscious of their Church-membership, and of all the blessed privileges, and not less blessed duties, which this Church-membership involves. I know nothing which for the bringing of this about is likely to be more profitable to them, and, at the same time, to the whole body of your people, than to enlist the fittest and most promising among them in the immediate service of the Church, as teachers in your Sunday schools, as district visitors, or in other labours of love; for it is very deeply implanted in our nature that we love that for which

we labour, that which makes claims upon us, that which demands sacrifices from us; that we care comparatively little for that which ignores us, which leaves us alone, which says plainly that it sees no service which we are worthy or able to render to it. Make your people work for the Church, if you wish to make them love it.

We can look with less satisfaction at some other features of our work. In the diocese of Dublin there are 20 churches in which there is only one service on a Sunday, and 20 more in which there are two services only during the summer months; while in the small diocese of Kildare there are 14 churches in which there is only a single service on Sundays, and nine more in which the second service is only maintained during the summer months. As one person, at least, must in every house stay at home,—in large houses often more,—one service on the Sunday is for many of our people no service at all. I am not ignorant of the difficulty in many of our wide country parishes, scantily furnished with Protestant inhabitants, and these often with long miles to travel from and to their homes, of at all getting together a second congregation upon a Sunday; and yet I would ask you, my reverend brethren, seriously to consider, each in his own case, whether a reason sufficient is thus furnished for reducing the stated service of God to a *minimum*; whether it is not well that the worship of God's House should go

forward, and that, be they few or many who attend it ; how far the love of ease, or any other such motive, may have helped to lead you to the conclusion that it was impossible to find room for a second service, or to get together a second congregation. Possibly a better arrangement of times might in many places render feasible that which now seems impracticable. For instance, how many difficulties and embarrassments we entail on ourselves by the custom, which seems in some parts of the country well nigh universal, that the morning service on the Lord's Day should commence at 12 o'clock—that is, in the afternoon. What, I sometimes cannot help asking myself, must our Roman Catholic fellow-countrymen think of us, of our zeal for God, of our love of His House, who cannot come together for His worship and praise upon His own Day, until that Day is in good part spent? I rejoice that in many of the Dublin churches service has been put back during the last year to half-past 11. Half an hour thus gained, in addition to other profit which it would bring with it, would often render a real afternoon service possible, where now the only alternative is an evening service,—most inconvenient to many during the long dark nights of winter,—or else no service at all. It is, as you are aware, competent to the Bishop, wherever he thinks it desirable, to require a second service. I had much rather, in parishes where it is so,—and I have recently heard

of some where its absence by the laity is much deplored, and counted an abridging of their just rights,—that it should be the free and unconstrained offering of the pastor to the spiritual needs of his flock.

Some Special Services, so called as having a special purpose in view, have found place during the past year. It has always seemed to me that where the promoters of so-called revivals err, is not so much in the premisses from which they start as in the methods which they use for giving effect to the conclusions which they draw from these. That Churches alike and single souls need to have the work of God revived within them; that spiritual fires, though not extinct, may yet, unless stirred from time to time, burn very low and yield very little of vital warmth or light; that there are seasons when the ordinary use of the means of grace may profitably give place to extraordinary, brought to bear with the force of accumulation on the soul; this, I think, no one who has ever so little acquaintance with his own heart, or of the hearts of his fellow-men—with the spiritual history of congregations or of Churches—will deny. Then only the mischief begins, when the means employed for this reviving of a flagging interest in spiritual things become merely sensational, appeals to the feelings alone, and not to what is deeper, more abiding, and more regulative in man,—the kindling as of a fire among straw, to blaze up for an instant, and then to leave nothing but black ashes

behind it,—when, instead of seeking to fill the everlasting ordinances and sacraments of the Church with a new life and power of the Spirit, these are set aside altogether, and inventions of men adopted in their room. In themselves these revivals, for I will not be afraid of the name, present themselves to me as good and profitable, I had almost said necessary. With these convictions, I ventured upon an eight days of Special Services in the summer of last year, taking Bray for a centre, and including, so far as possible, the neighbouring parishes in the scheme. During this period 16 sermons were preached in the churches of Bray, in the surrounding churches 17, the Holy Communion was celebrated daily, and at the four early Communion addresses to the communicants delivered. Besides this, two Conferences of the Clergy, very numerous attended both by those within the diocese and without, were held during the week, and some matters intimately concerning the welfare of the Church in the friendliest spirit discussed. I record with thankfulness the hearty readiness with which both the Clergy of the diocese and those whom I invited from without, responded to my appeal, and took their share in this work, as they did no less in the series of sermons during Lent, delivered last year in St. Peter's, this year in St. Mary's and St. Anne's. The work at Bray had so many encouraging features about it, that, although one cause and another

hindered during the present year any attempt at the same, I trust next year, so far as one may venture to speak of purposes so remote, to repeat the experiment in some other part of the diocese, with such alterations and, I hope, improvements, as the experience which we have now gained will suggest.

The returns in respect of schools are not so complete as I could desire ; and we do ourselves an injustice when we omit duly to make these returns. Making no allowance for deficient returns, I find that in Sunday schools under the superintendence of the Incumbent there were, in the diocese of Dublin, 12,560 Sunday scholars, while of day scholars attending parochial schools, 7,903 ; of these last 760 were Roman Catholics. In the diocese of Kildare the children in our Sunday schools amounted to 1,205, while those on the roll of the daily parochial schools were 988, of whom 86 were Roman Catholic. I have not included in these numbers the children in Infant schools, nor yet in schools non-parochial (generally private), although these were superintended by the Incumbent ; and as little the Protestant children attending Vested National Schools, even in cases where the school was one visited by the clergyman.

My reverend brethren will allow me to urge upon them the extreme importance of themselves taking a share in the teaching of the school ; above all, in those portions of it which must always remain our proper work. Satisfy yourselves that all whom you

admit to the privilege of assisting you in your Sunday schools are not merely pious, but truly and heartily well affected to the Church and her doctrines. A young person who has conscientious objections to teaching the Church Catechism may have many merits, but certainly is not fit to be admitted as a teacher in our Church schools. See that the Catechism is thoroughly taught, and, at least to the higher classes in the school, teach it yourselves. The returns which I have received assure me that you do so ; but the importance of the subject is so vast, that I will not the less urge it upon you. Let us never forget that the Reformation established itself at the beginning quite as much or more through catechizing than through preaching ; that preaching is not the way to lay foundations, but to build a superstructure on foundations already laid, and that if these foundations have been slightly laid, or not laid at all, the superstructure itself will always remain insecure. Excellently well did an illustrious predecessor of mine, who has in so many ways left his mark on the diocese, urge this. I refer to Archbishop Narcissus Marsh, who, in his Primary Triennial Visitation, 1694, presses this duty of catechizing in these weighty words :—

“ Unless the parishioners be first of all firmly grounded in the principles of Christianity (which is to be done by expounding the Catechism to them so plainly that it may be understood by all, and by inculcating it so frequently and importunately that it can be forgotten

by none) your preaching will be almost lost upon them ; at least they cannot profit at all so much by hearing the Word preached as they might do, if they were well principled in religion beforehand."

I take this opportunity of observing how much to be desired it is that a gap in our system of education should be stopped, that a class too often overlooked in our various schemes should be considered. Having myself borne a personal share for many years both in the management and also in the teaching of Queen's College, London, I am confident to say that there could be no greater boon to this City than an institution of the like kind in it ; one, that is, for the liberal education of young women of the upper middle class,—and not exclusively of these, but of all, up to the highest, whom the excellency of the tuition given should induce to attend. How to meet the present want is a question on which I would gladly take counsel with such of my brethren as feel with me how urgent it is, and how blessed a thing it would be to supply it. Such a College, to succeed, should, as I conceive, know no other religious teaching but that of the Church, but at the same time should freely admit and invite those of other communions to profit by as much of what it offered as conscientiously they could.

A grateful evidence of the activity of church-life in the diocese of Dublin is the number of new churches which are being built in it, or of old which, in whole

or in part, are undergoing a process of renewal ; although it must be owned that the costly and oftentimes beautiful chapels and cathedrals with which the Roman Catholics are everywhere covering the land might well provoke us even to a livelier jealousy, and to a more earnest effort not, in this matter, to be left wholly behind. In a period of less than two years I have had the satisfaction of consecrating seven new churches—six of them additions to those already existing, the seventh an old parish church rebuilt. I have also licensed for divine service an eighth, newly erected by the Duke of Leinster, the consecration of which has been postponed for the present. Besides these, other churches, as that of Castleknock, have been re-opened, after renewals and restorations which amounted to very little short of rebuilding. Entirely trustworthy returns acquaint us that in the diocese of Dublin there were 82 churches in 1791, and 91 in 1826. It is satisfactory as far as church-building is concerned, to have made in less than two years very nearly as much progress as was made half a century ago in 35.

Not to speak of others in contemplation, or which have not yet advanced beyond the preliminary steps, there are at the present moment three new churches building in the diocese, and another rebuilding, or nearly so. In one of these, namely St. Bartholomew, the church of a parochial district formed out of St. Mary's, Donnybrook, and St. Peter's, the very interesting

and important experiment will be tried of a church with seats altogether free and unappropriated, the Incumbent being willing to rely on the free-will offerings of the Christian people who worship there for his own support and for that of the service of God's House. Should this experiment prove successful, as it has proved in so many places in England, no doubt the same attempt will be made elsewhere ; and a great step will have been taken toward that freedom of worship which, however we may be embarrassed now by the complications of another system, we must all so earnestly desire. St. Andrew's, destroyed by fire in 1860, is slowly but steadily advancing to completion, and when finished, will present the gratifying spectacle of a church on which something more of cost has been bestowed than the bare necessities of the congregation who are to worship there would have required ; while St. Peter's, one of the meanest and poorest churches in the City, while the parish is one of the richest and most important, is in process of transformation, which will leave it, not indeed all that we could desire, but something very different from that painful and offensive eye-sore which hitherto it has been.

While recording what the last year or two have seen of advance in those material fabrics, which are as the outer shell, under the protection of which the inner kernel of a true religion may be formed and

cherished, I must not leave unnoticed by far the most remarkable event in this kind which has signalized the past year ; one which may wait long before it finds its parallel or rival here or elsewhere. It will long be recorded in the annals of this City, and, as “ deep calleth unto deep,” it may stir up many rich men to a wholesome emulation in respect of the objects to which they dedicate the wealth with which God has entrusted them, that what the whole Church might almost seem to have shrunk from, as a task too hard for it to undertake,—I mean the restoration of St. Patrick’s Cathedral, threatening as it did to become, within a few short years, ruinous heaps,—this task one private citizen of Dublin undertook and accomplished, giving back to this City its noblest monument, to the Irish Church its dearest house of prayer ; while, almost as valuable in its kind as the gift itself, has been the embodiment in the manner of its giving, of the apostolic precept—“ He that giveth, with simplicity.” May he who showed this kindness to the House of the Lord find comfort, consolation, and strength from that same Lord in every hour of trial and distress !

A word or two here may fitly find place concerning some of the externals of public worship, reserving for a later part of the Charge what concerns more nearly the inner life and spirit of our ministry.

I believe that, during the last thirty years, a vast im-

provement has taken place, one which it is almost impossible to measure, in the whole manner of the public performance of the Divine Offices both in England and Ireland. Who, for example, that is old enough to remember what the Psalmody in our churches then was, and what it often is now, but must acknowledge the marvellous transformation which this portion of our worship has undergone? But of course, as in England, so also here, instances of carelessness and negligence will still survive. My reverend brethren, with the many eyes which are upon us, and even if no eyes were upon us but the eyes of Him whom we serve, how desirable it is that the service which we render, that all these Divine Offices in which we lead the worship of our people, should be reverently and accurately performed, with that careful and exact handling of Divine things so well expressed by the Greek *εὐλάβεια*, and this no less in the remotest village, and in the presence of half a dozen worshippers, than in the populous Cathedrals of our metropolitan City,—that a decent comeliness should everywhere prevail,—that much more than this, where it may fitly be had. I mean not that we should attempt, even where we had the power, any rivalry with Rome in the elaborate and scenic splendour of her worship. This is her proper domain, and it is an ambition as unwise as it is poor to endeavour to contend with her here. She, whose whole worship has run so much to the surface, sensuous and not spiritual, will

always in these things excel us. We may well rejoice that she does so ; and she, I think, must not a little marvel when she beholds us abandoning the true sources of our strength, and entering into competition with her on ground and in matters where she is sure to outdo us. But, because the preaching of the pure word of God, and the ministration of those sacraments which Christ has ordained and in the manner in which He has ordained them, is the true glory of our assemblies, there is no need, therefore, that all, or any thing, should be mean and sordid and repulsive about His House and the service of His House. The extraordinary unsightliness of many of our churches, indeed of almost all that were built in the last century or during the first decades of the the present ; the unecclesiastical character of their arrangements ; the huge wooden fortress rising up in the centre, blocking out all view of the chancel ; the Communion Table safely nestled under the pulpit ;—all this, a legacy from past times, we must accept, labouring indeed to see it gradually remedied and removed ; and meanwhile thanking God that His presence and His power in the midst of us can turn the meanest shed into a gate of heaven ; yea, make the unsightliest structure in which we ever worshipped as the Beautiful Gate of that Temple not made with hands, in which we hope to worship for ever. But it is not necessary in addition that the Font should be absent ; that neglect and slovenliness

and squalour should every where be visible ; that the furniture of the chancel should be so worn and torn that we would not endure it in our own houses for a single day ; or, generally, that our waiting upon the King of kings should be less punctually performed, and with infinitely less of reverence, than many a fellow-man would obtain at our hands.*

The comparative fewness of glebe-houses, such as in these dioceses one must note with regret, is not to be traced to the troubles of the seventeenth century ; but, as all evidence goes to prove, we have here the results of an originally imperfect planting of the Church, such residences having been wanting from the beginning. It was only at a very late date that any serious attempt was made to supply this want. The Irish Upper House of Convocation, in 1710, complains that there are “ no glebes in one parish in ten ;” while Dr. Woodward, Bishop of Cloyne, writing so late at 1787, speaks of the “ almost universal want of glebes” as one of the hindrances to the spread of the Protestant faith.† Four years later, in 1791, the entire

* How much to be regretted it is, that the church which English visitors, who spend, perhaps, only one Sunday in Ireland, and that at Killarney, probably accept as the normal type of a church of our Establishment, should be one of the very meanest and unsightliest of all ; its wretchedness being the more apparent, seen as it is in the light of one of Pugin’s most beautiful buildings, the Roman Catholic Cathedral at the same place. Could not the church which we wait for, now after the throes of nine years some how or other come to the birth?

The Present State of the Church ; containing a description of its precarious situation, and the consequent damage to the public. Fifth Edition. By Richard, Lord Bishop of Cloyne. Dublin, 1787.

number of glebe-houses in Ireland amounted only to 355 ; by far the larger number of these being found in the northern Provinces ; indeed at the beginning of the present century there were only 97 in the Provinces of Dublin and Cashel together.* The number had more than doubled in 1826 ; there were then 771 in all. Ten years later they were 829 ; the enormous disproportion between the number in the northern and the southern Provinces having also considerably diminished, the former owning 466 to 363 in the latter.

The condition of things in this respect has thus been gradually mending ; but still very much remains to be done to remove the excuse, or sometimes the too valid plea, for non-residence, which the absence of such a house supplies. Thus in the diocese of Kildare there are only 19 glebe-houses in all—that is, about as many parishes are without as with them. In Dublin, if the City were left out of account, the state of things would be much the same. There are 45 glebe-houses in 88 parishes. But it is much more unfavourable, when the City is included. In it there are not above four or five which, by the widest interpretation, can be accounted as such, among more than 50 beneficed Clergy. At the same time in a great city like this it may be sometimes a question whether the sums laid out on a glebe-house would not be more profitably

* *Fourth Report of Ecclesiastical Inquiry, Ireland, 1837, p. 6.*

added to the endowment, leaving the Incumbent to rent such a house as best is suited to his requirements. In the country, however, the glebe-house should nowhere be wanting.

The state of things which I have been describing contrasts very much to our disadvantage with that at present existing in other dioceses. Thus in the diocese of Armagh there are 65 rectories or vicarages, and only five of them without glebe-houses ; 37 perpetual or district curacies, 29 of which have glebe-houses ; while in Clogher diocese, united with Armagh, there are 41 rectories or vicarages, and all except four have glebe-houses. We are left behind also, though not to the same extent, by the dioceses of the south. Thus, in the united dioceses of Cork Cloyne and Ross the benefices are 156, the glebe-houses, built or actually building, 85. Still it is an improvement on the past. In the diocese of Kildare there were only nine glebe-houses in 1791 and 13 in 1826, against the 19 that are now ; in Dublin, 35 in 1791 and 40 in 1826, against the 50 of the present day.

Since the abolition of the Board of First Fruits we have no fund in Ireland answering to Queen Anne's Bounty ; while the terms on which money for the building of glebe-houses may be obtained from the Ecclesiastical Commissioners are not such as have encouraged many to apply to them for assistance. I should rejoice to see these terms made easier, which they might be, and the Commissioners still obtain

the same interest for their money as they now obtain in the public funds. Let me say, however, in justice to them, that they are not competent of themselves, and without an Act of Parliament, to make any alteration in these terms. It is also much to be desired, in the case of such amended legislation, that the actual Incumbent, from whom alone the work of building can proceed, and who ought by all fair means to be encouraged to undertake it, should have more favour, or rather less disfavour, shown him in the matter of repayment. It seems desirable, at all events in the case of smaller benefices, that it should be lawful to borrow three instead of two years' income of the benefice; that the repayment should be spread over a longer period, some five, or even ten years, being added to the thirty that are granted now; and that in this repayment no distinction should be recognized between capital and interest, but such a sum, always the same, annually paid, as at the end of the term should have extinguished both; putting thus on equal footing him who pays the first instalment and him who pays the last.

As matters now stand, the causes which I have enumerated, together with the clumsy and costly machinery of our dilapidation commissions, and much uncertainty in the interpretation of the law relating to dilapidations—leading as it does many a clergyman almost to fear to possess a parsonage-house, lest he should bequeath he knows not what

damnosa hæreditas to those he leaves behind,—work as serious drawbacks to the multiplying of glebe houses in this, as, no doubt, in other dioceses as well. Yet some have been lately built, and others are building; and some of our laity have assisted in this good work; and many, I feel confident, if it were found advisable to invite their assistance upon a larger scale, would respond to such an invitation.

I am persuaded, my reverend brethren, that you will agree with me, when I say, that there are few questions which offer so many practical difficulties as the right adjustment of our relations to our Roman Catholic brethren,—the due fulfilment of the duties which, as Christ's witnesses and ambassadors, we owe to them. We are bound to believe,—we do, I trust, from our hearts believe and are sure,—that we have treasures in possession, which, as they have made us rich, so would make rich no less all who became partakers of them; but how to induce those in the midst of whom we live, with whom we buy and sell, and exchange daily all the common courtesies of life, to receive these at our hands—this is the question which we find so difficult to solve.

In the way of this there are, first, the obstacles growing out of our own indolence, our fear of men, our imperfect acquaintance with the points really at issue between the Churches, our insufficient hold in our own hearts of those precious truths which are peculiarly our own, our too inadequate sense of the price-

less value which these truths possess. And then, as there are these hindrances on our own side, so upon theirs, prejudices which have been carefully instilled into them from infancy, with an immense ignorance in respect of what we really hold. This ignorance, anyhow difficult to overcome, is every day becoming more difficult, through those lines of non-intercourse between them and us, which those in high places in the Roman Catholic Church are ever drawing sharper and stronger and more defined—prudently, it may be, even though they thus reveal the alarm with which they contemplate any coming in contact of their people with ours. Nor may we leave out of sight, when counting up these obstacles, that if, even in man's present fallen estate, there are aspects of the truth which attract and allure him, so also there are others which irritate and repel, which stir up the pride, the self-righteousness of the old man, and which rouse to active resistance against that truth and against those who bring it.

With so many hindrances within and without, it is only too easy for us to acquiesce in doing nothing, in not so much as attempting to do anything for our Roman Catholic brethren ; and forgetting, in part at least, the vow of our ordination, to persuade ourselves that not merely our primary, but our sole, commission is to those of our own communion. And yet can we of the Church of Ireland admit that this is the case ? For myself I must rejoice in such a visible

protest against this doctrine as, for example, our successful missions in West Connaught present.

It is, indeed, a matter to me of sincere regret that, many hindrances intervening, I have not as yet seen with my own eyes that remarkable work of conversion in West Connaught, which has now stood the test of some five and twenty years. The reality and extent of other works of conversion have been sometimes called in question, few or none have ventured to call in question this. Visitors out of number have inspected, some among them have jealously scrutinized, the work ; and, this done, have given their well weighed, not a few their authoritative, testimony to its genuine character,—have not unfrequently declared how far it exceeded any expectations which they had formed, that not the half, or nearly the half, had been told them.

The West Connaught Endowment Society, rendered necessary by the very success of this mission, has earnest claims on the liberality of Churchmen. I say this, hoping my words may reach a much wider circle than that of my immediate hearers. Let them form what opinion they may on Irish Church Missions in general ; let these, and the method of conducting these, commend themselves to them or not, here is a simple fact,—that multitudes have been brought from the obedience of Rome into the communion of our Church, that their numbers have far outrun the means of grace which had been before provided, or

which they out of their deep poverty could provide for themselves. They may justly claim from us that they should not be left destitute of these.*

But eminent as that success was and is, it stands too much alone, in some sort the circumstances under which it was obtained were too exceptional, to assist us much in determining how our relations to our Roman Catholic fellow-countrymen shall be most fruitful in good to them, how we shall so bear ourselves toward them as shall most tend to bring some of them to be partakers of like precious faith with ourselves. It is very little which on this matter I can say, and yet I would not willingly leave that little unsaid.

I need not, of course, remind you of that which must underlie all other efforts which we make, that without which we shall throw down far more than ever we can hope to build up, namely, the winning of those on the contrary part, so far as this may be done, "without the word;" by that silent, and yet, at the same time, most eloquent preaching of all, the bringing about of that in our own lives, and in the lives of our people, which shall compel those who behold us and them to confess that God is with us of a truth. This before everything else: but what more we shall do, and how fulfil that witness for Christ as sole and supreme King and Priest and Prophet in His own

* See Note A (Appendix).

Church, which we are set in this land to bear, I rather ask you seriously to consider yourselves, than attempt to make, with my brief experience, any distinct suggestions of my own. Only I would say that should you at any time think good to challenge to controversy, or should you be challenged to it (this last, as things now stand, is most unlikely); there are two or three points which in the conduct of it ought never to be forgotten.

And first, if dispute we must upon the mysteries of our faith (and there are times when this cannot be avoided), let us give good heed that holy things, the proper subjects for awed meditation and devout prayer, be not dragged as in the mire, tossed backward and forward in debate which, without meaning to be profane, hardly escapes, if indeed it does escape, from becoming so. I need not remind you what wisdom, what self-restraint, what a constant and awful sense of God's presence, of His majesty, are required, if we would escape a mischief which lies so near to all earnest debates by eager disputants on the higher mysteries of our faith.

Then, secondly, let no excesses of doctrine which they of the contrary part may have run into upon one side drive us into corresponding excesses on the other side, as though the furthest from Rome were itself, and of necessity, the nearest to the truth. The Church of Rome holds far too much of Divine truth, however miserably overlaid with human error, to

make this any other than a course of extreme danger. Because she has set a false emphasis on works, mixing them up with the grounds of our justification, and making them a *causa regnandi*, let us not be afraid to lay a true, and affirm of them that they are the *via regni*. Because she has taught a carnal presence of Christ in His sacrament, let us not deny altogether the mystery of His presence there.

And, thirdly, let us never forget how delicate at once and perilous a task it is, to disengage an error in the mind of another from the truth around which it clings. The ivy which has twined round a tree may impede and stunt its growth ; yet better this than that in the heedless violence of a rude attempt to detach it, both should perish together ! It is a task not lightly to be undertaken, the denying to be worthy of reverence that which is held in reverence by any other soul, lest we kill the reverence outright, while we meant only to transfer it from an unworthy object to a worthy. To intrude into that which for another man is his only sanctuary, and to cast down, if we can, what he worships there, may be sometimes a task and office most necessary to be done, most blessed for both ; yet it is always a most awful one ; lest the sanctuary itself should have been laid waste for ever, no other occupying the vacant pedestal, but all things henceforward for that man common and profane. A heathen moralist could feel and teach as much, using, as he does, a memorable

comparison, to wit, that it is here as with ruinous houses of men which adjoin temples of the gods ; which need therefore to be carefully and cautiously pulled down, lest, in pulling down what was man's, that which is God's be drawn into the same ruin as well.

But one thing more: if words of this wisdom are needful, what still more need that they be also words of love. How easy it is in religious controversy to speak cutting words—words which shall rankle like barbed arrows in the heart of an opponent ; the sacredness in his eyes of that which we assail, its preciousness to him, the honour in which, whether rightly or wrongly, he holds it, making triumphs of this kind only too easy to obtain. But, when we have won these triumphs, have we thereby won them to our truth whom we desired to win, or are we nearer to the winning ? With much which is worst that we have thus roused in their minds, have we not also roused something which is best, and that best, in an indignation natural and not altogether unjust, arrayed more resolutely, I may say more fiercely, against us than ever ? Oh for that forbearance of love, which, without weakness, without keeping back one word which may require to be spoken, shall yet refrain from every needlessly provoking word, from all which would thus enlist at once what is worst and what is best in those whom we desire to win, against us and against the truth to the obedience of which

we would bring them ! Whether the deep wounds of Christendom will ever be healed, is only too doubtful ; but they certainly will not be healed till a mightier spirit of forbearing love is poured out on all the Churches ; and those which have most of the truth ought also to have most of the love.

But perhaps I am addressing some, who have other forms of opposition, and from quarters where they had less right to expect it, with which to contend ; those brought up within the Church's own bosom, of her own household, making divisions, and unsettling the minds of her children, even where they have not drawn them quite away. Should so great a trial as this be ours, the first thing, as it seems to me, which it demands of us, is earnest heart-searching and enquiry, whether and how far we have drawn it upon ourselves by any coldness, carelessness, negligence, or omissions in our own ministry. I speak no here of total neglect, but of that which may fall very short of this. Have time, and routine, and custom, and the slow but steady action of the world, little by little dulled and abated the edge of our spirits ? Is it that our words, still *true* as in time past, are not *lively* any more, not words of life and power, not words evidently steeped in prayer, coming from the heart, and so going to the heart ? Our people may have been longing for such, longing under the sense of sin and of sin's intolerable burden, for more about Christ, for a ministry which should make Him more its sun and

centre, while we have only too partially satisfied their desire. If it has at all been thus, surely what we have first to do is, less to find fault with others, than to humble ourselves, to acknowledge that if the sheep are being scattered, if strange doctrines, perilous at the least, are finding favour with them, very much of the guilt of this is ours.

But this done, and having made due and unreserved confession of our fault in this matter, having, so to speak, renewed our vows, how shall we keep those who are still with us, faithful to that spiritual mother who is so much better able than any other to bless them; how hope to bring back, after a little while, those who have wandered from her? It is too large a subject to enter upon here in any detail. Only I would make one general observation, namely, that as all experience shows, the errors which exercise the mightiest attraction, which are the strength of the sectary, are almost always the exaggeration of truths, the pushing of these so far, with the leaving out of the compensating truth upon the other side, as to transform truths themselves into errors, or at least to give them the operation of such. When such is the case, there is a mistake only too common on the part of those who are seeking to redress the disturbed balances of the truth; which let us beware of falling into. We do fall into it, when, because others drive a truth too hard, exaggerate, caricature it, we therefore, on our part, make only a grudging and

niggardly admission of it, subtracting from it as much as we dare, and keeping it as much in the background as we can. It is unwisely so done. Rather let us magnify that very truth, only magnifying it aright, presenting to men the whole body of Christian doctrine, not presenting one limb only and calling it the the body. It is the inestimable value of a theological training that it teaches us the relative value of truths, the proportions of the faith. They who have drawn some of our people aside, speak much, it may be, of the joy and peace in believing. What more true? Do not let us deny or grudgingly admit it; rather let us magnify the same, only not allowing our people to forget that there are other Scriptures such as this, "If ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear." They tell their hearers of the Christian's freedom from the law. A glorious freedom indeed! But if we would proclaim it as St. Paul did, we shall not fail to add that the end of this very freedom is, that the righteousness of the law may be fulfilled in us; that we, to use the fine distinction of Augustine, not any more *sub lege*, should yet move henceforward *cum lege* and *in lege*, *with* the law as the inseparable companion of our life, *in* the law as the sphere of holy walking appointed for us.

I approach a subject now, which if I approach with apprehension, it is yet, I hope, with no

unworthy apprehension—not mainly fearing lest words that I speak should prove unpopular and unpalatable to some whose good opinion I greatly prize, whom I honour so much that I cannot dissent from them without pain ; but, as I trust, fearing above every other fear, lest any suggestion of mine should work otherwise than for the profit of this Church, for the honour of God, and for the welfare of those precious souls which have been by Him committed to its training. What the difficulties are, which at this day beset for us the question of Education, how hard it is to determine in the present entanglement of things, what course the Church ought now to pursue,—who can be ignorant of this ? Who, too, can remember without sadness for the past, without something of misgiving for the future, that the question on which we are entering is one which has arrayed upon opposite sides, partially estranged from one another, gathered almost into hostile camps, some of the noblest spirits of our Church ; that it is a question which now for more than the third part of a century has divided and weakened *us*, who, with so many enemies without, have such urgent need to be of one mind among ourselves.

In dealing with the subject of National Education, one who has only recently had his lot cast in Ireland labours under some serious disadvantages, but possesses at the same time some advantages which may in part compensate for these. To speak of his advan-

tages first. He has committed himself to nothing. Whatever course he adopts or recommends, it cannot be contrasted to his disparagement with any previous course which he has taken, with any previous opinions which he has uttered. He has given no pledges in the past to embarrass him for the future. He has but the perplexities of the present to deal with. But his disadvantages also are great and many; above all, if, as in the present instance, the subject-matter on which an opinion must be expressed is a complex one—having passed through several phases—with nothing short of a history of its own, with Concordats attempted, negotiations carried to a certain point and then broken off, and all the shifting incidents which attend a protracted struggle. All this history, which is familiar to those who have lived through the conflict, which has insensibly and without an effort become a portion of their knowledge, he has to learn at once—probably to learn imperfectly at the best; failing to realize always the relative value of events, or fully to enter into the feelings which animated and pervaded struggles in which he did not share.

Not for these reasons only, but as knowing that I must move among fires, which, though they may not now burn as once they did, are burning still, I have been sometimes tempted to avoid this subject altogether. Well-wishers have advised as much. Yet I could not satisfy myself so doing. I ought to have some opinion on a subject with which the dearest

interests of our Church are so inextricably interwoven ; and having, I ought not to shrink from avowing it.

And first, while I can enter to the full into the feelings of the clergy of Ireland, who saw, in 1831, the whole education of the people of Ireland suddenly taken out of their hands ; while I can quite understand their inability at once to realize and to adapt themselves to a new condition of things, in which their part was so limited and so subordinate, I ought not at the same time to shrink from saying that, so far as I can judge, I should have accepted the assistance of the State with the conditions which it imposed ; that I should not have counted this a sin, any more than I should now be acting against my conscience in accepting the same assistance ; which, were I the minister of a parish, where I could not support a thoroughly good school from other sources, I should certainly do. I have been the more confirmed in this conclusion, the more familiar I have become with the narrow ill-ventilated room, the insufficient educational appliances, the inadequately trained master, which oftentimes in our poorer parishes are all that the minister who has refused this help, with all his efforts, has been himself able to provide. So doing, I should then have hoped, though the hope would be much feebler now,—for much which was then fluent and plastic has since assumed fixed and rigid forms, and there may be as much to pay for the

three Sibylline books at last as would have bought the nine at the first,—that such parts of the system as galled and offended might little by little be modified by those working within it, while the same persons would be altogether powerless, merely protesting against the whole scheme from without. But while thus accounting the policy of standing aloof and protesting a mistake, it is quite another thing to esteem the system of education then established the best which, under the conditions of Ireland, could have been introduced. I do not urge here that it has failed to obtain the confidence of the larger body of our clergy; for, as I have myself considered that it might have obtained their adhesion, even though it failed to secure their full attachment, I have debarred myself from this. But leaving this aside, I am persuaded that the system which Parliament has sanctioned as the best for England, and according to which it there distributes the funds which it allocates to national education, would have been the best also for Ireland; assistance, that is, to all religious bodies in the measure and degree of their own exertions, the State not interfering in any way in the conduct of the schools, and only requiring their managers in each case to satisfy it that all the elements of an efficient secular education, and one which should train loyal subjects to itself, were imparted; but this done, leaving to them uncontrolled power to bring every part of the instruction which they gave within the

sphere of religion, leaving to us unrestricted use of the Scriptures and Church formularies, to the Roman Catholics whatever corresponding privileges would justly be theirs.

It may be urged, and it is urged by some whose opinion is entitled to the greatest weight, that any such system of grants would leave unprovided with means of education our poorer Protestant children, in parishes where they exist in numbers too small of themselves to constitute a school. It would be manifestly out of the question, as these justly urge, to expect the aid of the State for half a dozen children; if obtained, it would go but a very little way; not to say that this number, or twice this number, would be too small for any efficient education in common. I cannot shut my eyes to this difficulty, the seriousness of which appears to me hardly apprehended to the full by some advocates of a change in the manner in which grants are made; nor do I myself see any entirely satisfactory way of escape from it. And yet the difficulty, so far as it is one of money, might be overcome. The liberality of Protestant Churchmen,—relieved as in good part they would then be, through sharing in the national grant, from charges which they now voluntarily incur,—might very well create a fund to meet these cases; which cases, let it also be remembered, would not then for the most part be first created. They exist already, in many parishes of exactly this character, through the refusal

of the clergy, and of those whom they influence, whether that refusal be wise or unwise, to make any use of the National Schools. It might, too, be very well worth the considering, whether it would not be possible to turn to account here some endowments already existing, which, devoted to Protestant education, and tied to no particular locality, are doing very little efficient work where they are now employed.

Moreover, such an embarrassment in respect of some of our own children in the three Provinces, and, possibly, here and there of Roman Catholic children in Ulster, would altogether fail to arise, if the present system were maintained in its integrity in all parishes or districts where there was not a sufficient number of each communion, of Protestants on one side, and of Roman Catholics on the other, to maintain two schools ; and if grants to religious bodies, as such, were only made, where a sufficient number, not of one communion, but of both, were to be found to constitute for each a separate school of its own. The Committee of Council on Education appear, as regards England, to be now adopting in their Consciences Clause exactly such a course as this. Where there is evidently in a district only room enough for one school, they will not make a grant to the religious body which may be numerically the superior, without engagements upon its part that the school shall be so conducted as to allow those that are in the

religious minority to avail themselves of it. Whatever hardship there may be in the insisting upon this condition, it is one which, on the other side of the Channel, falls mainly, I believe exclusively, upon the Church of England. Here the Roman Catholics would probably count themselves the most aggrieved by it. But if the imposition of this condition of assistance is equitable on one side of the Channel, it must also be equitable on the other.

It must be freely owned that such a modification of the National System as would follow even upon the adoption of this last suggestion, would constitute a serious encroachment on the principle of mixed education; although one not at all so serious as the proposed endowment of a purely Roman Catholic Queen's College, with the same privilege as the three Queen's Colleges already existing, of obtaining degrees from the Queen's University,—a step which can hardly fail to draw after it, whether for good or ill, an abandonment of the whole system. But, indeed, mixed education exists already much more in name than in reality, however little this may be recognized in England.*

The great hold which our present system of National Education has upon the English people, and through them upon the House of Commons, with which virtually the decision of this, as of

* See Note B (Appendix).

every other important question, ultimately lies—so that even a partial modification of it according to the wishes of the Church, has hitherto been inexorably denied—is the wide-spread belief in England, that it is a system of united education :—that is, that Protestant and Roman Catholics, in very large numbers, and in all parts of the country, learn at the same schools, and, thus brought together in childhood and early youth, gradually unlearn the prejudices, antipathies, mutual injustices in regard of one another, which a separate education might engender, or at any rate suffer to continue to exist; that there is thus bringing about a wholesome fusion and gradual blending with one another of the members of the two Confessions. Adopting, as England has done, a system of denominational grants for herself, —believing, therefore, that this in itself is the best, she has yet maintained a different one in Ireland; as seeing, I cannot doubt, in our unhappy religious divisions, and in the necessity of using all lawful means for the abating of these, exceptional circumstances which warranted this exceptional treatment. It was the hope and expectation of bringing about such a blending together and fusing of all our people which animated the original founders of this system. Despite of limited and partial successes here and there, this grand hope of theirs has been defeated, and every day it is becoming more impossible to conceal the

fact of a defeat. Step by step the Board have been compelled to modify the system, to give ampler and still ampler scope to the religious convictions of the patrons of the schools or of the great majority of those who attend them; till their schools are more and more becoming denominational schools in fact; though, at the same time, hampered and embarrassed with innumerable restrictions, which the conscientious endeavours of the Commissioners to prevent them from becoming such altogether, still to preserve them as places of possible education for all, have imposed upon them. Thus, in many of our towns, there are two schools within a stone-throw of one another, both in connexion with the Board, one under a Protestant patron and without a single Roman Catholic, the other under a Roman Catholic patron, and without a single Protestant in it; but both alike hampered and embarrassed by rules and restrictions which effectually hinder their managers from carrying out their ideal of education, from putting their whole heart and soul into that part of the education which they count immeasurably to surpass in importance all the remainder, from making this, and the spirit of this, to interpenetrate all.

Such a compromise as has been here suggested, namely, separate grants where there is room enough for two schools, grants on the present system to continue where there is not, would, I am well aware,

thoroughly satisfy nobody, for it would give a complete triumph to nobody ; but it is by such compromises, by such temperaments between two extremes, that struggles and controversies of long standing are commonly brought to a close.

In the late Session, many matters were discussed in Parliament, and some measures passed, which affected very nearly the well-being of the United Church of England and Ireland ; nor were there wanting those in which we of the Irish branch claimed the nearest interest of all.

To speak, first, of those which were common to us and to the sister branch of the Church in England:—

A Bill was introduced by a Roman Catholic member of the Lower House for the relief of Roman Catholics from the Oath by which they now engage themselves not to use any powers which they may acquire by their admission to a seat in Parliament, or to any office from which they were excluded before the passing of the Relief Bill, for the injury of the Established Church ; and this Bill, having passed through that House, was brought into the Upper. There was no attempt on the part of the advocates of this measure to controvert the statement that this Oath was one of the so-called Securities offered by the Relief Bill, and one without which it could never have become law. As little was it denied that those who framed this Oath, now proclaimed so insulting to Roman Catholics, were themselves Roman Catholic

theologians of highest standing in their Church; that the Oath itself, or a similar one, had been in fact by them suggested as a means of finally removing from the minds of Protestants any suspicion that they desired to turn the power which they should thus acquire against the Church, indeed for ever to preclude them from so doing. I could have been well content to see removed from this Oath everything which might justly be regarded as offensive,—which, calling on Roman Catholics expressly to disclaim certain monstrous opinions, seemed to imply that they could possibly hold them. But I did not see any reason why we should deprive ourselves of the protection, whatever that may be worth, which this engagement on their part affords. Of some value it undoubtedly is, seeing that if not a majority, yet several Roman Catholic members have so interpreted the Oath as to prevent them from voting in favour of any measure which in their judgment might injuriously affect our Establishment. The Bill, as you are aware, was rejected, and I felt it my duty to be one of those who voted for its rejection.

Another measure, the Clerical Subscription Act, simplifying this Subscription, abating what seemed to some the extreme and undue rigidity of the form in which it had hitherto been required, and making one and the same the Subscription in England and Ireland, thus legally recognizing the Church in Ireland as an integral part of the United Church,

received the royal assent during the last Session. It had a double interest for the Irish branch of the United Church—one interest which we shared in common with our English brethren, another which was peculiarly our own. As regarded the first, we could only desire heartily to join with them in helping forward a measure, which had united the suffrages of so many well-wishers of the Church ; with which those who had long complained of an unnecessary stringency in the terms of the Subscription hitherto demanded, declared themselves satisfied; in which those who were most jealous of the Church's faith, and that none should minister at her altars except such as heartily accepted her doctrines, could see no dangerous laxity.

But while this measure was thus in itself acceptable to all prudent Churchmen, there was that in the manner of the passing of it against which your representatives in Parliament felt themselves bound to protest. To the English Convocations there was given an opportunity of altering and amending their Canons, so to bring them into harmony with the new legislation. No such opportunity was offered to the Irish Convocation. As soon as it became evident, from an answer of the Lord President of the Council to a question which I felt it my duty to put to him, that Her Majesty's Ministers had no intention of conceding to us such an opportunity, your representatives in Parliament found themselves not

slightly embarrassed in regard of the course which it behoved them to pursue. Even had the Government been willing to advise Her Majesty to grant to the Irish Church, by her lawful Assemblies, privileges similar to those accorded to the English, this at that late period of the Session, would have involved either the deferring of the entire measure to another year, or an immediate legislation for the English branch of the Church alone, leaving the case of Irish Subscription to be dealt with at some other day, and by a separate enactment. The latter course was regarded by many of the best friends of the Irish Church with great alarm, as a precedent fraught with extreme danger for the future. On the other hand, any endeavour on our part to delay *in toto* the passing of a measure, accepted on all sides as a happy settlement of difficulties which at any moment might become serious and troublesome, would have been most unwelcome, and have placed us in a very false position indeed.

It was impossible to shut our eyes to this ; above all when our brethren on the English Bench informed us with all plainness that they could not sanction or support, but must oppose, any course which would involve the postponement of the English Bill. While I mention this, I at the same time thankfully bear witness to the cordial assistance which by their counsel they gave us, which by their votes (had it been advisable to push matters to

an extremity) they were prepared to give us, in claiming for our branch of the Church that in this and in all other matters it should be dealt with on exactly the same footing as their own. I am am confident to affirm that no greater injustice can be done to those who occupy the foremost places in the English Church, than to suspect that they have any desire to separate their fortunes from ours, and to seek their own safety in this separation. The significance, the importance, the perils of our position, thrown, as we are, into the forefront of the one great conflict which is before the Anglican Church—the conflict with Rome—they recognize to the full ; and whatever dangers may await us in the future, we have not to fear, I am sure, any unworthy abandonment upon their parts. Under the conditions which I have just related, we did not count it advisable to offer our fruitless opposition to the passing of the Bill, contenting ourselves with a protest against the unequal treatment of our branch of the Church in the manner of the passing of it, a protest which was afterwards entered by us in the Journals of the House.

The Endowment and Augmentation of Small Benefices Amendment Act, assimilating the law of church-building and of church-endowment in Ireland to that in England, will, I trust, be found a useful measure, and give an impulse to the erecting and endowing of new churches with parochial districts

attached. Under 23 & 24 Vict., cap. 72, provisions were made for the augmentation of Small Benefices in Ireland, and for the acquisition of the patronage of the same, by enabling ecclesiastical persons possessed of the patronage to vest that patronage in Trustees, in consideration of the perpetual endowment of such Benefices. This Act, however, was only applicable to cases where there was already an existing Benefice capable of being endowed, and a fund ready prepared for its endowment; but failed to meet the class of cases in which it was proposed to constitute a new Benefice, provided an endowment could be procured for it; and where parties were willing to subscribe to a fund for endowment, provided the patronage of the Benefice, when constituted, were ensured to them or their nominees. The ecclesiastical patrons of small Benefices are now, by the Amendment Act, enabled to enter into binding contracts with parties desirous of endowing and obtaining the patronage of such Benefices, in all cases where the proposed arrangements cannot be immediately carried out.

What occurred in Belfast will show the necessity of such a measure as this. The Ecclesiastical Commissioners having consented, in order to meet the want of church-accommodation there, to build five new churches, one in each year, for five successive years, upon condition of sites and endowments for the churches being provided, a Society had been formed, and funds raised for these purposes, one of

the fundamental rules of the Society being that the patronage of each church endowed by the Society should be vested in trustees nominated by it. The Commissioners would not commence building, unless the Society unconditionally bound itself to endow the church when built, which the Society could not do, unless the patronage were absolutely assured to it. Under 23 & 24 Vict., this could not be legally effected, as the transfer of the patronage could not take place, or be secured, until the church was built; while, on the other hand, the Vicar of Belfast, in whom the patronage, in the first instance, vests, was unable to bind his successor; and it was of course uncertain whether the present Vicar would be Vicar, or the present Bishop would be Bishop, when the church had been built and the Benefice constituted. A most important work for the spiritual welfare of a town which contains upwards of 30,000 Episcopalians, had thus been brought to a standstill, but now that this Bill has become law, is again vigorously proceeding. The first stone of one of these churches has been already laid.

Before leaving this part of the subject, I may just mention that a Bill was introduced into the Upper House toward the close of the Session, to alter the manner of estimating the Tithe Rent-charge. Many will share the surprise which I could not but feel, that, in a matter so nearly affecting the temporal interests of the Irish Clergy, (I understand the operation of the

Bill would have been unfavourable to them,) no communication whatever was made either to the Primate or to myself, or, so far as I can learn, to any one of the Irish Bishops, to acquaint us that such a Bill was proposed—had indeed been actually brought in. For myself, I did not discover such a Bill to be in progress, till it had been already read a second time in the House of Lords. At that time the close of the Session, which was so near as of itself to forbid any further advance, rendered any other opposition superfluous.

The Ecclesiastical Courts and Registries Acts (Ireland), 1864, gave power to the two Archbishops to frame Rules and Orders, which, after they had been approved by the Lord Lieutenant in Council, should henceforth govern the procedure and practice of the Ecclesiastical Courts and Registries in Ireland. The Primate and myself committed the preparation of these Rules and Orders to Dr. Stephens, as to one whose thorough acquaintance with the Ecclesiastical Law of Ireland, and well-proved interest in the prosperity of the Irish Church, fitted him better than any other for this task. By these Rules and Orders innumerable inequalities of fees, which, justifiable by no reason, had gradually grown up, have been removed. Twenty-six separate Courts and Registries, all independent of one another, with no machinery to bring them into unison, have been reduced to 12. The procedure and practice in these Courts has been

rendered uniform and simplified, and the fees greatly reduced in favour of the clergy and laity. Checks to frivolous litigation and suits merely for the purposes of annoyance have been introduced. Hitherto the Clergy have been frequently subjected to great expense for the attendance of Registrars to administer oaths and other mere formal matters. To prevent such an abuse it is now provided that any episcopal act, not required to be done in Court, but at which the presence of a Surrogate, Registrar, or any other officer is required, may at the discretion of the Bishop be done in the presence of a priest in holy orders, or a solicitor, on the spot. Again, in lieu of all other fees, costs, and charges for Letters of Orders of Priests or Deacons, there will only have to be paid to the Registrar a fee of ten shillings.

I spoke just now of the inequalities of fees. They were in fact, in their little sphere, nothing short of enormous injustices, such as, I think, every right-minded man must rejoice to see redressed, the richer livings often paying little and the poorer much. Let me instance a few cases in point :—

In the diocese of Derry, the visitation fees of the Incumbent of Maghera, with an income for stamp duty of £1,214 17s. 6d. (and, after all deductions made, of £846 18s., as in Captain Stacpoole's Return) were only 7s. 8d.; while the fees payable by the Incumbent of Carndonagh on a like income of £317 11s. 11d. (after all deductions made, of

£269 15s. 2d.) were £3 6s. 9d.* In the diocese of Armagh, the Incumbent of Mansfieldstown with a net income of £191 10s. 3d. was liable for £1 13s. 10d. ; while the Incumbent of Termon McGuirke with an income for stamp duty of £995 10s. 10d. (and, after all deductions made, of £803 1s. 3d.) was only liable for 13s. 8d. In the diocese of Cloyne, the Incumbent of Garrycloyne with an income for stamp duty of £1,097 1s. 11d. (after all deductions made, of £806 11s. 11d.) was only liable for 9s. 4d. ; while the Incumbent of Mallow upon a like income of £400 9s. 7d. (and by the same deductions reduced to £349 9s. 8d.) was liable for £3 10s. In the diocese of Limerick the Incumbent of Croom, whose income for stamp duty is £904 1s. (or after the deductions, £708 3s. 5d.) was only liable for 16s. 4d. ; while the Incumbent of Dysart with a net income of £52 16s. 9d. was answerable for £1 9s. ; and other examples, in like kind, might be multiplied *ad infinitum*. It was the same in respect of fees for Institution.

These things being so, I am content to wait for the time when these Rules and Orders shall be better understood, their substantial justice recognized, and the manifold ways in which they constitute a relief and boon to the Clergy, practically felt. Nor will I add more than a single word before quitting an ungrateful theme. If in the adjustment of a complex

* See Note C (Appendix).

and difficult matter any unintentional wrong has been inflicted upon any, or unnecessary charge imposed, I have the Primate's authority for saying, and I add to this my own assurance, that we shall hold ourselves prepared, on this being shown, to use the power we possess, before another year comes round, for the redressing of this wrong, or lightening of this charge.

There seems a general expectation that in the next Session of Parliament the direct attacks upon our Church, suspended during the last, will be renewed. For myself, I hardly anticipate that in it there will be more than slight and desultory assaults. The pulse of the new Parliament will be felt, the temper of its new members ascertained, and from these and other symptoms auguries will be drawn of the likelihood of success which will attend a more serious attack, and from what quarter and in what shape it will be advisable to make it. But though the regular assault may thus be delayed a little, it will assuredly arrive. In the prospect of this there are certain courses for us which prudence and duty seem alike to dictate.

And first, as I have said already, we cannot, I think, be too desirous that everything should be known about us, or give too much diligence everywhere to diffuse this knowledge; and this, I would venture to hope, not always in the shape of apology and excuse; of which, as it seems to me, we have had quite enough. Many weak points, many anomalies in our condition will thus no doubt be revealed; but

these as nothing compared to those with which ignorance, or sometimes malice, credits us now.* Thus, what room is there for misunderstanding in the very natural confusion which those unversed in our ecclesiastical affairs continually make between the civil parish and the ecclesiastical Benefice; what room for misstatement on the part of those who know better, but are eager to make the worst possible case against us. The Church Institution has already done us excellent service in diffusing this information in England, and is only desirous to know in what ways it can render to us the most effectual help. The organization of the Society, let me add, is fully sanctioned by all the Archbishops and Bishops of England and Ireland.

And then, further, we should testify our willingness—and this not in word only, but in act—to see things set right which are really amiss in our condition, which are hindering us from effectually fulfilling the objects for which we exist; not allowing little selfishnesses and private aims and ends to lead us to oppose measures which would be manifestly for the general good of the Church. In every institution of long standing anomalies will grow up. Time is so great an innovator, shifts and changes so much, that what perfectly fitted a past age, will often very imperfectly fit our own. The only wisdom, and indeed the only safety, is to recognize this betimes,

* See Note D (Appendix).

and the duties which it imposes. Thus, among anomalies which it were well if they were mitigated,—we cannot hope to see them quite removed,—earnest Churchmen might seriously consider whether it would not be possible hereafter to transfer the occasional too much of income in some of our parishes as compared with the work to be done, to other places where our people are many, but the endowment too little, indeed miserably inadequate to the spiritual necessities of the case. I am well aware of the immense danger which would attend any attempt upon a large scale to remove tithe, or the rent-charge which represents tithe, from the place where it accrues, and to transfer it somewhere else. To chop the old up small, and to fling it as into Medea's cauldron, in the hopes that a new creation will come forth, is a hazardous experiment, which has not always succeeded, which might not succeed here. But keeping altogether aloof from the rashness of such experiments, something might with caution be effected for redressing cases of extreme disproportion between the work and its temporal reward.

Again, we ought not to resist a legislation, which should have for its object a doing away in the future of some of those superfluous titles which convey the notion of a wealth, splendour, and extent in our Establishment, quite foreign to its real poverty and depression. A member of Parliament, in an attack upon our branch of the Church a year or two ago,

rounded off one of his periods by a reference to the "Deans and Chapters" which an Irish Bishop possessed, to help him in the oversight of the 5,000 Protestant souls which, as he informed the House, was the average number that an Irish diocese contained ! The "Deans and Chapters" were no exaggeration. All our Bishops have "Deans;" some have three ; Cashel and Killaloe have four ; nearly all have not a Chapter only, but "Chapters." A plain Englishman, however, well affected to us, will count that under present circumstances we are carrying too much sail, when he hears that, while in England 29 Deans of Cathedrals or Collegiate churches suffice, our Establishment includes 32 Deans, an average of nearly three to each Bishop, and 293 other dignities and prebends. With Deans he instantly associates a Deanery, a Cathedral, a Chapter, Minor Canons, Vicars-choral, capitular estates, a considerable income, and whatever of dignity and position the office carries with it in England. You know, my reverend brethren, what the realities are ; how the Cathedral has often been for two centuries in ruins, how it is often the poor parish church of some decayed hamlet, with no single circumstance to distinguish it from any other village church ; how merely titular, in many cases, the dignity is.* Surely, the maintenance of such titles as these in such needless profusion, is but as

* See note E (Appendix).

the spreading of an idle canvas for the adverse winds to play in ; and we should do wisely and well against the approach of the storm, cheerfully to consent to see some of it taken in.

But it needs not for me to remind you how idle all setting of our house in order will prove, if we do but occupy ourselves with a putting to rights of the things external of it. It is not the house empty, even though it be swept and garnished, but the house dwelt in by the presence and power of the Holy Ghost, which we may hope to keep as an inviolate fortress against those who would assail it. A rough justice is ever finding place even in this present time, and, for the most part, that which deserves to subsist continues to subsist ; that which does not deserve to subsist any longer, after a certain day of grace, sooner or later (and who will not say the sooner the better ?) is removed out of the way. Salt that keeps its savour is *not* cast out, is *not* trodden under foot of men ; but where a carcass is,—a Church, a State, or any other Society, abandoned by its proper spirit of life,—there the eagles, the ministers of doom, are presently as by a sure instinct gathered together, to rid the earth of that which is nothing now but an offence. Who can wish it otherwise, or count it an unrighteous decree, that only what is alive lives on, that what is dead is somehow or other buried out of sight ? See we then to the spiritual life of our Church, never forgetting (for this will bring the

matter home to each one of us) that the life of the whole is only the aggregate life of the parts; to our own life therefore first, and then to the life of those committed to our charge.

If the Protestants in our parish are few, they have a right to claim that they shall be only the more diligently watched and tended by us; that they shall have that special pastoral care bestowed upon them, one by one, which in more populous parishes it may be sometimes difficult to afford. Let there be no room for any to ask of us—amusing ourselves at a distance during the week, only appearing among our people for a brief and hurried visit on the Sunday—“With whom hast thou left those few sheep in the wilderness?” The public preaching of the Word, that most precious ordinance of God, is yet no substitute for pastoral superintendence. However zealously fulfilled, it can never make the visitation of our people from house to house superfluous. I urge this the more strongly, because there is always a temptation to lay a stress on that portion of our work, which may be pleasant not merely to the spirit, but to the flesh; and at the same time to find reasons for a more slight performing of that which, with all its rich rewards even now, has yet no little share of painfulness, disappointment and toil. We, the ministers of Christ’s Church in Ireland, ought never to forget the special obligations which in this matter are imposed upon us from the mere fact that in

many districts of the land our poorer Protestant brethren are not merely in a minority, but in a very small minority indeed. Peculiar dangers beset them from this. Even if no very harsh pressure, nothing which deserves the name of persecution, is brought to bear upon them, still they cannot but feel every day that life would be smoother, that the course of things would run easier with them, if they went with the multitude, and were altogether as their neighbours were ; not to say that it requires no little strength of mind and earnestness of conviction, still confidently to hold fast and believe that which all around us are denying, perhaps ridiculing to boot. What danger, then, lest these, the scattered of our people, where they have no very strong root in themselves, where their faith may be as yet rather a tradition of men than a living grasp of God's truth,—lest, I say, these should be seduced from their allegiance to it. How urgently they need that moral and spiritual support which we, their pastors, can better than any other give them, which we are set to give them. What need have they to be diligently looked after, and to know that they are so ; that there are those who rejoice at their steadfastness, who would mourn over their falling away ; what need that one by one they should be brought, if they are not there already, into that inner sanctuary of the faith, from whence it would be well nigh impossible for any cunning craftiness of men to pluck them away. Look to it, I beseech you, that these our

scattered ones, the *διασπορά* of our little Israel, do not insensibly disappear, swallowed up and lost in the larger mass around them, as, alas! in some instances they already have disappeared, through the carelessness of those who should have watched, and shall have to answer, for their souls.

And as part of such a watching I cannot but think that we should be very plain with the young people of our flocks, both in private ministrations and in public, on the evil and sin of mixed marriages. I speak not now of the unhappiness which even in the present time they are almost sure to entail; not seldom a life-long misery; when they who should be heirs together of the grace of life, and have all things in common, are separated from one another in the highest matter of all, and have not that in common; when the children, who should have been the closest bond between them, prove an element of discord and division introduced into the very heart of the family. But there are reasons more potent yet, why we should deprecate these unions. Too often it happens that the higher is drawn down into the region of the lower, and the man or the woman, who, to gratify some passing fancy, or enticed by some worldly advantage, has shewn in how little comparative esteem the pure faith of the Gospel was to them, has ended, by a just judgment of God, in forsaking it altogether; and even if this should not prove so, experience has abundantly shewn that, despite of any

stipulations to the contrary, the children of these ill-omened marriages will in all likelihood be lost to the Church. There is in this way a drain upon our numbers which, if not great, is yet constantly going forward, and which we are bound to arrest if we can. Where such marriages have already found place among your people, I can only urge watchfulness upon you, that the Church may retain those who rightfully are hers, and whom she can bless as no other can. It would indeed be a shame and a reproach to us, if we showed ourselves careless to lose them whom others show themselves so earnest to win.

I have just now hinted at the temptation to indolence which the fewness of our people may sometimes and to some suggest. But if this to some, the same fewness, as I well know, is to others a sore trial from quite an opposite and a nobler side. I can well understand how fretting a trial it must prove to be conscious of energies which find almost no room for their exercise, to be longing for work in the Master's cause which is not given, to see life passing away and the opportunities of winning souls and of building up Churches not afforded, or only in scantiest measure afforded; for one to be bidden to stand and wait, who would fain be running and working for that dear Lord who redeemed him. To such I would venture a word, still keeping in view the means by which our Church may be strengthened the most. I have sometimes thought that this unwelcome and enforced

leisure might here and there, by those who were duly equipped thereto, be turned to a golden account in the production of some work which should be a possession for ever to the Church, a new bulwark raised up against the encroachments of superstition or infidelity. I know very well that this which I suggest is not every man's vocation ; but I also know that nothing has so effectually wrought to win for us the attention, the sympathy, the regard of our English brethren, as those great books in theology, which in these latter days our Church has produced. Only let proceed from us a few more such works as his—too early lost—the young Marcellus, for so we might call him, of our Irish Church, who showed so well what was the true development of doctrine in the Church, when one would have found in this development an argument for every superaddition to the truth which Rome had made or might make ; only let proceed from us a few more to place on the same shelf with this, or with that other, *On the Nature and Effects of Faith* ; or with yet a third, *On the Inspiration of Scripture, its Nature and Proof* ; and, not to speak of higher good so done, we should secure for ourselves an amount of respectful attention, of honourable sympathy, which would be invaluable in every future hour of difficulty and danger. I sometimes seem to see tokens among us of a theology, whereof these, and other works most worthy to be named, even though they may not

attain to these first three, shall be only the first-fruits. Ask yourselves, my reverend brethren, above all you who, in the midst of enforced leisure, are yearning to do more for Him who has done all for you, whether patient toil, and thought, and prayer, with a longing desire to profit your brethren, and to benefit the Church, and to bring glory to God, might not enable you to accomplish something here.

In the course of my Charge, which is now drawing toward a close, I have spoken more than once of dangers which are before us ; yet not, my reverend brethren, as taking that desponding view of the future of our Establishment, which some are disposed to take ; who count that it has now little more than to draw its robe about it, that so it may fall with decency. I cannot, of course, shut my eyes to the many dangers which surround it, the open enemies who assail it from without, the weak and wavering hearts of many of its professed defenders within ; not to say that there are too many warnings in Scripture against crying, "Peace and Safety," when, indeed, there is no peace, and when safety is far off, to allow one to be very confident, while prophesying of these. But with all this it seems to me that, amid much apparent, and not a little real, weakness, we have sources and secrets of strength which only the day of trial will reveal.

The late abortive conspiracy, in its display of

material forces most ridiculous, but in its moral aspects suggestive of very sad and serious thoughts, has not been without its gains for us, little as we could have desired to improve our position by so dear an experience as this has been. No one can henceforward affect to regard the chronic discontent—disloyalty, I fear, we must call it—of certain portions of our population as deriving its motive and aliment from any grievance, real or imaginary, which they feel by our Establishment to have been inflicted upon them. We have been made partakers of the inmost thoughts of these men; their most secret deliberations have been laid bare; and the movement presents itself as purely socialistic, in nothing religious, the question of our Establishment apparently not so much as having once presented itself to their minds. Of course with their success this, as every other institution of the land, would have gone to the ground; and a war against rent would have been a war against rent-charge as well; but of hostility to the Church of Ireland as such, there has not been the slightest trace. And this can as little be affirmed to exist among the great body of our Roman Catholic fellow-countrymen; so that one can only smile and wonder when an English Peer rises in Parliament and denounces the Church as a constant source of irritation and anger to the Irish people, mentally comparing this picture of his imagination with the reality of things. Those among our English assailants

(and whatever energy there is in the assault on the Irish Church is in England, and not here) are, at any rate, more accurately informed, who upbraid the Irish people with their patience and their apathy under what they would fain persuade them is an ever-present insult and wrong.

But why should they feel it such? With what object in view should they desire its overthrow? In temporal matters, there are no points of unfriendly contact or collision between it and them. They know it chiefly by the presence of one in their midst, who, if nothing more to *them*, is a country gentleman, bound to almost constant residence among them; often, indeed, with most moderate means, but dispensing these on the spot; bound by the very decencies of his profession to dispense them with a certain regard had to the needs and distresses of those around him; interested in all that promotes the well-being of those, rich and poor, among whom his lot, probably for life, is cast. In him they behold one on whom they have a certain claim; to whom, not indeed on matters directly spiritual, but on all others they freely resort, and this sometimes in preference to any other, seeking from him that advice or that assistance which they are sure that, to the best of his ability, he will give. Whether it would be possible, by artificial means, to arouse in this people so well disposed to us now, feelings of ill will, I cannot venture to say; but the most timid politician

could not at the present draw an argument for the abolition of the Establishment from the expediency of removing a source of irritation to the numerical majority of the people of this country. To a few of the higher Roman Catholic ecclesiastics it may probably be such, but to the mass of the population nothing of the kind. There are questions on which they feel deeply, which stir them in the very depths of their souls,—that, for instance, of the tenure of land ; but of such question this is not one, and I do not fancy that it would be easy to make it one.

Then, again, our Church is strong, in the conviction of all the wisest among English statesmen, that in this oftentimes distracted land it is well there should be at least a portion of the population, who, short of that allegiance which they owe to Almighty God, know of no other allegiance whatever, save that which they owe to the Monarch on the throne ; whose very existence, in any tolerable condition, is inextricably bound up with the maintenance of the English connexion, their dearest interests, no less than their strongest affections, urging them to the drawing of that connexion ever closer. Slowly, but surely, the essentially anti-national character of Romanism, its necessary antagonism to the State, oftentimes more or less latent in Roman Catholic countries, but in Protestant manifesting itself plainly, has forced itself upon their minds. They have fully understood that this antagonism is not the accident of the system here

or there, but necessarily inherent to it, growing as it does out of the fact that the Roman Catholic Church finds for all its members a centre, out of and beyond the nation; in the midst of which nation, as an empire within an empire, it exists. Many, too, by the experience of the last forty years, have been disabused of the expectation that, till all is conceded to her, Rome will accept anything of place or pre-eminence in the land, save as a vantage-ground for more effectually demanding and obtaining something further.

Again, the Church is strong, (I am speaking here but of the sources of earthly strength which it possesses,) in the fact that the great English people, despite of all disappointments of the past, are not prepared finally and for ever to resign the hope that the Reformation, source of such countless blessings to England, shall yet be accepted by the whole Irish people, and that through it they shall be partakers of the same. And even if that grand hope is not to find its fulfilment, they are resolved, I believe, so far as in them lies, to do their part for the maintaining in Ireland an abiding witness, although it be that of a minority, to the truths which have made England great and happy and free.

And then, once more and lastly, amid all its weakness, the Church is strong in that, which even in a world of violence and wrong often proves at last the strongest of all. It is strong in its rights.

I speak not here of mere legal rights, of engagements made to it at the Union and the like, all which have more or less value, but of higher rights than these, which are so bound up with the duties of the State,—being, in fact, the correlatives of those duties,—that the State must put itself in contradiction with itself, must abandon its own standing-ground, when it violates or ignores them. When, indeed, we claim to be rightfully established in the land on the ground that our Church is the true one, adversaries are wont to retort that this is a begging of the whole question at issue. But put the assertion in another and correcter form, namely, that we claim this on the ground that ours is the Church which the State *believes to be true*, and there is no room for any such retort. For, will any deny the fact, that the State is committed to the faith of the Reformation quite as unreservedly as the Church? Some may regret, others rejoice, that it is so; but the fact itself is not to be gainsaid or denied. The State proclaims as much when it requires that its supreme Head and Ruler shall always be a Protestant; when it withdraws from all other but Protestants certain places of chief pre-eminence in the realm; when it gives to the office-bearers of a Reformed Church, as such, seats in the highest Council of the nation. In the Oath of Supremacy, in the Coronation Oath, in a thousand other ways, that State of which we constitute a component

part, renounces a position of neutrality in matters of religion ; avouches that it does believe one form of Christian faith to be truer than another ; and, counting itself bound to act upon this conviction, has invited the Church which embodies this, the truest form, to closest alliance with itself, granting to it some privileges, and receiving from it benefits infinitely greater in return. We are the Established Church, because we are the Church which the State believes to be true, and because the State, having a conscience just as really as an individual has a conscience, being capable of right acting or of wrong, has considered it a duty to associate with itself for objects which it desires, but which are beyond its own reach, the Church which holds the faith that it holds, and which therefore it believes most capable of fulfilling these its desires for the highest welfare of its members.

But, my reverend brethren, whether this Establishment of ours is to stand or to fall, for ourselves, as ministers of a Church which Christ has founded on His own word and promise, which Parliaments and people cannot unmake, as they did not make, the course before us is clear :—to seek to approve ourselves not altogether unworthy of those great hopes which are placed in us by our fellow-churchmen in England, of that high vocation as witnesses for His truth in this land to which God has called us. In many things we inherit the mournful results of the sins, shortcomings,

negligences, (and they were great,) of other generations ; as it is only too certain that those who come after us will inherit the mournful result of ours. Let us set ourselves manfully to repair and make good those of the past, not to leave our own a load to overwhelm them who shall succeed us. And to these ends give we all diligence, first, to the strengthening, deepening, purifying of the life of God in our own souls, remembering always that only as we ourselves, by the power of the Holy Ghost, rise to higher things, to a closer knowledge of Christ, can we hope to draw others with us, onward and upward, nearer and closer to God ; and as little forgetting that as we decline, our people will decline with us, and, terrible thought ! if *we* perish, it is not given to us to perish alone. Alive ourselves, we shall then be fitted to quicken the life of others. He that has salt in himself, the salt of God's grace, he, and he only, can hope to salt others ; as one said of old, " He whose life lightens, his words thunder" (*Cujus vita fulgor, ejus verba tonitrua*). The future of that beloved Church which we serve is with God, wrapt up in the secret counsels of His will. But whatever day, my brethren, may overtake *us*, who are now serving our brief service within it, be it the day of our death, or the day of the Lord Jesus, or some day before either of these, which shall rudely withdraw from us such place and position as we now enjoy (more it cannot take away), be sure of this, that it will not come amiss, if only it find us in

our work, doing that work not deceitfully, but with our might. And that it may so find us, let us pray to Him who is the Giver of every good gift and grace, that He would give to us an ever-increasing sense of the shortness of time, of the value of souls, of the excellency of Christ, of the dignity of our office who have to proclaim this excellency to our brethren ; that He would make us more to understand its dignity at once and its danger ; the dreadfulness of the doom of the unfaithful pastor ; the greatness and the glory of his reward, to whom the Chief Shepherd, merciful and gracious, shall pronounce His great “ Well done ” in the day of His appearing.

APPENDIX.



NOTE A, p. 33.

I append here an extract from a late "Appeal from the Lord Bishop of Tuam:"

"Palace, Tuam, January, 1865.

"THE BISHOP OF TUAM would earnestly call the attention of all who desire the welfare of the United Church of England and Ireland, to the very great work of the Church Extension which has of late years, through the blessing of God, taken place in the District of WEST CONNAUGHT. This District comprises those portions of the counties Galway and Mayo which more immediately border upon the Atlantic. It is about 100 miles in length, and from 20 to 30 miles in breadth.

"Five-and-twenty years ago, the greatest number of congregations in connection with our Church which could be found within that District was THIRTEEN. The number of churches in the District was SEVEN; the number of clergymen ELEVEN.

"Within the same district there are now FIFTY-SEVEN separate congregations, THIRTY churches, and THIRTY-FIVE clergymen.

"THERE HAS, THEREFORE, TAKEN PLACE WITHIN THAT DISTRICT, DURING AN INTERVAL OF TWENTY-FIVE YEARS, A TOTAL INCREASE OF FORTY-FOUR CONGREGATIONS, TWENTY-THREE CHURCHES, AND TWENTY-FOUR CLERGYMEN.

"The Church revenues of the District, which have always been miserably disproportioned to the extent of the parishes from which they are derived, have been subdivided to the uttermost, in the hope of meeting the increased demand for pastoral supervision, but

in vain; and the result is, that there are now in West Connaught a large number of important districts, each requiring the care of a separate clergyman, which are dependent for pastoral superintendence solely upon the precarious supply of annual contributions.

“In the year 1859, a society entitled the WEST CONNAUGHT CHURCH ENDOWMENT SOCIETY, was formed, under the patronage of the late Lord Primate of All Ireland, the object of which was to convert these new fields of labour into separate parochial districts (or what in England are called ‘new parishes’) and to provide each district with such an endowment as might ensure to it the permanent services of a resident minister.

“The Bishop of Tuam is happy to say that, since the formation of that Society, five of the most important districts of West Connaught (MOYRUS, SELLERNA, DERRYGIMLA, CASTLE-KERKE, and BALLYCROY) have been provided through its means, with an endowment of £75 per annum each.

* * * * *

“The Bishop of Tuam would now earnestly invite those members of our Church, both in England and Ireland, who may not hitherto have known of the existence of this Society, to assist it by their sympathy, their prayers, and their alms.”

NOTE B, p. 46.

As this statement has already been called in question, and is likely to be called in question again, I have no choice but to support it by a few figures, drawn in every case from the Reports or Returns of the Board. Whether the Non-Vested Schools, as they now exist, were an afterthought (and certainly there seems no room for them in the terms of Lord Stanley’s Letter); whether or no they were allowed as a safety-valve to give room and expansion to energies and convictions which would have totally refused to be shut up within stricter limits,—of this there can be no question, that

they were an immense step toward the denominational system. This will be sufficiently clear even to those not familiar with our matters, from the following authoritative description of them.

“In schools NOT VESTED, and which receive no other aid than salary and books, it is for the patrons or managers to determine whether any, and, if any, what religious instruction shall be given *in the school-room*; but if they do not permit it to be given in the school-room, the children whose parents or guardians so desire, must be allowed to absent themselves from the school, at reasonable times, for the purpose of receiving such instruction ELSEWHERE.”

These schools now constitute the very large majority of those in connexion with the Board, and, I believe, are ever constituting a larger majority; in December, 1863, the Vested schools were 1,155, the Non-Vested, 4,524.

But it may be urged, that in more than half the schools connected with the Board, and, therefore, in many Non-Vested as well as Vested, united education is actually going forward. The last Return of the Commissioners makes the number to be 54·1 per cent.—not in itself a very encouraging statement, but very much less so when analysed a little. “One swallow does not make a summer;” and as little does one Protestant pupil in a school containing two or three hundred Roman Catholic, constitute it a school where, with any justice, it can be affirmed that mixed education is going forward.

As the Board, in their Annual Report, while they return the percentage of Schools “exhibiting a mixed attendance of Protestant and Roman Catholic pupils (namely, in their last Return, 54·1 per cent.), give no table to show the proportions in which they are mixed, we are obliged to recur to a most important Return obtained by Mr. Butt in 1861, and ordered by the House of Commons to be printed, 13th March, 1861, “specifying the number of Schools in connexion with the National Board of Education, in which Protestant

and Roman Catholic children were jointly receiving education, and the number of Protestant and Roman Catholic children in each such school respectively." This Return has the disadvantage of not bringing up the matter to the latest date; but if United Education has made progress since that date, and later Returns would shew a more favourable result, it will be easy to produce them. The number of such schools in all Ireland were by this Return 2,898, the Return referring to the year 1859; in which year there were 5,496 schools, in all, in connexion with the Board. These schools of mixed education numbered 295,250 children on the rolls; but as the whole number of children on the rolls in that year amounted to 806,510, it will follow that 511,260 were to be found in schools where united education was not going forward. But how were these 295,250 distributed? In very many parts of Ulster, so far as these schools reached, there undoubtedly was a fair and real blending of the children of one denomination and the other; although certainly this has not been followed there by any notable abatement of sectarian jealousies. And yet by no means in all. In the county of Antrim there were 285 such schools; but if those were subtracted in which one Communion has it so entirely its own way, that only five, or fewer than five, in many cases only one of the other Communion attended, these schools of mixed education will at once be reduced to 149, nearly one half. The same process will reduce the 144 of the county Cavan to 71, more than one half. But the results are far more remarkable when we leave the Northern Province. Of course, we must not forget how far more numerous are the Roman Catholics than the members of our Communion in the three other Provinces, how far more numerous, therefore, we may expect to find them in the schools. Still, this fact is quite insufficient to explain the remarkable phenomena which present themselves to us. In the county of Louth 24 schools of mixed education are

returned; these, under the same process which I have just described, will dwindle to four. Or take the county of Tipperary; has the school at Tipperary itself, with one Protestant and 256 Roman Catholics; or that at Cashel, with one Protestant and 392 Roman Catholics; or in the county of Waterford that at Tallow with, respectively, one and 200; or that at Tramore with one and 458; or that at St. John's Square, county of Limerick, with one and 353—any proper right to swell these returns? And these, let me observe, are selected almost at random from innumerable others of like character.

But most instructive of all will be a column taken in bulk from the return of the county of Cork. I select this county because it is one where our people are by no means few. They were by the last Census 50,666, as compared with 494,146 Roman Catholics, or somewhat more than one to 10. It is as follows:—

NAME OF SCHOOL.	Number of Children on the Rolls, for the Quarter ending 31st Dec., 1859.		NAME OF SCHOOL.	Number of Children on the Rolls, for the Quarter ending 31st Dec., 1859.	
	Protestant, of all Denominations.	Roman Catholics.		Protestant, of all Denominations.	Roman Catholics.
			Carried over...	97	5542
Glenville ...	3	61	Dromagh ...	6	99
Forside ...	8	94	Ditto ...	1	101
New Glanmire ...	1	94	Grange ...	4	103
Clonpriest ...	1	97	Cove of Kinsale ...	4	100
Whitegate ...	5	106	Glandore ..	5	78
Kilbarry ...	3	98	Baltimore ..	1	97
Killeagh ...	2	115	Lysheen ...	1	158
Clonakilty ...	4	286	Killavillen ...	2	108
Macroon ...	1	93	Ditto ...	1	78
Midleton ...	2	761	Ballykerwick ...	2	83
Ahandur ...	2	115	Dunbeacon ...	2	113
Old Chapel ...	3	169	Glengariffe ...	4	93
White Church ...	1	80	Ballynakeera ...	3	159
Ditto ...	1	82	Cloyne ...	1	206
Sundayswells ...	1	115	Sundayswell ...	2	215
Ballytibbet ...	3	150	Kilmacdonagh ...	3	154
Kilbolane ...	1	75	Knocks Keagh ...	3	85
Glandore ...	1	118	Hawlboline Island	4	36
Charleville ...	4	217	Glenville ...	3	69
Midleton ...	1	321	Ballygraddy ...	1	114
County Gaol, No 1	2	37	Skibbereen ...	1	102
Cove ...	1	330	Inch ...	1	50
Mallow ...	3	235	Dungourney ...	2	149
Rathcormack ...	1	144	Laharn ...	2	77
Ballydahob ...	10	92	Dunmanway ...	3	16
Kanturk ..	2	249	Ballynora ...	3	232
Ballydahob ...	2	79	Castleview ...	1	112
Castlelyons ...	3	70	Cnox ...	1	115
Kilworth ...	2	136	Britway ..	1	110
Rathcormack ...	1	132	Cullen ...	1	170
Kilworth ...	4	120	Clonpriest ...	1	86
Paddock ...	2	77	Lemlara ...	2	76
Kanturk ...	9	274	Scart ..	2	84
Goggin's Hill ...	5	160	Lowertown ...	33	116
Skull ...	1	101	Doneraile ...	1	414
Knockraha ...	1	59	Ballyvonier ...	5	125
Over...	97	5542	Total...	210	9825

The result of all will be, that, while 141 schools of mixed education are returned for this county as "schools in which Protestants and Roman Catholics were jointly receiving education," if the schools in which one Protestant pupil only was on the rolls were subtracted, there would remain only 91; if, further, those in which only two, there would remain but 56; if those in which only three, there would then remain 33; and if those in which only four, the original 141 would have dwindled to 23. I sometimes cannot help asking myself whether such schools *ought* to figure in the Annual Reports of the Board among those "exhibiting a mixed attendance of Protestant and Roman Catholic children," with no explanation given of the extent to which they are such.

NOTE C, p. 58.

I have not thought it necessary to withdraw this statement, notwithstanding that in a Memorial addressed to the Lord Primate by "Clergy of the Diocese of Derry," a copy of which Memorial was also transmitted to myself and to the public newspapers, the following passage occurs:—

"We distinctly deny that the liability of this diocese at any time reached this sum. Any comparison, therefore, between the present charge and previous fees made on this estimate, was erroneous and calculated to mislead your Grace. Of this there is a striking example in the case mentioned by Dr. Stephens, in his *Analysis of the Rules and Orders*, and quoted by his Grace the Archbishop of Dublin in his late Charge. It is there stated that the fees payable by the parish of Carndonagh were £3 6s. 9d. *In no parish in the diocese did the visitation fees ever amount to so large a sum. In that parish, including the fee to the diocesan school-master, they only amounted to £1 3s. 7d.* The statement with regard to all the other parishes *is equally incorrect.*"

I have not withdrawn this statement for these reasons:— The Incumbent of Carndonagh, who is one of the memorialists, was appointed to Carndonagh in 1851, in which year he made a return to the Ecclesiastical Commissioners of the gross value of his living as being £435, and *claimed*, among other deductions, £3 6s. 9d. *for visitation fees, and* 12s. *for the diocesan schoolmaster.* In 1854 his valuation was ascertained at £297 4s. 7 $\frac{3}{4}$ d., *after deducting*, among other things, *these visitation fees, viz.* £3 6s. 9d. If they had not been deducted, his income would have been £300 11s. 4 $\frac{3}{4}$ d. and he would consequently have been liable to an annual tax of £7 10s. In 1855 his valuation was £298 17s. 2 $\frac{1}{2}$ d., and would have been £302 3s. 11 $\frac{1}{2}$ d. and as such liable to an annual tax of £7 10s. if he had not *in writing claimed* £3 6s. 9d. *to be deducted for visitation fees.*

All these documents, and those also which bear out the entire accuracy of the amount of visitation fees in all the other cases instanced by Dr. Stephens from the diocese of Derry, and quoted by me, but by the memorialists proclaimed to be “equally incorrect,” I have myself examined and verified at the Office of the Ecclesiastical Commissioners.

NOTE D, p. 60.

One example for many of the wonderful things which are told about us may suffice. In *Fraser's Magazine*, October, 1865, p. 419, the following passage occurs:—

“For this fraction of a people, these 678,000 souls, no less than 2,265 clergymen are maintained. There is a clergyman for every 36 souls, and, in three dioceses, a Bishop for every 1500.”

With the extraordinary statement of the second sentence, it is hardly worth while to pause at the first, and to substitute

693,357 (the Census Return) for 678,000 as the number of Church people, nor yet to observe that the total number of the Clergy, as stated above, is only reached by including Schoolmasters, Fellows of Colleges, and gentlemen of estate in Holy Orders. A withdrawal of these would reduce it to 2,172. But this is a small matter. That which is indeed surprising is the statement that there is a clergyman in Ireland for every 36 souls; in other words, that about every eighteenth male Protestant whom one meets is a clergyman. Suffering the author's own figures to stand, and dividing 678,000 by 2,265, the quotient yielded is not 36, but 299 and a fraction, or more than eight times more, while the corrected figures would give a quotient not inconsiderably larger. But quite as surprising as this is the assertion which follows, namely, that "in three dioceses there is a Bishop for every 1,500 souls," although, to prevent any possible misgiving on the mind of the reader, a reference in proof of this assertion is made to the Census of 1861, part 4, p. 20, s. 99. There is no diocese in Ireland with fewer Church people than 13,853, while two have more than 150,000. With such assertions as these passing current in our popular literature, it will scarcely be superfluous to add to this Appendix, which I do with the permission of the compiler, a most useful and accurate *Tabular Digest of Irish Church Statistics*, drawn from the latest authorities.

NOTE E, p. 62.

For others who may not know, I will briefly sum up the actual facts of the case. Thirteen of the Cathedrals are either parish churches which have been made Cathedrals under stat. 39, George III., c. 19, or Cathedrals which were made parish churches under stat. 21, George II., c. 8. Thirteen of the Deans and Chapters are without any corpo-

rate revenues whatsoever. In 20 of the so-called Cathedrals there is no foundation for the support of Vicars-choral to perform the Cathedral service. Twenty-four of the Deans derive the whole of their incomes from the Benefices with cure of souls, in which they officiate as parish ministers. And of the Dignitaries and Prebendaries, 199 have no other revenues than those belonging to the parishes of which they are Incumbents. (See *Second Report on Ecclesiastical Revenue and Patronage, Ireland, 1834.*)

TABULAR DIGEST

According to the Parliamentary Returns moved for by CAH

	Number of Churches in each Parish
I. ARMAGH AND CLOGHER - - - -	17
II. MEATH - - - -	10
III. DERRY AND RAPHOE - - - -	11
IV. DOWN AND CONNOR, AND DROMORE - -	15
V. KILMORE, ELPHIN AND ARDAGH - - -	13
VI. TUAM, KILLALA AND ACHONRY - - -	7
VII. DUBLIN AND GLANDELAGH, AND KILDARE -	17
VIII. OSSORY, FERNS AND LEIGHLIN - -	17
IX. CASHEL AND EMLY, WATERFORD AND LISMORE	9
X. LIMERICK, ARDFERT AND AGHADOE - -	8
XI. CORK, CLOYNE AND ROSS - - - -	15
XII. KILLALOE AND KILFENORA, CLONFERT AND KILMACDUAGH - - - -	8

Total number of Churches in Ireland - - - -	3
Total Church Population of Ireland - - - -	0
Total number of Livings in Ireland - - - -	9
Average number of Livings in each Bishoprick - - - -	1
Average Church Population of a Living in Ireland - - - -	0
Total number of Non-Resident Incumbents in Ireland - - - -	2
Total number of Curates in Ireland - - - -	-
Total number of Clergy in Ireland - - - -	8
Gross value of the Livings in Ireland - - - -	-
Average gross value of a Living in Ireland - - - -	3

TABULAR DIGEST OF IRISH CHURCH STATISTICS,

According to the Parliamentary Returns moved for by CAPTAIN STACPOOLE, and ordered by the House of Commons to be Printed, 4th May, 1864.

By W. MAZIERE BRADY, D.D.

	Number of Churches in each United Diocese.	Church Population of each United Diocese.	Average Church Population of Livings in each United Diocese.	Number of Livings (or of Incumbents) in each United Diocese.	Number of Non-Resident Incumbents in each United Diocese.	Number of Curates in each United Diocese.	Total Number of Clergy in each United Diocese.	£	£	£	£	£
								£	£	£	£	£
I. ARMAGH AND CLOGHER - - - - -	179	150778	886	170	12	75	245	67246	50275	295	15758	8328
II. MEATH - - - - -	108	16289	155	105	12	27	132	30717	24504	233	4308	3664
III. DERRY AND RAHOOE - - - - -	113	65951	605	109	3	48	157	49248	36769	337	13628	5939
IV. DOWN AND CONNOR, AND DROMORE - - - - -	159	153467	1058	145	13	56	201	40071	32616	224	4988	3524
V. KILMORE, ELPHIN AND ARDAGH - - - - -	136	53196	450	118	10	84	202	40656	29944	253	6851	5939
VI. TUAM, KILLALA AND ACHONRY - - - - -	76	17157	238	72	6	29	101	22488	17409	241	5265	4038
VII. DUBLIN AND GLANDELAGH, AND KILDARE - - - - -	171	112766	683	165	20	88	253	43413	33568	203	8249	6569
VIII. OSSORY, FERNS AND LEIGHLIN - - - - -	171	35663	208	171	27	83	254	57324	43851	256	4630	3867
IX. CASHEL AND EMLY, WATERFORD AND LISMORE - - - - -	94	13853	129	107	32	45	152	37841	31009	289	5190	4402
X. LIMERICK, ARDFERT AND AGHADOE - - - - -	83	15103	162	93	23	33	126	27545	21676	233	4612	3961
XI. CORK, CLOYNE AND ROSS - - - - -	157	43228	254	170	41	71	241	62093	48799	287	2697	2304
XII. KILLALOE AND KILFENORA, CLONFERT AND KILMACDUAGH - - - - -	87	15906	187	85	6	23	108	24402	20154	237	3880	3261

Total number of Churches in Ireland - - - - -	1534
Total Church Population of Ireland - - - - -	693557
Total number of Livings in Ireland - - - - -	1510
Average number of Livings in each Bishoprick - - - - -	125
Average Church Population of a Living in Ireland - - - - -	459
Total number of Non-Resident Incumbents in Ireland - - - - -	205
Total number of Curates in Ireland - - - - -	662
Total number of Clergy in Ireland - - - - -	2172
Gross value of the Livings in Ireland - - - - -	£ 4506568
Average gross value of a Living in Ireland - - - - -	335

Net value of Livings in Ireland - - - - -	£ 393833
Average net value of a Living in Ireland - - - - -	260
Total gross value of Bishopricks in Ireland - - - - -	80059
Average gross value of a Bishoprick in Ireland - - - - -	6671
Total net value of Bishopricks in Ireland - - - - -	55110
Average net value of a Bishoprick in Ireland - - - - -	4392
Aggregate amount of the gross Revenue of the Established Church, (including Bishopricks and £1776 of Trustee Chapels, and £1433 of Ministers' Money) - - - - -	586428
Aggregate amount of the net Revenue of the Established Church, (including Bishopricks and £1741 of Trustee Chapels, and £1433 of Ministers' Money) - - - - -	448943

2

A

Johny Talbot

C H A R G E

DELIVERED TO THE

Decr 1866.

CLERGY OF THE DIOCESE OF ST. DAVID'S,

At his Ninth Visitation,

OCTOBER, 1866.

BY

CONNOP THIRLWALL, D.D.

BISHOP OF ST. DAVID'S.

PUBLISHED AT THE REQUEST OF THE CLERGY.

London,

RIVINGTONS, WATERLOO PLACE;

HIGH STREET, | TRINITY STREET,
Oxford. | Cambridge.

1866.

A

CHARGE,

&c.

MY REVEREND BRETHREN,

ON this occasion of my ninth Visitation my thoughts are almost necessarily carried back to the beginning of the period, now more than a quarter of a century, during which I have been permitted to fill this chair, and to the view which I then took of the state of things around me, and the feelings with which I looked forward to the future which now lies behind us. In this retrospect I find one ground of satisfaction, on which I may dwell without the slightest temptation to self-complacency. Though I am sure that the estimate I then formed, and which I indicated in my first Charge, of the difficulties which beset the Church's work in the Diocese, was not at all exaggerated, it was certainly far from cheering; and the very moderate expectations which it seemed to warrant, were hardly liable to much disappointment. Much brighter hopes might, as the event has shown, have been safely indulged by one of more sanguine temperament or larger foresight. I was able, indeed, to point to many gladdening signs of growing vigour and expansive energy in the Church at large; but I could not discover any clear

evidence that this spirit had penetrated into our corner of the field, or any sure ground of confidence as to the degree in which it would overcome the manifold obstacles it had to encounter there. I should be still more loth to fall under any illusion of an opposite kind, however agreeable; but I do find much cause for thankfulness when I compare the present state of the Diocese, in many important aspects, with my recollections of the past. I need not scruple to express this feeling, whether the progress which has been made be great or small, because in the efforts by which it has been brought about, I can claim no share but that of a sympathizing and encouraging spectator. It is, under Providence, to the clergy and the faithful laity, though not without large help from without, that the whole is due.

I look in the first place to the condition of our sacred buildings, as the most important of all outward aids to religion, and the surest sign of the interest it excites. The records of the Church Building Society furnish a measure of the activity with which the work of church restoration has been carried on among us within the last half century. Between 1818 and 1865 it has made grants to this Diocese in 183 cases. Of this number two-thirds belong to the latter half of the period. This list, indeed, is far from representing all that has been done in our time. It omits many of the undertakings which have been accomplished by private, unaided, unostentatious munificence, to which we owe some of the goodliest of our churches, among them seven due to the munificence of the late and the present Earl Cawdor. And, I may add, that there are at this moment more than thirty parishes

in which new or restored churches are in various stages of progress, from the first step, to immediate readiness for consecration or re-opening. I do not expect to see all of them completed. They must more or less interfere with one another. But this simultaneous movement in all quarters of the Diocese is a gratifying sign of healthy life¹. I may also observe, that this increase in the number of our churches has been accompanied by a great improvement in their architectural character. The contrast between the earlier and the later buildings in their style, would in general be sufficient to mark the date to which they belong. This indeed is a benefit which, in common with the whole Church, we derive from the awakening of a better feeling, and the diffusion of more accurate knowledge and more enlightened taste in these matters. And much as we have reason to congratulate ourselves on this happy change with regard to our new churches, it is still more important with regard to some of those which had fallen into decay. A new church in the style which would have satisfied those who saw it fifty years ago, would now offend all who try it by a higher and more correct standard. But this evil is very slight, when compared with that which we have to deplore, when a venerable monument is irreparably defaced by a misnamed restoration. It must therefore be deemed a happy coincidence, that in the case of some of the most precious remains of ecclesiastical architecture which have been handed down to us, the work has been reserved for our day, and for skilful and tender hands, by which they will be not only preserved from further decay, but renewed in their original freshness.

¹ See Appendix A.

Among these our Cathedral unquestionably occupies the foremost place, as well for its historical associations, as for its architectural beauties, still surviving all the injury it has undergone through the violence and neglect of ages. I cannot lament that the imminent and growing danger of total ruin with which it was threatened, rendered it absolutely necessary to devote a large sum to the single purpose of warding off that disaster, without any change in the outward appearance of the building. For it followed, almost of course, that this occasion should not be allowed to pass by, without an effort, both to preserve whatever else was ready to perish, and to restore the mutilated features of the original design. I was aware, indeed, in common with all who engaged in this undertaking, that the peculiar disadvantages with which it had to contend in the raising of the requisite funds, precluded all hope that it would be brought to an early completion. The obscurity of its position—known by actual inspection only to a few occasional visitors, while out of Wales its very existence, as any thing more than a mere ruin, is by no means generally received as an unquestionable fact—not only debars it from the sympathy which it seldom fails to excite in those who see it, but with some passes for an argument against the undertaking itself. We have, therefore, cause to be thankful, that, by an extraordinary exertion of mechanical skill and ingenuity, which has reflected some additional lustre on the name of Mr. Gilbert Scott, the most important and difficult part of the work, that by which the stability of the fabric was to be secured, has been achieved.

Still, after every allowance for unfavourable circumstances, I must own that I have been somewhat

surprised and disappointed by the tardiness of the response which has been made to the appeal of the Dean and Chapter. I had hoped—not I think unreasonably—that the object would have roused a more general and lively interest throughout the Principality, as well as among lovers of art and students of archæology elsewhere. At a time when archæology is so zealously cultivated—in Wales by a special Association—it might have been fairly expected that, even if the Cathedral had no claim on the public but as an ancient monument, this would have sufficed to secure a much larger amount of support to the undertaking. On Churchmen it has the further claim of being at once the Cathedral of the Diocese, and the only church of the large parish in which it stands. I have therefore been grieved to hear murmurs, calling in question the usefulness of the undertaking; suggesting a doubt, whether it would not have been better to let the building sink into utter ruin, and to make some less costly provision for the spiritual wants of the congregation. I cannot deny that there is a disproportion between the scale of the building, and the want which it actually supplies. It is a disproportion of superfluity, not of deficiency, and may, it is to be hoped, hereafter become less sensible, while the room remains the same. But is any one prepared, either in theory or in practice, to accept the principle, of exactly adapting the provision for the worship of God to the need of the worshippers, and to condemn all further outlay as waste? I will not ask whether the earliest example of such parsimony among Christ's disciples is one which we should wish to follow. But if the principle was consistently applied, how many of us must

stand convicted of waste, like that which excited the indignation of Judas? How many costly churches have we built, when four walls, roofed over, with a few holes to let in the light, would have served the purpose of public worship? Even if, in ordinary cases, we had acted on such a principle, there would have been one which would have had a right to be treated as an exception—the Cathedral of the Diocese. Surely this ought not to be the exception, where the cheerful sacrifice of worldly things for God's honour is the rule. I rejoice that it is no longer a question, whether we shall abandon or preserve a sacred and precious deposit, bequeathed to us by the pious munificence of former ages, and that I may before long be permitted to see the work carried to within a few stages of its final completion. For this happy change in its prospects we are indebted to the arrangement into which the Dean and Chapter have just entered with the Ecclesiastical Commissioners. I must, however, observe, that their grant, together with the fund previously raised, will not cover more than about two-thirds of the estimated cost, and that it will still be to private liberality that we must look for the remainder. Let me add that, even if we should descend to lower ground than I think we are at liberty to take, I am persuaded that the outlay is likely to yield a large return, in the impulse which this great work may be expected to give to the progress of church restoration throughout the Diocese.

To return for a few moments to the general subject. By far the larger part of the funds with which the work of church building has been carried on in the Diocese within my own experience, has been supplied by voluntary contributions. In one point

of view this is a cheering fact, as it shows that the movement has not been checked by the difficulty which besets the collecting of Church Rates, and therefore is likely to advance, even if they should be entirely abolished. But I am far from thinking that therefore we can be indifferent to the state of the law on the subject, either as regards others or ourselves. It is true that, even where the rate appears to be hopelessly lost, active exertions on the part of the clergyman have almost invariably succeeded in accomplishing the restoration of his church. But in many of these cases a light rate, made in time, would have prevented the building from falling to decay, and have spared the congregation the inconvenience of assembling in it, while in a condition painful to devout feeling, if not perilous to health, or of transferring their attendance to some private room, of scanty dimensions, rudely fitted up for the temporary purpose. No doubt the privation often purchases a much greater benefit: the exchange of a very unsightly building for a new one of more becoming character. But frequently the only difference is, that what has been done at last with great difficulty, cost, and inconvenience, would have been done earlier, more easily, and cheaply.

The Church Rate question has been left on its old footing. The clergy were almost universally opposed to the measure by which an attempt was made in the last Session of Parliament to provide a substitute for the compulsory Rate. It appeared, I believe, to most of them, that, if they were to be thrown entirely on the voluntary principle, they might as well, if not much better, act upon their own judgment as to the mode in which they availed themselves of it, without any legislative regulations.

which might as often fetter and weaken, as promote its operation. The loss to the Church was clear and certain: the gain confined to one class of society, which has no more right to it than any other. And if there were any who had ever imagined that the loss would be compensated by the removal of a constant cause of strife and bitterness, these had been long undeceived by the candid avowal of the Liberation Society, that they set no value on the abolition, except as a step which would give them vantage ground or leverage for further assaults on the Established Church. The general object of the Bill was one which most Churchmen would have agreed in regarding as highly desirable. They were quite willing that Nonconformists should be exempted from the Rate. It was by the Dissenters themselves that Mr. Hubbard's Bill, brought in for that purpose, was rejected, on the singular ground,—which throws a very instructive light on the character of their conscientious scruples,—that they did not like to be *ticketed*, or recognized as Dissenters, though on other occasions they glory in the profession of their principles, and of their hostility to the Established Church. It almost looked as if they did not like to part with a grievance which they had found to be not only harmless, but useful. The Government Bill of last Session met this objection, so as to satisfy the representatives of the Dissenting body, who required nothing more than the abolition of the compulsory Rate. But as the compulsion of which they complained was that which was exercised on themselves, while Churchmen, as far as they themselves were concerned, did not object to it, but desired its continuance, it would have seemed enough if those who complained of it had been relieved

from it, all things in other respects remaining as they were.

But the Bill went much further than this. It swept away the whole system, both with regard to Dissenters and to Churchmen, and only permitted voluntary contributions to be levied in the form of a Rate, but without any power of enforcing payment. It might be open to question, whether such a power should exist: but the right of entering into a voluntary engagement, with the liberty of eluding it, could hardly be considered as a very valuable boon by those for whose benefit it was designed.

I will take this occasion to remark, that a wish has been expressed in some quarters for the establishment of a Diocesan Church Building Society. There are, no doubt, Dioceses in which this institution has produced very beneficial results. My only objection to trying the experiment in ours, is my fear, that the only certain appreciable effect would be to add to the burdens of the clergy. It can hardly be expected that the laity would take even so lively an interest in the promotion of church building as in the diffusion of education; and the state of the funds which they contribute to that object does not encourage reliance on their aid toward one in which they would not feel themselves so nearly concerned. Still, if it should appear that the clergy are generally desirous of making such an effort, I should be quite ready to comply with their wishes, and to second it to the best of my ability.

Before I pass to a different subject, I must say a word on another point of purely Diocesan interest. The Augmentation Fund, which I founded in 1851, has now yielded 24,000*l.*, of which very nearly

17,000*l.* has been already expended, almost entirely in the building of parsonage houses. As no part of this sum has been granted unconditionally, and the larger part has been met with grants of equal amount by the Ecclesiastical Commissioners, it may be considered as representing a sum exceeding 30,000*l.* already applied to this object, which, when the remainder of the 24,000*l.* shall have been dispensed in like manner, will be increased to upwards of 40,000*l.* The number of the livings which have hitherto shared the benefit of the Fund is thirty-four. I still intend to apply the remainder now at my disposal and whatever may hereafter accrue to the Fund, in the same way. But though it will be equally beneficial to the livings augmented, I am sorry to have to inform you that it will not be so to the present incumbents who receive the benefaction; for the Ecclesiastical Commissioners have found themselves compelled, in order to provide for the still more important object of putting an end to the renewal of leases on payment of fines, to substitute permanent annuities for capital sums; and the only way in which their grants can be made available for the purpose of building is by loan from Queen Anne's Bounty, entailing a charge of interest on the living. Future applicants must bear this in mind. I hope indeed, though with no great confidence, that means may be found to enable the Ecclesiastical Commissioners to revert to their original practice. But I must also express an earnest wish that they would modify their requirements as to the scale of building, which is too often in excess, not only of the wants, but of the means of the clergy in this Diocese, and would, if it had been lower, have rendered my Fund

somewhat less inadequate to the object; and there are still more than two hundred benefices destitute of glebe houses.

I am sure that I shall be borne out by the experience and observation of my reverend brethren in this and in every Archdeaconry of the Diocese, when I say that the progress made in the work of popular education has been not less steady than that of church building and church restoration during the same period. Many of you can witness to that which is mainly your own work,—the fruit of heavy pecuniary sacrifices, as well as of much labour and anxiety,—the founding of new schools, the erection of new school-buildings, or the adaptation of the old to the requirements of a higher standard. I may also point to the foundation of our Training College, as having marked a great epoch in the history of education in the Diocese, and as the origin of an impulse which has never slackened, but has been strengthened by the institution of our Archidiaconal Boards, which has, I hope, ensured its permanently progressive action. But we must not disguise from ourselves, that this progress is apparent only in places which may be considered as centres of a more or less considerable population. The Returns which I have received from you continue to exhibit a sad blank with regard to day schools in the more thinly inhabited rural districts. I find no less than 120 parishes in which it does not appear that any provision has yet been made, through the instrumentality of the Church, for the education of the poor. I cannot, of course, undertake to pronounce with regard to all these cases, that more might not have been done to cover this grievous blot. But knowing what I do of the general character of these

rural districts, on the one hand, and, on the other hand, of the difficulties which beset the founding and support of schools, even in more favoured neighbourhoods, I may venture to say that the fact of the absence of a day school is by no means in itself conclusive proof of culpable remissness, indifference, or want of energy in the clergyman, and also to express my conviction that, under the present system, and without more effectual public aid, there is no prospect that this state of things will ever be materially amended.

Sharing, as we have done, in the benefits derived from the distribution of the Parliamentary Grant for Education, we have also suffered, in common with others, from the changes which have taken place in the principles or maxims on which it has been administered, and which, however reasonable they may have been in themselves, have certainly been far from purely beneficial in their consequences. We have no right indeed to complain, because the dispensation of the grant is regulated by a more rigid economy than when it was comparatively small. The more firmly we are convinced that there is no worthier object to which the wealth of the country can be applied than the intellectual and moral training of the great mass of the people, the more we must desire that no part of the funds destined to this purpose should be wasted, and that, if there had been any superfluous, though it may be not absolutely useless expenditure, this should be retrenched, and the saving reserved for the supply of real needs. Such retrenchment was one object of the Revised Code. But it is much to be feared that it has been carried too near to the quick, has increased the difficulties of the promoters of schools, and has tended

to discourage all who have engaged or were ready to engage in the work of education. Such a result, though no doubt wholly undesigned and unforeseen, must be deeply deplored by all who believe that the present system, in which private undertakings are seconded by the State, and animated by the prospect of that assistance, is on the whole best suited to the circumstances of our mixed society; because in the same degree in which it impairs the efficacy and shakes the credit of that system, it favours the views of those who wish to see that system superseded by one more comprehensive and more nearly adequate to the wants of the nation: though with the inevitable, at least partial, sacrifice of much which the promoters of schools mostly consider as of supreme importance. It cannot be denied that the present system needs, not contraction, but expansion; that it does not reach all for whom it was designed; that this country is still, with regard to the diffusion of elementary education, in a position of humiliating inferiority to other States, to which it is far superior in wealth. The Revised Code has certainly gained no step in this direction. It has not only been attended with serious losses to the managers of schools through causes beyond their control, for which, therefore, they could not justly be made answerable; but it has driven some, and those among the ablest teachers, from their profession into other walks of life, and it has so reduced the average amount of reward for their services, and rendered it so precarious and uncertain, as to lower the value and credit of the profession, and to deter the rising generation from entering it. We have thus the prospect that many schools depending on the Parliamentary Grant will be closed, and that in those which are

able to maintain a struggling existence, at the cost of hard sacrifices and painful anxiety to their managers, the work will be continually passing into less and less competent hands². Thus one of the most precious fruits of the old system—the training a great body of well-educated teachers—will have been lost. And I cannot help thinking that this unhappy result is due, not only to an excessive and misdirected parsimony, but in part to a mistake, which can never be quite harmless, and may become a serious evil—I mean the committing the administration of a system to persons who are notoriously and avowedly hostile to it, as was very conspicuously the case with one at least who for five years held a high office in the Committee of Council on Education³. To the same cause may be still more distinctly traced the offensive and no less absurd and unjust imputation on school managers, with which the Revised Code was introduced. Men who had made the greatest personal sacrifices for the promotion of education, found themselves charged with selfish motives, because they opposed a change, which in their view threatened the very existence of their schools, and which has been attended with effects which few who do not desire the abolition of the Denominational System, can view without sorrow and uneasiness.

² See an article on the Revised Code in the *Fortnightly Review*, May 15, 1866, p. 75. The last Report of the Committee of Council on Education states (p. xiii.): “The introduction of the Revised Code has been followed by a great diminution in the number of pupil-teachers, especially of male pupil-teachers; the total number of pupil-teachers in 1862 (December 31) was 15,752, against 11,221 in 1865, showing a diminution of 28.7 per cent.”

³ See the evidence of Mr. Lowe before the Select Committee on Education, pp. 38, 39, and Professor Plumptre on the Conscience Clause, in the *Contemporary Review*, April, 1866, p. 580.

It was to be expected that the Training Colleges should feel the effects of the revised system, and that to many of them it should have proved fatal, while as to the remainder, it is impossible to foresee how long they may survive. Our own has hitherto endured the crisis, but has not passed through it. Perhaps we have more reason to be surprised that any of them should have been allowed to subsist. I always indeed thought that there was an enormous and almost absurd disproportion between the variety and difficulty of the branches of knowledge cultivated in these establishments, and the extent of proficiency required, on the one hand; and, on the other hand, the character of the schools and the capacity of the scholars for whose instruction this multifarious and profound learning was supposed to be acquired. While complaints were heard on every side of the early age at which most of the children were taken away from school, and which rendered it almost hopeless that they should retain even the first rudiments of knowledge, the training of their teachers was carried nearer and nearer to a point not far below the average conditions of a University degree. Still, under the previous system there were opportunities, though comparatively rare, of imparting this knowledge to some of the elder scholars. It was found, indeed, in many cases, that an undue share of the master's time and attention was bestowed on the favoured few, while the many were abandoned to the care of his young assistants, without any effectual security for their instruction in the first rudiments of the most necessary knowledge. That was the ground alleged, I cannot help suspecting with some exaggeration, for the revolution effected

by the Revised Code. But now that all motive supplied by the dispensation of the Parliamentary grant for any instruction beyond the arts of reading and writing and a few rules of arithmetic has been withdrawn⁴, it seems clear that such elaborate culture of minds to be employed in this very simple task, is altogether superfluous and out of place. The Training Colleges do not really belong to the system of the Revised Code, and if it was to be considered as the final phase in the history of the subject, might almost as well cease to exist.

But it appears to me that such a state of things would be a very lamentable and humiliating issue of all the thought and work that have been spent on the subject. I think there ought to be, in schools for the labouring classes, a large demand for that higher training which the Normal Colleges were intended to give, though perhaps with some modifications, calculated to increase their practical usefulness. To the principle, indeed, on which the Revised Code was based, we cannot but give a most hearty assent. No one can deny the right and duty of the State to demand results, where they may be obtained, as the only sure test of real and honest service, and the indispensable condition of remuneration granted out of a public fund. Nor can it be doubted that the elementary knowledge required by the present

⁴ "The Revised Code has tended, at least temporarily, to discourage attention to the higher branches of elementary instruction—geography, grammar, and history." (Report u. s.) This is the concurrent testimony of thirteen School Inspectors. On the authority of three others it is added: "There are however signs of recovery; and those schools do best in the elementary subjects where the higher are not neglected."

regulations is equally needful and profitable for all, and for a very large, perhaps the largest part, of the labouring class, both sufficient for their wants, and as much as, under the narrow limitation of their school years, they are capable of receiving. But there remain in the upper and more important division of the labouring class, a very great number whose existence is ignored in the Revised Code, which makes no provision for their wants, but leaves and almost forces them to seek the education which they need to fit them for their probable future occupations, from private adventurers, utterly destitute of all real qualifications for the duty they undertake, and who look to it only as a gainful speculation by which they exchange empty professions for solid if not perfectly clean lucre. The question has been asked, "Do our National Schools provide education for all whom they ought to train⁵?" and it has been proved beyond a doubt, both that they do not make such provision, and that the tendency of the Revised Code is to prevent them from so doing. The National Society has shown itself awake to the importance of the question, and has announced its intention of taking steps with a view to the supply of this great deficiency. I can only commend the subject to the attention of those of my reverend brethren whose position may afford them the opportunity of practically dealing with it. On the whole, I can only consider both systems, the present and the past, as experiments, each of which has been but partially successful, though neither has entirely failed. It is to be hoped that the experience which has been gained through both, at no light cost, both to

⁵ By the Rev. Robert Gregory, in a pamphlet with this title, addressed to the Archbishop of Canterbury.

individuals and to the public, may serve to prepare the way for a happier state of things.

In the meanwhile, the attention of the Church has been much occupied by another question connected with this subject, which has been discussed with great warmth, and has caused an interruption in the relations which had for many years happily subsisted between the National Society and the Committee of Council on Education. It is most earnestly to be desired that those friendly relations and that harmonious co-operation should be restored, and I observe signs which lead me to hope that this event is not very far distant, and that a change has already taken place in many minds favourable to the prospect of a better understanding between the parties. You will readily perceive that I am speaking of the Conscience Clause, which the Committee of Council have felt it their duty in certain cases to require to be inserted in the trust deeds of Church schools, as the condition of aid from the Parliamentary grant. I feel it incumbent on me to say a few words in explanation of my present views of the subject, because they may appear not quite in accordance with those which I expressed, not indeed on this precise question, but on one connected with it, some years ago. It may be in your recollection that I had then occasion to contend against a proposal which had been made to supersede Church schools in Wales by others on the model of the British and Foreign Schools. I opposed this innovation, as proceeding on a partial and erroneous view of the facts of the case, as needless for its avowed purpose, and as tending to substitute a worse for a better kind of school. That opinion I retain entirely unaltered, or rather strengthened by subsequent inquiry. But it might

seem as if in that controversy I was taking common ground with those who resisted the imposition of a Conscience Clause. The agreement, however, was merely apparent and accidental. My own opportunities of observation led me to believe that the clause was unnecessary, and ought not to be imposed until its necessity was proved. It also appeared questionable whether the Committee of Council were not exceeding the limits of their lawful authority, when they introduced such an innovation without the express sanction of Parliament. This last objection has been continually urged by the opponents of the Clause, though it is evidently quite foreign to the merits of the Clause itself. But it seems now very doubtful whether this is an argument which can be used without taking an ungenerous advantage of a forbearance for which the Church has cause to be thankful. It is now certain that the motive which withheld the Committee of Council from applying to Parliament for its express approval of the Conscience Clause, was the very reverse of an apprehension lest it should not obtain the assent of the House of Commons. It was a fear lest they should be thought not to have gone far enough and should be forced to take steps which would drive many of the clergy to forego all benefit from the Parliamentary grant⁶. This, however, as I have said, is a formal and technical rather than a substantial and practical objection. It may not be an unfit argument for a political debate, but it is not one which much concerns or raises a scruple in the minds of the clergy or the managers of Church schools. If

⁶ See the evidence of Earl Granville before the Select Committee on Education, p. 109.

they decline to accept a grant on the condition of a Conscience Clause it is because they dislike the clause in itself, on grounds which would be just as strong if it had been imposed by the Legislature. It has indeed been so vehemently denounced by persons who exercise no inconsiderable influence on public opinion in Church questions, that it is not easy for it to gain a calm and fair hearing. It requires a certain amount of moral courage in a clergyman, whatever may be his private opinion, to take a step which he has been told by persons whom he highly respects is inconsistent with his duty to the Church, and tends to the most dangerous consequences ; above all, when he finds this proposition affirmed by a vote of the Lower House of Convocation.

I venture to say with the deepest conviction, that never has the truth on any subject been more obscured by passionate declamation, sophistical reasoning, high-sounding but utterly hollow phrases, and by violent distortion of notorious facts, than on this : all, no doubt, completely unintentional on the part of the excellent persons who were betrayed into these errors, who were the first dupes of their own fallacies, and are perhaps of all men living the least capable of anything bordering on disingenuous artifice or wilful misrepresentation. It was the natural effect of the panic into which they were thrown by the suggestion of a danger threatening interests most justly dear and sacred to them, which prevented them from exercising a right judgment on this question, or seeing any object connected with it in its true light. But this deep earnestness, while it does honour to their feelings, renders their aberrations the more deplorable and mischievous. I have

good hope, however, that the mist which they have raised is beginning to break and clear away. I am glad to see that the weakness of their "reasons," and the groundlessness of their position, has been exposed, both in and outside of Convocation, by clergymen at least their equals in ability and attachment to the Church, though lower in official station⁷. I feel too much confidence in the moderation and practical good sense of the great body of the clergy, to believe that they will be long misled by any authority which will not bear the test of sober judgment, and I am sure that they will sooner or later be found on the side of truth and justice.

The general ground of the opposition which has been made to the Conscience Clause cannot be more strongly expressed than when it is said to "undermine the foundation of religion." But if there is any force at all in the arguments which have been brought against it, the expression is not too strong, for in whatever terms they may have been couched this is what they really amount to and imply, though the vagueness of the phrase is better fitted to excite a blind bewildering alarm than to raise any clear and definite issue. In fact, until it has been explained and limited it can only act upon the feelings

⁷ Though the argumentative force of Archdeacon Denison's "Seventeen Reasons" has evaporated under Mr. Oakley's analysis ("The Conscience Clause, a Reply to Archdeacon Denison, by John Oakley, M.A.") they will always retain a certain value, as examples of a great variety of fallacies, which once actually deceived well-educated men. Perhaps I might have been content with referring to Professor Plumpton's very able article on the subject in the Contemporary Review, if readers were more in the habit of consulting books to which they are referred. But I strongly recommend it to the perusal of every one who takes an interest in the question.

and the imagination, and presents no hold for any rational opinion. But when it is translated into plainer language, it appears that the mode in which the foundation of religion is thought to be undermined by the Conscience Clause, consists in the *interference* which through it the State is alleged to exercise in the religious teaching of Church schools. This is an allegation which we can immediately compare with the Clause itself, so as to ascertain in what sense it is to be understood, and how far it is warranted by the meaning of the Clause.

Here, however, I must remark a peculiar and very significant feature in this controversy: that, though it relates to a practical subject, those who describe the Clause as fraught with such dreadful consequences, have never appealed to experience, but rely entirely on their own sagacity for discerning the effects of a contingency which it is their object to avert^s. And they do so, not because the question is beyond the range of experience, and confined to the region of theological speculation. There *is* experience to consult, and such as would, I believe, in most cases be considered a sufficient guide. In the present case it has been rejected or ignored by those who condemn the Clause, but only for a reason which does not in the least lessen its intrinsic value, namely, that so far as it goes, it happens to run counter to their views. The Conscience Clause is not an experiment which has yet to be made: it has been already tried in a great number of schools. First, in all those in which the

^s Evidence of Archdeacon Denison before the Select Committee on Education. 3727: "It is then an opinion unsupported by any actual experience?—Yes, I cannot say that I have had any actual experience of the adoption of the Clause."

principle was voluntarily adopted by the managers of Church schools. I have yet to learn that this has ever been attended with the slightest perceptible ill-effect. It may however be said, that this is immaterial, and that the relaxation of the principle—the right and duty of the Church to inculcate every article of her doctrine on all children who are admitted into her schools—is, independently of consequences, the worst of evils, a virtual “undermining of the foundation of religion.” I do not expect that the excellent persons who hold this opinion, would ever consent to submit it to the test of experience. It is for them one of those transcendental verities, belonging to a higher sphere, which are degraded and profaned when they are brought down to earth, and tried by their application to the actual condition of things, and the real affairs of human life. I am quite content that they should be spared such contact with the world of reality. All that I wish is, that the world of reality should not be subjected to their influence, but should be regulated by the results of practical experience.

But it has been contended, that the experience gained by such voluntary trials of the principle of the Conscience Clause, is not a satisfactory test: that the school which has flourished while governed by the principle, would begin to go to ruin, as soon as it became a matter of legal right. That is the ground taken by the Committee of the National Society in their last Report. And the way in which the subject is there treated, seems to me highly worthy of note in more respects than one. They state that they have always felt it their duty to object to the Conscience Clause as a condition of assistance from the Parliamentary grant. The fact indeed is

unquestionable. And when we consider that this opposition, carried on to a rupture between the National Society and the Committee of Council, has actually—which ever party may be responsible for it—caused a great amount of serious inconvenience, not to say positive evil; perplexity in the minds of school managers, and obstruction to the work of education; it was certainly to be expected that the Committee, when they stated the fact, would assign a reason sufficient to show that the course they had pursued had indeed been prescribed to them by an inflexible law of duty.

But the ground which they assign is one which, to those who take the higher view of the inalienable prerogative and indispensable duty of the Church, must appear pitiably weak, and, when put forward alone, and therefore as the strongest, as amounting to little less than a treacherous abandonment of the cause, at least to a pusillanimous suppression of the truth. They say, “No such provision is practically required for the protection of Nonconformists, for Nonconformist parents and guardians scarcely ever object to the religious instruction given in National Schools; and when they do, the clergy and school managers almost invariably consent to some arrangement by which the objection is removed” (in other words they act on the principle of the Conscience Clause). “If, however,” the Report proceeds, “an arrangement of this kind were made a matter of legal right, it may be feared that the peace and harmony which now prevail in parishes with regard to education would be broken—that parents and guardians might frequently be influenced to demand as a right what they seldom care to ask for as a favour.” No doubt, the Committee had very good reason for

taking this low ground, however it might dissatisfy and displease one section of their friends, who were most strenuous in opposition to the Clause. They were no doubt aware that the transcendental argument might do good service in its proper place; that it was well adapted for rhetorical effect, and, when wielded by an able speaker, might kindle a useful enthusiasm in a mixed assembly. But they probably felt that it was one which would not bear to be produced in a Report dealing with real facts, and could not be supposed to have influenced the minds of a Committee, composed in great part of laymen, who, while warm friends of the Church, were also clear-headed men of business. The reason assigned therefore was such as they need not be ashamed to avow. But it laboured under the disadvantage and defect of being drawn, not from experience, but from conjecture: and experience, as far as it has gone, has proved the conjecture to be mistaken. The Clause has been accepted without the consequences which it was feared would ensue, when that which was conceded as an indulgence should become a matter of legal right. I have been assured by a clergyman who has had practical experience of the working of the Clause in large schools in the neighbourhood of London⁹, that there are "no practical difficulties whatever in carrying it out." And one well authenticated case in which the Clause has not only been accepted, but acted upon, and the right which it gives has been actually claimed on behalf of some of the children, seems decisive. But even without such testimony, I own that I should think meanly of the administrative ability of a clergyman who, having the

⁹ The Rev. T. W. Fowle. See Mr. Oakley's pamphlet, p. 33.

will, was unequal to the task of overcoming such a difficulty. For it must be remembered that the question can only arise in parishes where Dissenters are in a minority, and commonly a small one. But I readily admit that the more or less of difficulty that may be found in adjusting the work of a Church school to the operation of the Conscience Clause, is quite a secondary consideration, and that what has the foremost claim on our attention are the principles which are said to be at stake in this dispute.

There are two which lie at the root of the Conscience Clause. One is, that every child in a parish has an equal right to a share in the benefits of education, for which a provision is made out of public money. The other is, that every parent—not labouring under legal disability—has a right to regulate the religious education of his children according to his own views. I am not aware that either of these propositions has been disputed, as a general principle, even by the most thorough-going opponents of the Conscience Clause; but it has been denied that they can be properly brought to bear upon it. It is contended that there are other principles, irreconcilable with the Clause, which have a prior claim to rule the decision of the question, and so prevent the first from ever coming into play. The right of the child, we are told, cannot justly be allowed to override one previously acquired by the Church: especially as it is always in the power of the State to make a separate provision for the Dissenting minority, however small. Even if there be only half a dozen, a school may be built, and a master paid for their instruction. The opponents of the Clause are liberal of the public money, and would not grudge an expense which it is to defray. But as outside of their

circle it would be universally regarded as a scandalous waste, it is morally and practically impossible. This therefore is not a real alternative. The choice lies between the exclusion of some children from all the benefits of the school, and their admission, on terms which are said to be a *violation of compact between Church and State*; to *interfere with the religious instruction of Church schools*, to *introduce a system of secular education*, and thus to *undermine the foundation of religion*. How far the Clause is open to these charges, is the point on which, in the eye of clergymen, and of all faithful Churchmen, the question must ultimately turn, and on which it must depend whether they can justly or safely accept the Clause.

It is to me satisfactory to find that little more is needed for the refutation of these statements, than to translate them into more exact terms, and to supply that which is wanted to make them fully intelligible. As soon as the light of truth and common sense is turned upon them, they seem to melt into air. The question as to *breach of compact*, is, as I observed, irrelevant to the merits of the Clause. But yet the complaint suggests the idea of a wrong done to the clergyman, whose application for aid is refused, because he will not admit children of Dissenters into his school without teaching them every doctrine of the Church. But it has not, I think, even been asserted, that there was ever any compact which bound the Committee of Council to forego the exercise of their own discretion in giving or withholding their aid. It may be a question whether they have exercised it rightly or not, but this must depend, not on the supposed *compact*, but on the circumstances of the case. We may imagine a corres-

pendence running in some such form as this. The clergyman writes: "I ask for a grant toward the education of the poor of my parish. It contains a few Dissenters, Baptists, and others, who probably will not send their children to school, because my conscience does not permit me to receive any children whom I am not to instruct in all the doctrines of the Church." The answer might be, "We are sorry that such should be the dictate of your conscience; but, as stewards of the public purse, we have a conscience too. And we should think it a misapplication of the fund committed to our disposal, if we were to build either two schools for so small a population, or one school only, from which a part of the population was to be excluded. We offer no violence to your conscientious scruples; we trust that you will respect ours. If you are resolved to admit Dissenting children on no other terms, we must reserve our grant until you shall have brought over all your parishioners to your own way of thinking?" I must own that I do not see how this can be properly described as a compulsory imposition of the Conscience Clause; language which suggests an idea of violence which has not and could not be used. It would be quite as correct to say, that the clergyman compelled the Committee of Council to withhold the grant, as that, in the opposite event, they compelled him to accept it on their conditions. But all that is important is, that it should be distinctly understood in what sense the terms are used, and that, as between the clergyman and the Committee of Council, there is no breach of compact whatever. It is true that many suffer from the disagreement. The children of the parish may lose the benefit of education. But it cannot be fairly

assumed that the fault lies on one side more than on the other. The principle on which the grant was refused, may have been quite as sincerely held, as that on which it was declined. In every point of view it is entitled to equal respect. Which of the two is the most just and reasonable, is a question on which every one must be left to form his own opinion.

So again, if we inquire in what sense it is asserted that the Clause *interferes with the religious instruction of Church schools*, it turns out that it is a sense so remote from that which the expression naturally suggests, and which it has probably conveyed to most minds, that any argument founded on its apparent meaning must be utterly delusive. It is not denied, that a clergyman who has accepted the Clause, not only remains at perfect liberty, but is as much as ever required to instruct all the children of his own communion in all the doctrines of his Church. So far the Clause does not in the slightest degree interfere with this branch of his pastoral office. But there is a sense in which it certainly may be said to *interfere* with his teaching. It interferes to prevent him from forcing that teaching on children whose parents wish that they should not receive it. This may be right or wrong; but certainly it is something of a very different kind; something to which the term *interference* is not usually applied. We do not commonly speak of *interference* as an intermeddling, when any one is prevented from doing a wrong to his neighbour. The clergy are used to such interference in other parts of their office, and never complain of it. It is both their right and their duty to instruct their parishioners in the doctrines of the Church. But

in the exercise of this right, and the discharge of this duty, they are subject to a Conscience Clause, which does not even depend on their acceptance of it, but is enforced by the law. They may teach all who are willing to learn from them; but they are not allowed to force themselves into the pulpit of the Dissenting minister, for the purpose of instructing his congregation, nor to drag that congregation into the parish church. They submit most cheerfully to this interference. I should be surprised if there was one who desired more liberty in this respect, or did not abhor the thought of the dragonades of Louis XIV. Where then lies the hardship of a like interference—if it is to be so called—when it limits their right of teaching the children of their schools, who, in case of danger, have still greater need of protection? Some distinction must be drawn, to show that what is so imperatively demanded by justice in the one case, becomes a wrong in the other. The distinction which has been drawn for this purpose rests on the assertion, that, although the religious instruction of the school may be precisely what it would have been, if there had been none but children of Churchmen in it, the presence of one who is withdrawn from this instruction, as the child of a Dissenter, vitiates and counteracts the effects of the whole. The Church children are deprived of all the benefit they would otherwise have gained from their religious teaching, while the knowledge imparted to the Dissenting child, being, as it is assumed, divorced from religion, is worse than useless.

I say, *as it is assumed*, because the argument rests on the wholly arbitrary and groundless assumption, that unless the child receives religious instruction in

the school, he will receive none at all; whereas the far more probable presumption is, that the parent who withdraws his child from the religious teaching of the school on conscientious grounds, will be the least likely to neglect his religious education. The supreme importance of moral and religious training, as distinguished from mere intellectual cultivation, may be fully admitted, but must be laid aside as a truth wholly foreign to this question; while the general proposition, that it is better for a child to receive no instruction of any kind than to attend a school in which it learns nothing but reading, writing, and arithmetic¹⁰, and that the moral discipline of the school, however excellent in itself, is utterly worthless, is one of that class which it is sufficient to state. For those who are capable of maintaining it, it admits of no refutation; for the rest of mankind it needs none. No doubt most Churchmen, and probably every clergyman, would greatly prefer a school, however inferior in other respects, in which religious instruction according to the doctrine of the Church occupies the foremost place, to the public schools of the United States. But that these are worse than useless, nurseries of diabolical wickedness, armed with intellectual power, and that it would have been better for those who have been trained in them if they had grown up in utter ignorance of all that they learned there, is an opinion held probably by few. I do not attempt to refute it. I only wish to observe that it is an indispensable link in the chain of reasoning by which the Conscience Clause is made out to

¹⁰ "As to reading, writing, and arithmetic, I think that without religion (*subaudi*, such as I would teach them) they are better without it." Archdeacon Denison's evidence before the Select Committee on Education, 3764.

be an *interference* with the religious instruction of Church schools. But when we hear that the benefit of this instruction is neutralized by the presence of a child who has been withdrawn from it at the desire of his parents, and so the religion of the place damaged, we cannot help asking, If the religious principles of the Church children are “poisoned” when they find that some of their schoolfellows belong to the meeting-house, how are those principles to survive the inevitable discovery that this is the case with some of their young neighbours, though not admitted into the school? And as this would imply incredible ignorance and more than childish simplicity, so, when it is intimated that they will infer from the fact that their own teachers are indifferent to religion¹, this is really to charge them with an excess of intellectual perversity, and of calumnious misconstruction, of which childhood is happily incapable, and which is reserved for riper years, and for minds that have undergone the baneful influence of long habits of political or religious controversy.

After this, we shall not find it difficult to do justice to the assertion, that the Conscience Clause virtually *insinuates the poisonous and deadly principle of secular education into the heart of the Denominational System*. We must observe that, independently of any Conscience Clause, this evil principle must be found in every Church school. In all, the education consists of three parts: the moral discipline—which the Clause does not in any way affect—the secular instruction, and the religious instruction. All the children may be said to be receiving secular education during one, and that the

¹ See “reason” four of Archdeacon Denison’s seventeen.

longest period of their school work. The effect of the Conscience Clause is, that some receive in the school secular instruction only. But the character of a school must depend on that which it professes and offers to give, not on the number of those who receive all that it offers. A grammar school does not lose its character as such because all the scholars do not learn Latin and Greek, but at the wish of their parents are allowed to devote their time to a different course of study. But I am aware how this view of the case has been met by the opponents of the Conscience Clause; and it appears to me that a simple statement of their argument is sufficient to establish the truth of that which they controvert. It is argued that there ought to be no such thing as purely secular instruction in a Church school; that all manner of knowledge should be "interpenetrated with a definite objective and dogmatic faith;" and that "the thread of religion should run through the whole, from one end to the other²." It may appear, at first sight, as if these phrases were utterly unmeaning, and could only have been used by persons who had never reflected whether they are capable of any application to the real work of a school. How, it may be asked, is a sum in the Rule of Three to be "interpenetrated" with a definite, objective and dogmatic faith? That may seem hard; but I am afraid that it has been thought possible, and that excellent persons have believed they had accomplished it, by selecting examples of the rules of arithmetic out of Scripture. I leave it to others to judge how far this is likely to cherish reverence for Holy Scripture, or

² Archdeacon Denison's speech in Convocation on the Conscience Clause, pp. 16. 23.

to imbue young minds with dogmatic faith. I only say this is the nearest approach I have yet heard of toward reducing the maxim into practice. I am not aware whether there are yet Church schools where all the copies in the writing-books are enunciations of dogma, and all the reading lessons extracted from treatises on dogmatic theology. But this appears to be absolutely necessary for the completeness of the system, as the completeness of the system is essential to the force of the argument. It must be presumed that the persons who insist on this argument enjoy a privilege which falls to the lot of very few clergymen, that of leisure, enabling them constantly to superintend the whole course of instruction in their parish schools, so as to make sure that every part, however nominally secular, is thoroughly "interpenetrated with a definite, objective and dogmatic faith." It cannot be supposed that they would feel themselves at liberty to commit so very difficult and delicate an operation to the schoolmaster, who can hardly ever be capable of conducting it. Even in their own hands, it must always require infinite caution, and be attended with extreme danger of a most fearful evil. The practice of *improving*, as it is called, all subjects of study by the importation of religious, particularly dogmatic, reflections, apparently quite irrelevant to their nature, seems much less likely to form habits of genuine piety than either to corrupt the simplicity of the child's character, or to disgust him with that which is so obtruded on his thoughts, and to lead him to suspect the earnestness and sincerity of his teachers. And one can hardly help indulging a hope that, if we were admitted to see the ordinary work of the schools, which must be supposed to exhibit the most perfect models of such religious

education, we should find that they do not materially differ in this respect from others of humbler pretensions, and that the practice falls very far short of the theory; each being, in fact, applied to a distinct use; the one serving as an instrument of rational and wholesome instruction, the other as a weapon for battling against the Conscience Clause.

There is another aspect of the subject, which I cannot pass by in silence, because it is perhaps the most important of all, though I advert to it with some hesitation and reluctance. Unhappily there can be no doubt that a clergyman may be convinced that it is his duty to close the doors of his parish school against every child whom he is not at liberty to instruct in all the doctrines of the Church. He may firmly believe that, apart from this instruction, every thing else that is taught in the school is not only worthless, but positively pernicious, "not a blessing, but a curse³," and therefore that kindness toward the child—if there were no other motive—demands that it should be guarded from this evil. To others, who quite as fully admit the supreme importance of religious education, it may appear that this is straining the principle to a length which shocks the common sense of mankind. That, however, is no reason whatever for questioning the perfect sincerity of those by whom the opinion is professed. But it is not credible that any clergyman should not be aware that this is not the view commonly taken of the subject by fathers of families in the labouring classes. He cannot help knowing that, probably without exception, they regard the secular instruction—whether accompanied with religious teaching or

³ Archdeacon Denison, u. s.

not—as a great benefit to their children, one on which their prospects in life mainly depend, one therefore for which an intelligent and affectionate parent is willing to make great sacrifices. A Dissenter who knows that he can obtain these advantages at the parish school, together with a superintendence which may be urgently needed for the child's safety, though clogged with the condition of its being brought up with the view of making it a proselyte to the Church, and severed from the religious connection in which he wishes it to remain, will be strongly tempted to purchase an advantage which he believes to be great, at a risk which he may hope will prove to be small. He may know that the religious impressions which are commonly left on the mind of the child by the school teaching—especially that which relates to abstruse theological dogmas—are seldom very deep, and that unless they are renewed after it has left school, they will vanish of themselves, and will be easily counteracted by parental authority. He may therefore consent to expose his child to the danger, though it will be with reluctance, in proportion to the sincerity of his own convictions. Few, I think, will be disposed to condemn him very severely, if he yields to such a temptation. But in the eyes of a clergyman, who attaches supreme value to a “definite, objective, and dogmatic faith,” he must appear to be guilty of a breach of a most sacred duty; to be bartering his child's eternal welfare for temporal benefits; to be acting a double part, allowing his child to be taught that which he intends it to unlearn, and to profess that which he hopes it will never believe. Can it be right for a clergyman holding such views, to take advantage of the poor man's necessity and weakness, for the sake of making a proselyte of the child? Is

he not really bribing the father to do wrong, and holding out a strong temptation to duplicity and hypocrisy, when he admits the child into his school on such terms? And when he enforces them by instruction which is intended to alienate the child from the father in their religious belief, is he not oppressing the poor and needy? I can understand, though I cannot sympathize with it, the rigidity of conscience which closes the school against Dissenters: but I cannot reconcile it with the laxity of conscience which admits them on such terms.

I must own that I have been sorry to observe the frequent reference which has been made in the discussion of this question, to what is called, "the missionary office of the Church in educating the children of the sects⁴." I do not much like to see the word *missionary* used with reference to the "sects." I do not think it will tend to produce a happier state of feeling between the Church and the Dissenters, if they find that we speak of them as if they were heathen. It has indeed always been the policy of the Church of Rome to deny the right of all Protestants, Anglicans among the rest, to the name of Christians⁵. But this is one of the points in which I do not desire to see a nearer approximation to the Romish spirit or practice. But if the Church is to discharge her "missionary office in educating the

⁴ Archdeacon Denison, u. s.

⁵ "The Catholics," writes the Spanish ambassador, "your Highness is aware, are also against her marriage with the Duke of Norfolk, not being assured that he is a Christian. The Earl of Arundel and Lord Lumley undertake however that the Duke will submit to the Holy See." (Froude, Elizabeth, iv. p. 104.) Most persons who know something of Roman Catholic countries, would probably testify from their own experience, that this is still the language which expresses at least the popular view of the subject.

children of the sects," this can only be done by placing them under the instruction of missionaries, who will bring them over to the belief, that the religion of their parents—whether better than heathenism or not—is a false religion⁶. To do this against the will of the parents—and as long as they remain Dissenters it must be against their will, though they may have been induced by worldly motives to suffer the experiment to be made—appears to me a shameful abuse of an opportunity, which it was wrong to give, but far more culpable to take.

We have been seasonably reminded⁷ of an occurrence with which Europe was ringing a few years ago—the foul deed by which, under colour of a sacrilegious abuse of the Sacrament of Baptism, a Jewish child was torn from its parents, to be brought up in the tenets of the Church of Rome. This outrage was sanctioned by the highest authorities of that Church. Much as it shocks our moral sense, we have no reason to doubt, that all who were parties to it acted according to the dictates of their conscience, and from motives of kindness toward the child. As much may be said for those who entice Dissenters into their schools, by opening the door to them, and then exercise the missionary office of the Church upon them⁸. There is indeed a difference between the two cases, but I am not sure that it is in favour of the Anglican

⁶ "No religion is true, except the religion of the Church of England." Archdeacon Denison, evidence, 3881. It is the old maxim, which had not been thought over-lax, with a special restriction: *Nulla salus extra Ecclesiam—Anglicanam.*

⁷ Professor Plumtre, u. s. p. 593.

⁸ So Archdeacon Denison, u. s. 3823. "We may be obliged to do things sometimes which may appear to trench upon other people's rights, but I do not think that there is necessarily unkindness connected with it."

mode of proceeding. The Mortara case was one of sheer brute violence. There was no attempt to corrupt or tamper with the conscience of the parents. They protested against the abduction with all the energy of grief. It would have been far worse for them, if their consent had been bought: and the transaction, on the part of the purchaser, would have been not less unjust, but more dishonourable. We are indignant, but not surprised, when we hear of such acts in the Church of Rome. We are too familiar with numberless examples in which she appears to have acted on the maxim, "Let us do evil, that good may come." But, that conduct which can only be justified by that maxim, should be avowed by clergymen of high position in our Church at this day, is both humiliating and alarming. There ought to be no need of such a provision as a Conscience Clause in this country. I at the time believed that it was not, and never would be needed. But when I find that some of the most honourable and high minded men among the clergy, may be betrayed by their professional studies and associations into a breach of morality, from which, if it had not seemed to them to be sanctified by the end, they would have instinctively recoiled, I am forced to the conclusion, that the protection afforded by the Conscience Clause can not be either justly or safely withheld. Even if it was not needed as a safeguard against a practical wrong, it would be valuable as a protest against a false principle.

I do not myself think that the language of the Clause can be fairly taxed with ambiguity; though both it and some explanations which have been given of it by the highest authority, have been strangely misunderstood. If, however, it be possible to make it

less liable to unintentional misconstruction, it would no doubt be most desirable that this should be done. But that, as long as the circumstances of the parish remain the same, that is, such that no second school can be founded there, succeeding managers should be enabled to release themselves from the clause, on refunding the Building Grant, and renouncing the aid of the State for the future, is a proposal to which the State could not consent, without giving up the whole matter in dispute, and admitting that it had no right to fetter the discretion of the managers. This indeed has been treated as a distinct grievance. Even, it is said, if a clergyman may accept such a restraint for himself, he can have no right to impose it on his successors. But those who most strenuously protest against such a right of perpetuating the Conscience Clause, are the very persons who, a few years ago, applauded the Committee of the National Society, when it deliberately sanctioned a clause in a trust deed, which enforced the teaching of the Catechism to every child in a school, though in patent contradiction to its own repeated professions, of giving the largest liberty to the clergyman in dealing with exceptional cases of Dissenting children⁹. I now pass to another subject.

Not long after our last meeting an event occurred which caused very deep and wide spread agitation in the Church, an agitation which has by no means yet subsided, and of which perhaps the final consequences still remain to be seen. I allude to the decision of the Judicial Committee of the Privy Council in the case of two of the contributors to

⁹ See the evidence of the Rev. J. G. Lonsdale before the Select Committee on Education, 1553 and 1844.

the volume of "Essays and Reviews." The Judgment given in their favour was thought to sanction a new and excessive latitude of opinion with regard to the inspiration of Holy Scripture, and the awful mystery of future retribution. To counteract this effect some clergymen of high reputation and influence framed a Declaration, expressing the belief that the doctrines which the Judgment seemed to leave open to question were doctrines maintained by the Church of England, and for this document they procured the signatures of a majority of the whole body of the English clergy. The value of this Declaration was indeed very much impaired by the ambiguity of its language, and it appeared to me consistent with the utmost respect for all who had signed it, to doubt whether it could serve any useful purpose, and was not more likely to create misunderstanding and confusion. It might be considered as a statement of the private belief of each of the subscribers in the doctrines which were supposed to have been unsettled. In this point of view it was indeed perfectly harmless, but as it was then only the exercise of a right which had never been disputed, it was not easy to see its practical drift. On the other hand, if it was taken as affecting to decide what was the doctrine of the Church on certain controverted points, and in opposition to the decision of the Supreme Court of Appeal, it seemed to invest a fortuitous, self-constituted aggregate of persons possessing no legislative or judicial authority, with functions for which, apart from all regard to their personal qualifications, they were manifestly utterly incompetent.

If the promoters of this movement had any ground for congratulating themselves on its success, as

indicated by the number of signatures attached to the Declaration, it could only be with a view to some ulterior object for which it might prepare the way, and though no such aim was openly avowed, subsequent proceedings appeared to show what it either was or might have been. Such was the chief, if not the sole motive, of the wish which was expressed in both Houses of Convocation and elsewhere, for the renewal of Diocesan Synods. It was hoped that these assemblies might be made available for the promulgation of "some declaration of faith as to matters which were thought then to be in danger¹." They might serve other purposes, but this was evidently that which was foremost in the minds of those who conceived the project, and I think I shall not be wasting your time if I make a few remarks on this subject.

There seems to be no room to doubt that the convening of such Synods is perfectly within the power of the Bishop, and not subject to any of the restrictions which make the assembling and the action of Provincial Synods to depend on the authority of the Crown. No Royal licence is needed for it, any more than for our present gathering. And it has been observed by a writer of high authority in these matters, that "Diocesan Synods are represented among us at this day by episcopal visitations²." There is certainly some degree of resemblance between the two institutions. But there is also one material difference: that, with one or two exceptions, there is no Diocese in which the whole body of the clergy are assembled at the same place to meet the

¹ See Chronicle of Convocation, April, 1864, pp. 1467. 1486.

² Joyce, "England's Sacred Synods," p. 30.

Bishop on his Visitation, and the assembly which is held on that occasion in each Archdeaconry could not easily be converted into a Diocesan Synod. The proper character and special value of this Synod depend on the attendance of the clergy from all parts of the Diocese. In early times, when every part of the Diocese was commonly within an easy distance from the chief town where the Bishop resided, there would be no difficulty in the bringing of all the presbyters together, and they would seldom form a very numerous assemblage. In the present state of things the difficulty or inconvenience would in most Dioceses be considerable, and the numbers assembled, even of the clergy alone, would be so large as to be ill fitted to the purpose of united deliberation. Such, at least, was the opinion of some who advocated the measure. It was therefore proposed to guard against this inconvenience, as in our Provincial Synods, by a system of representation, which, however, has yet not only to be tried in practice but to be constructed in theory. Whether any such existed in the primitive Churches, though it has been asserted³, seems very doubtful, and hardly capable of proof⁴. In the *Reformatio Legum* the attendance of all the clergy is most strictly enjoined⁵. With regard to the clergy, indeed, it would no doubt be easy enough to devise a mode by which as many of them as chose to forego the right or the privilege of personal attendance might be fairly represented. If there is to be a restoration of Diocesan Synods, that

³ Kennett on Synods, p. 198. Lathbury, History of Convocation, p. 6.

⁴ Joyce, p. 44.

⁵ Cap. 20. "A Synodo nulli ex clericis abesse licebit, nisi ejus excusationem episcopus ipse approbaverit."

right could not well be taken away from any of the presbyters, and the exercise of it, though it might be onerous to those who lived far away from the place of meeting, might not be disagreeable to those who lived near at hand. In either case the whole proceeding would be purely voluntary. No part of it could be enforced by any legal authority.

But another new and prominent feature in the constitution of the restored Synod, and that to which the highest value was justly attached, was the admission of the laity to a share in its functions. To awaken in lay Churchmen a livelier interest in the affairs of the Church, to bring them into regular and friendly intercourse with the clergy, to draw forth the expression of their views on Church questions, was described as the chief permanent advantage contemplated in the proposal; one which would give these assemblies an importance superior to that of the Provincial Convocations themselves, from which the laity are excluded, as more faithfully or more surely representing the mind of the Church. This, though as it seems an innovation on ancient usage⁶, is quite in accordance with the directions of the *Reformatio Legum*, by which laymen selected by the Bishop are allowed to be present at his private conference with the clergy, though whether in any other capacity than that of listeners does not appear⁷. This is no doubt the most attractive side of the scheme. We all set the highest value on the presence and counsel of our lay brethren on

⁶ See Chronicle of Convocation, April 20, 1864, p. 1505.

⁷ The impression it leaves is decidedly for the negative. Cap. 22: "Ibi de quæstionibus rerum controversarum interrogabuntur singuli presbyteri. Episcopus vero doctiorum sententias patienter colliget."

every occasion which brings us together for the carrying on of our common work. We are glad to learn their opinions, feelings, and wishes on all questions concerning the welfare of our common Church. An excellent person very lately taken from us (Mr. Henry Hoare) earned a title to the gratitude of the Church, which has been publicly acknowledged in Convocation, by the efforts which he made to promote such intercourse between the clergy and laity. The course prescribed in the *Reformatio Legum* would perhaps have been sufficient for this purpose. But that which is contemplated in the proposed revival of the Diocesan Synod is much more than this, and something very different. It is a system of representation similar to that which is proposed for the clergy. I believe that to organize such a system would in every Diocese be found very difficult, in most quite impracticable. It has been suggested that the election of the lay members might be entrusted to the churchwardens. I will only say that, until the churchwardens themselves are elected with a view to the discharge of this function, I can hardly conceive that such a representation would either be satisfactory to the whole body of the laity, or be regarded as an adequate exponent of their mind and will. These, however, are only practical difficulties which may be found capable of some solution which I do not now perceive. The more important question is that of the functions to be assigned to the new Synod. It seems to be admitted that the deliberations of the old Diocesan Synods were confined—as indeed might have been expected—to the affairs of the Diocese. And in the *Reformatio Legum* there is not only no intimation that they were intended to be occupied by any other kind

of business, but the enumeration there given of the subjects of discussion seems clearly to imply the same limitation. They relate indeed mainly to the state of religion, with respect to soundness of doctrine and legal uniformity of ritual, but to both evidently no farther than as they came under observation within the Diocese. But the consultations of the Synod now proposed are intended to take a far wider range; one, in fact, co-extensive with those of the Provincial Synods, and, like them, embracing every kind of question affecting the interests of the Church at large. This is obviously implied in the peculiar advantage which is expected to arise from the presence of the laity, whose views, transmitted to Convocation, are to inform its mind, to guide its judgment, and, where action has to be taken, to strengthen its hands.

I must own that I could not look forward without alarm to such a multiplication of Synods, if one is to be held every year in every Diocese. And, on the other hand, if only two or three Bishops were to adopt the plan, I should not feel a perfect confidence that the conclusions arrived at might not rather represent their private opinions than the general sense of the whole body. The presence of the presiding Bishop is, on every supposition, a most important element in the calculation of consequences. His official station must always give great weight to his opinion, which, even if not expressed, is sure to be known. It may happen that his influence is so strengthened by his personal qualities as to be practically irresistible, and that every measure which he recommends is sure to be carried with blind confidence, or with silent though reluctant acquiescence. But the opposite case is also conceivable. It may

happen that questions arise, on which the opinion and convictions of the Bishop are opposed to those of the majority of his clergy. I am afraid I may speak of this from my own experience. Such opposition is no doubt always to be lamented; but where it exists, it neither can nor ought to be kept secret. A frank avowal of opinion on both sides is most desirable for the interests of truth. But it would not, as I think, be desirable, but, on the contrary, a serious misfortune, if this divergency of views was to manifest itself in the vote of a Diocesan Synod on a practical question, so that either the opinion of the majority must overrule that of the Bishop, or the action of the Bishop contradict the express wish of the majority.

I may illustrate this possibility by reference to a controversy which has been recently stirred. There is a party in the Church which holds that a Bishop is bound, morally if not legally, to confirm every child who is brought to him at the earliest age consistent with the direction at the end of the Office for Baptism of Infants, and without reference to that which is implied in the language of the Preface to the Confirmation Office, which supposes the candidates to have "come to years of discretion." On the other hand, there are Bishops who—having respect to the terms of the Baptismal Office itself, which requires instruction in the Catechism as a previous condition, to the highly mysterious nature of the doctrines set forth in the Catechism, more particularly in the concluding part, to the ordinary development of our moral and intellectual nature, and to the testimony of their own experience and observation,—I say there are Bishops who, considering these things, have felt themselves bound to lay

down a general rule, limiting the admission of candidates to a later period, when the rite may be expected to leave a deeper impression, and who believe that to rely on the grace which may no doubt attend the ministrations at every age, or make up for the deficiency of ordinary capacity, is no proof of faith, but a presumptuous and profane abuse of the rite. By acting on this view of the subject, they have incurred much acrimonious censure, which however has not in the least shaken their conviction. But if the party to which I alluded was to gain the ascendancy in a Diocesan Synod, where the presiding Bishop took that view of his duty, and the question was raised, it would be decided in a way which, though the language used might be milder and more decorous, must in substance amount to a vote of censure on him, which the dictates of his conscience would compel him to disregard. I do not see how such an exhibition of discordant views would be likely to serve any useful purpose, or could be attended with any but very injurious consequences.

For all purely Diocesan purposes, the conferences which I have always desired to see established in every Rural Deanery, appear to me to possess a great advantage over the Diocesan Synod, however constituted. They afford the means of a freer, more intimate, and confidential intercourse and interchange of ideas, than is possible in a large assembly of persons who are mostly strangers to one another. The benefit which they yield is unalloyed, and free from all danger; and I must take this occasion to observe, that they seem peculiarly well adapted for the discussion of some of the questions which have recently occupied a large share of the attention of

the Church, relating as they do to matters of practice with which the Clergy have constantly to deal, and in which they are to a very great extent at liberty to act on their own judgment. Let me assure my reverend brethren—though many of them, no doubt, are fully aware of the fact—that many of these questions, though of great practical importance, are by no means so simple as they may appear to any one who has looked at them only from one side, or under the influence of traditional associations. But, apart from any such special object, it is certain that a clergyman who lives in constant spiritual isolation from his brethren, meeting them only on secular or merely formal occasions, but, in the things which most deeply concern the work of his calling, stands wholly aloof from them, shut up within the narrow round of his own thoughts, reading, and experience, must lose what might be a most precious aid, both to his personal edification and his ministerial usefulness. If he was imprisoned in this solitude, as may happen to a missionary at a lonely station, by causes beyond his control, he would be worthy of pity. If the seclusion is voluntary and self-imposed, when the benefits of intellectual and spiritual communion with his brethren are within his reach, it can hardly be reconciled with a right sense of duty, or a real interest in his Master's service.

For such purposes no Diocesan Synod can supersede the Ruridecanal Meeting, while, for the purpose of ascertaining the mind of the laity on Church questions, and bringing it to bear both on Convocation and the Legislature, another kind of machinery has been not only devised, but actually framed and set in motion, which, though its organization may be susceptible of great improvement, seems to me in

its general idea far more appropriate, as well as much more easily applicable to the object, than a multitude of Diocesan Synods, subject to perpetual variation in their number, and depending on contingencies which cannot be foreseen, for their very existence, and still more for their capacity of furnishing an adequate or faithful representation of the whole body of lay Churchmen; I allude to the association founded by the late Mr. Hoare under the name of the Church Institution. It is now six years since I drew your attention to this subject in a Charge, expressing my sympathy with the general aim and spirit of the association, but at the same time stating some objections which had been made to its organization, as laying it open to the suspicion of reflecting a particular shade of opinion rather than the common feeling of the Church. Three years ago the subject was brought before the Upper House of Convocation, when the usefulness of the Church Institution was fully recognized, and its fundamental principle unanimously admitted, but with the same qualification as to the precise form of its organization, which however has not, as far as I am aware, been yet altered; perhaps because experience has shown that the danger apprehended from it is not very serious, and does not practically affect the working of the Institution.

But there is a purpose for which the Diocesan Synod, in its primitive form, as a full assembly of all the clergy of the Diocese, with the addition of as many of the lay members of the Church as may be willing to meet them, is eminently well fitted, and just in the same degree as it is ill fitted for any decision which requires calm discussion and orderly deliberation. This is the purpose of proclaiming

any foregone conclusion, and of passing resolutions by acclamation, without a dissentient voice. This function of the Diocesan Synod is recognized by a highly esteemed writer on the subject, whose work appeared when the Church was deeply agitated by the Judgment of the Judicial Committee of the Privy Council in the Gorham Case, as one main ground for recommending the revival of these Synods, with a "close adherence to the primitive model⁸." It would serve "for the plain assertion of any article of the faith which may have been notoriously impugned." And in the Diocese in which an article of faith was supposed to have been impugned by the decision of the Judicial Committee in the Gorham Case, such a Diocesan Synod was assembled, and did make "a plain assertion" of the article. This example has not been forgotten. Soon after the publication of the Judgment in the more recent trials for false doctrine, by which other articles of faith were supposed to be impugned, a resolution was passed at a meeting of Rural Deans and Archdeacons in the Diocese of Oxford, declaring "that the meeting would rejoice to see the action of Diocesan Synods restored in the Church of England," and "that the circumstances of the present times peculiarly call for such a gathering for the guardianship of the faith⁹." Such language inevitably raises the question, What is the precise object contemplated by those who desire to see Diocesan Synods restored for this purpose? We see at once that it is something more than the personal satisfaction which each member of the Synod might derive from the ex-

⁸ Joyce, *England's Sacred Synods*, p. 36.

⁹ *Chronicle of Convocation*, April 19, 1864.

pression of an opinion which he holds in common with a large body of his brethren. The avowed object is far more practical and more important. It is nothing less than "the guardianship of the faith;" which, if "the circumstances of the present times peculiarly call for such a gathering" for that end, must be supposed to be in danger. And the nature of the danger thus signified is too clear to be mistaken: it is that now again, as in the Gorham Judgment, articles of the faith are believed by many to have been "impugned;" and hence "the plain assertion" of them is again considered as the most pressing business of a Diocesan Synod. Now let us remember how the doctrines which are alleged to be articles of the faith have been impugned. They have been impugned in two ways: first, by the writers who disputed or questioned them, and who on that account were brought to trial; and, secondly, by the solemn Judgment of the highest Court of Appeal, which, after the amplest discussion and the maturest deliberation, decided that those writers had not, in the matters alleged against them, impugned any article of the faith, and were not liable to the penalties which they would have incurred if they had done so.

It would have been possible, and quite as easy, to have taken the step now proposed when the writings in which the doctrines in question were assailed first appeared. Diocesan Synods might have been assembled, and have "plainly asserted" that the propositions which the authors impugned were not only true, but articles of the faith. None can say what might not have been the effect of such a proceeding. It is not impossible that the writers might have yielded to such a weight of authority, and have

retracted and abandoned opinions which they found to be opposed to those of an overwhelming majority of their brethren. On the other hand, as they have the reputation, and perhaps would not disclaim the name of rationalists, it is equally possible, and on the whole perhaps rather more probable, that they would have pleaded at the outset to the jurisdiction; would have denied that the question ought or could be decided by a show of hands; and that even the assertions of thirty Synods would have been as powerless as thirty legions, to produce the slightest change in their convictions. The question would then have remained exactly where it was before the Synods met. And not only would their decrees have made no change whatever in the ecclesiastical position of the writers whom they condemned; but it is clear that they would not have been admitted as evidence in any Court which had to try the question. They could add nothing to the force of any proof which might be required to invest the controverted doctrines with the character of articles of faith; much less could they cause any thing which would not otherwise have been an article of faith to become such.

But if such would have been their impotence before the Judgment of the supreme tribunal had been pronounced, and therefore while it was possible that it might confirm their assertions, what efficacy can the decrees of such Synods, whether few or many, possess, when they contradict that Judgment? How are they to "guard the faith" against any danger with which it is threatened by the Judgment? The danger is supposed to arise from the latitude of opinion allowed to the clergy on certain points. But as long as the law under which we live remains un-

changed, no number of voices, either of individuals or of clerical assemblies, can contract that latitude by a hair's breadth.

All this is too evident not to be thoroughly understood by the highly intelligent, sagacious, and well-informed persons who are promoting the restoration of Diocesan Synods. It cannot be supposed that they deceive themselves as to the intrinsic value or the immediate practical effect, either of Declarations endorsed by any number of signatures, or of Synodical resolutions proclaimed by any number of voices. If they attach any importance to such documents and proceedings, it must be with a view to some ulterior object. And I think there can be little doubt what that object is. It is, I believe, the same which has been only a little more fully disclosed by the efforts which have been made to bring about a radical change in the constitution of the Court of Appeal in ecclesiastical questions. It would probably be generally admitted that this Court is capable of some improvements, both in its composition and in the form of its proceedings. But those who are dissatisfied with the Judgment which gave occasion to this movement, would certainly care little about any change which did not hold out a prospect of reversing that Judgment, and of guarding against any like occurrence for the future. Various plans have been proposed for this purpose; but it will be sufficient to notice two of them, which may be considered as including all the rest, inasmuch as the others differ from them rather in details than in principle. One is, to abolish the present Court of Appeal, and to transfer its jurisdiction to Convocation, or to some purely ecclesiastical body; the other would retain the present Court, but without any

ecclesiastical assessors, and would require it, whenever the case before it involved any question of faith and doctrine, to send an issue on these matters to the spiritual body, which should be constituted for that purpose, and to let its Judgment be governed by the answer it receives.

There is one advantage which the first of these proposals must be admitted to possess over the second: that it more distinctly and completely embodies a principle which lies at the root of both; the exclusion of the laity from all share in the decision of questions touching the doctrines of the Church. There are not a few estimable persons—perhaps I might say a not inconsiderable party in the Church—who hold that the present constitution of the highest Court of Appeal is utterly vitiated by the admixture of the lay element: that this is in itself, irrespectively of its practical consequences, an intolerable grievance, a badge of an “ignominious bondage.” It has been represented as a violation of the law of Christ, and as “a breach of compact between Church and State,” by which functions, now exercised by laymen, were reserved to the clergy¹. The divine origin of the prerogative thus claimed for the Spirituality, depends on an interpretation of a few passages of Scripture, which to many appear no more conclusive than that which is alleged in proof of the Papal supremacy. The history of the ages and countries in which the claim was most generally and submissively accepted by the laity, would hardly recommend it to any one who does not regard the Reformation as at best a lamentable error; but it sufficiently explains the language which

¹ Joyce, *Ecclesia Vindicata*, pp. 11. 13.

continued to be used after our separation from Rome, while the Spirituality was still identified with the Church², and the tenacity with which the tradition kept its hold on men's minds. And, independently of the notion of a Divine right, and of the peculiar illumination which may be supposed to wait upon its exercise, there is a very solid and palpable ground of fact, which may at first sight appear to furnish an irresistible argument for assigning this function to the clergy. It is one for which they may seem to be pre-eminently, if not exclusively, fitted, though not by their calling itself, yet at least by the studies and habits of their calling. Whenever a question arises in any branch of human knowledge, those who are usually consulted upon it are the masters and professors of the art or science to which it relates. When a point is in dispute in the interpretation or application of the law, the only opinion which is ever thought to have any weight, is that of experienced jurists. Why should the maxim, "*cuique in sua arte credendum*," be less applicable to theology, or render it less fitting and necessary to submit spiritual questions to the exclusive cognizance of learned divines?

This question is treated by many as unanswerable. Yet there is in one respect a wide difference between the two cases, which at first sight appear most exactly similar, and it deeply affects the validity of the practical conclusion. We know of no such thing as schools of law, by which lawyers are divided into parties, holding the most widely diverging views on many of the most im-

² 24 Hen. VIII. 12, Preamble: "The Spirituality, now being commonly called the English Church."

portant principles of legal learning, and thus lead to directly opposite conclusions in all causes in which these principles are involved. When we consult our legal advisers, we feel perfect confidence, that they will approach the subject without the slightest bias from preconceived notions, and that, if they do not agree in their opinion, the disagreement will be the result, not of any conflicting doctrines, to which on one side or other they were previously pledged, but simply to a natural, unavoidable disparity in the capacity or conformation of their minds. I hardly need observe how far otherwise the case stands with regard to theology and its teachers; how exceedingly rare and difficult it is for any of them to keep aloof from the schools and parties into which the Church is parcelled, and not to be, whether consciously or unconsciously, swayed by their influence in his views of Church questions, and the more in proportion to his earnestness and his sense of the sacredness of the subject. Probably there were few clergymen whose opinion on the Gorham Case might not have been safely predicted by any one who knew the school to which he belonged; and the bishops who sat on the appeal, were certainly not an exception to this remark. The importance and interest of the case turned upon the fact, that the individual defendant was the representative of a strong party, whose position in the Church would have been shaken and imperilled, if his doctrine had been condemned.

Hence the composition of a purely ecclesiastical tribunal, to be substituted for the present Court of Appeal in causes of heresy, is a problem beset with such complicated difficulties, as to render it almost hopeless that any scheme will ever be devised for its solution, which would give general satisfaction;

even if there were not so many who would reject it for the very reason, that it appears to recognize a principle—the mystical prerogative of the clergy—which they reject as groundless and mischievous. If the Spirituality is to have the final and exclusive cognizance of such causes, it becomes necessary to inquire, Who are the Spirituality? And the answer to this question will be found to involve most perplexing difficulties both in theory and practice. By the proper meaning of the word, the Spirituality would include all spiritual persons of every Holy Order. But as, according to the high sacerdotal view, the laity is for all purposes concerning the declaration of doctrine merged in the Spirituality, so by some who most zealously maintain that view, the lower orders of the Spirituality are for the like purposes held to be merged in the Episcopate, as invested with the fulness of Apostolical authority. It cannot be denied that this opinion may claim the sanction of antiquity, and of the whole history of Councils from the earliest to the latest times. But our own Church presents an exception to the general rule in the constitution of its Synods, in which the clergy of the second Order form an essential element. They, however, are only elect representatives of the body to which they belong, and by a fiction, which, however convenient, seems to be purely arbitrary, the third Order of the Ministry is for this purpose regarded as merged in the second. But though our two Convocations do legally, however imperfectly, represent our own branch of the Church, it does not appear on what principle either the Irish or any other branches of the Church can be rightly excluded from a share in deliberations which affect the common faith. At present there are no means of

assembling even a National Synod. A Synod of the whole English Communion, which has been recently proposed, would require machinery which it would be still more difficult to frame and to work, and it would be still more doubtful whether, as long as the relations of our Church to the State subsist, such a Synod could answer the purpose for which it appears to be designed.

But in this matter we are forced at every turn to choose between equal and irreconcilable difficulties. The larger and more comprehensive the Synod which may be brought together, at whatever cost, the more adequately will it represent, if not the Church, at least the Spirituality. But in proportion as its numbers adapt it to this object, and so give the greater weight to its decisions, do they tend to unfit it for the discussion of controverted points of doctrine, and so detract from its authority. On the other hand, the smaller the body which meets for deliberation, so much the better, no doubt, will it be suited for the full ventilation of the matters in dispute; but in the same degree it will be liable to suspicions of partizanship and prepossession, and will appear incapable of becoming the organ of the whole Church for the declaration of its faith. Even so small a body as the whole English Episcopate, has been thought too unwieldy for a theological discussion, while every selection from it has been generally condemned, as inconsistent with public confidence in its impartiality. It will also have to be considered whether, when the faith of the Church is at stake, it is possible to dispense with absolute unanimity among those by whom it is to be determined; or, if the vote of the majority is to prevail, whether the minority must not be held to stand self-

convicted of heresy, and if they refuse to recant, be excommunicated. This indeed would raise no difficulty in a Church unconnected with the State; but under the present mutual relations of Church and State, such a proceeding would be as ineffectual, as for one Bishop to excommunicate another of a different school, and, as a means of checking the growth of heresy, would be merely futile, and expose itself to derision.

These objections are equally applicable to the second of the two proposals we are considering, that of retaining the present Court of Appeal, under the condition of referring all questions of doctrine which come before it, to an ecclesiastical council, which remains to be constituted. For the issue sent by the Judicial Committee would be just as grave, as if the cause had been originally brought under the cognizance of the Spirituality. Yet it seems pretty clear that of the two this is the plan which has most voices on its side, and is commonly thought to look most like a practicable measure. But if I am not mistaken, there is another difficulty on which this project also must split. Either the lay judges must be governed by the decision of their spiritual referees, or, after receiving the answer to their question, they will be still at liberty to exercise their own judgment on the whole case. That the members of the Judicial Committee would ever consent, or be permitted, to renounce their supreme jurisdiction, and exchange their judicial functions in this behalf for a purely ministerial agency, by which they will have passively to accept, and simply to carry into effect, the decisions of a Clerical Council—this is something which I believe is no longer imagined to be possible, even by the most ardent and sanguine

advocate of what he calls the inalienable rights of the clergy, so long as the Church remains in union with the State on the present terms of the alliance. But if they do not take up this subordinate position, the principle of the ecclesiastical prerogative in matters of doctrine, which to those who maintain it is probably more precious than any particular application of it, is abandoned and lost. The Church will, in their language, continue to groan in "galling fetters," and "an ignominious bondage³." On the other hand, if the Judicial Committee retains its independence, and is not bound to adopt the opinion of its clerical advisers, it is quite certain that it will continue to act on the same principles and maxims of interpretation by which it has been hitherto guided, and will in every case test the answer it receives by these principles, and not the principles by the answer.

For my own part, I heartily rejoice that this is so. I consider it as a ground for the deepest thankfulness, as one of the most precious privileges of the Church of England, that principles which I believe to be grounded in justice, equity, and common sense, are still the rule of judgment in ecclesiastical causes. I earnestly hope that she may not be deprived of this blessing by the misguided zeal of some of her friends, from whom, I believe, she has at present more to fear than from the bitterest of her enemies. The present constitution of the Court of Appeal is essentially conservative in its operation. Every radical change, such as those we have been considering, would be revolutionary and disruptive in its tendency, if not in its immediate result. A wrong

³ Joyce, u. s. p. 220.

decision of the Court, as it is now constituted, can only affect the position of individuals in the Church, but leaves the doctrine of the Church just where it was; for it only determines that certain writings which have been impeached for heresy are or are not consistent with that doctrine, as laid down in the standards of the Church. But the very object of the proposed reconstruction or reform of the Court, is to enable an ecclesiastical council to pronounce a Declaration of faith, which, if it is to be of any use toward deciding the question in dispute, must be something more than a mere repetition of the formularies alleged to have been impugned, and will therefore be a new, more or less authoritative, definition of doctrine; in other words, a new article of faith. It will be this really, though, of course, its framers will disclaim all intention of innovation, and will assert that the doctrine which they declare is that which the Church has held from the beginning; just as the Pope maintains that his dogma of the Immaculate Conception was a part of the original Christian revelation, though its definition, as an article of faith, was reserved for the nineteenth century. I observed that the definition of doctrine which might be put forth by our divines would be more or less authoritative, and in this respect it differs widely from that of the Papal dogma. No member of the Roman Communion is at liberty to question either the truth or the antiquity of the newly-defined article of faith. But an Anglican definition could not pretend to any such authority, grounded on the attribute of infallibility. Its authority would entirely depend on the reputation of its authors for learning, ability, and impartiality, and according to the degree in which they might be believed to

possess these qualities, might be great, little, or null.

Another subject closely connected with the foregoing, and which on that account claims a brief notice, is the reform of Convocation, which has been lately proposed and advocated with much earnestness. No doubt, in one point of view, this is a question of the gravest importance. If the Convocation of the Province of Canterbury is, either by itself, or in conjunction with other bodies, to be invested with that judicial and legislative authority in matters of doctrine which some contend for as the inherent, inalienable, and exclusive right of the Spirituality, it is most important that it should be so organized as to afford as full and fair a representation of the clergy as possible, and the remedying of any defect in its constitution would be an object on which no amount of thought or pains would be ill-bestowed. But for any purposes which lie within the present range of its powers and duties, it appears to be perfectly adequate, and not to need any change. It is now, I believe, as much as it could be made by any new arrangement, a trustworthy organ for giving utterance to the views of the clergy of the province on Church questions. There is, probably, no shade of opinion among them which it does not reflect. And I think no one would say that, if it were differently constituted, it would be likely to contain a greater proportion of learned and able men, the ornaments and strength of our Church. And I must take this occasion to own that I cannot at all concur with those who, either with friendly or unfriendly motives, speak of Convocation, some with bitter sarcasm, others in a milder tone of contempt, because its proceedings are almost entirely confined

to discussion, and so rarely terminate in any kind of action. I am not at all sure that this is an evil or a loss. It does not in the least prove that the discussion is useless; and if it is in any way profitable, the profit is clear, and not counterbalanced by any disadvantage. Not only have both the Debates, and many of the Reports of Committees appointed from time to time on questions generally interesting to Churchmen, a permanent value as exponents of opinion and results of laborious inquiry, but I cannot doubt that they exert a powerful and generally beneficial influence on the mind of the Church. And this is a purely spiritual influence, without the slightest intermixture of physical force or secular authority, working solely in the way of argument and persuasion on free judgments. It is, therefore, that which eminently befits a spiritual body, and it seems strange to hear this very spirituality of its operations treated as a mark of impotence, which deprives it of all title to respect even in the eyes of spiritual persons. While, therefore, I can easily understand that an extension of the ecclesiastical franchise may be desired by many, simply on account of the value they set on it, without any ulterior object, and can so far sympathize with their wishes, I cannot regard this as an object in which the Church has any practical interest, and am quite content with the existing state of the representation. But so far as the demand for a reform of Convocation proceeds upon the supposition that, by some change in its constitution, it may be fitted for some enlargement of its powers, and for some kind of work, which it is not now permitted to undertake, I consider the efforts made for this object as futile and mischievous: futile, because they can only issue in disappointment;

mischievous, because, however undesignedly on the part of those who are engaged in them, they contribute to spread and to heighten an agitation which seems to me fraught with serious and growing danger. I feel myself bound to speak out plainly on this subject, though I know that the warning, in proportion as it is needed, is the more likely to be neglected.

The various projects we have been reviewing—Diocesan Synods, General Councils, change in the Court of Appeal, Reform of Convocation—however independent of one another they may appear in their origin, are really parts of one movement, and are directed toward a common object; and, when we bring them together, so that they may throw light on each other, it seems impossible to doubt what that object is. It is evidently to recover the position in which the Church, as identified with the Spirituality, stood before the Reformation, in the period to which so many of our clergy are looking back with fond regret, as to a golden age which, if it were permitted to man to roll back the stream of time, and to reverse the course of nature and the order of Providence, they would gladly restore. It matters nothing how many or how few of those who are furthering this movement are conscious of its tendency; if wholly unsuspecting, they would not be the less efficient instruments in the hands of those who see further, and with a more definite purpose. But the present union between Church and State, a union in which, happily, the Church is not identified with the Spirituality, opposes an insurmountable obstacle to the attainment of this object. Few, probably, even among the leaders of this movement, desire to see this obstacle removed by a rupture and

separation between the two parties. But there may be some who indulge a hope that, by continued agitation, they will be able to bring about a modification of the terms of the union according to their wishes, so as to free the clergy from the control of the State in ecclesiastical matters, while they retain all the advantages which they derive from its protection and support. Buoyed up with this hope, they may use very strong language, and urge their followers into very rash counsels, in the belief that, even if they fail in their attempt, something may be gained, and no harm be done. But, as I just now observed, such agitation is not harmless because it is impotent and useless. It is not a light evil that men should be taught to consider themselves as living in "galling fetters" and an "ignominious bondage," if this is not a true description of their real condition. But those who have been so taught, if they are conscientious and honourable men, will not be content to sit down and weep, but will strive with all their might to break their fetters and to regain their freedom. And it will be impossible for them, even with the example of their guides before them, long to forget that, after all, these fetters are self-imposed, and this bondage a state of their own choice; that they have only to will, and their chains will drop off, and their prison doors fly open. And while their old friends and fellow-sufferers are painting the misery and degradation of their house of bondage, and urging them to efforts for deliverance which experience proves to be utterly hopeless, there are voices enough on the outside, appealing to their sense of duty and of honour, bidding them to come forth, and inviting them to take refuge in that happy country where, among other bless-

ings, the Church is not confounded with the people, and her freedom is well understood to mean the rule of the clergy, culminating in the absolute power of the Pope. This, however, is not the only alternative. If old associations, or strong convictions should prevent them from going forth in that direction, they may find room nearer at hand for a new Church, in which they may enjoy the shelter without the control of the State, and may both prescribe any terms of communion they may think fit, and enforce the observance of them by any course of proceeding which may seem best suited to the purpose of suppressing all variations of private opinion as to the sense in which they are to be interpreted.

There are persons who may be attracted by the spectacle now exhibited by one of our Colonial Churches, which has found itself on a sudden, without any effort of its own, severed from the State, and in full enjoyment of that independence which is so much coveted by some among ourselves. I think that its example holds out a very precious and seasonable warning. The unexpected release from the "galling fetters," and "ignominious bondage" of the Royal Supremacy, was unhappily accompanied by a no less complete emancipation from the rules and principles of English law and justice. The result showed how dangerous it would be to entrust a purely ecclesiastical tribunal with the administration of justice in ecclesiastical causes: how surely the divine would get the better of the judge: how easily the most upright and conscientious men might be betrayed by their zeal for truth, into the most violent and arbitrary proceedings; exercising an usurped jurisdiction by the mockery of a trial, in which the party accused

was assumed to acknowledge the jurisdiction ⁴ against which he protested, and was condemned in his absence, not for contumacy, but upon charges and speeches which had the advantage of being heard without a reply, though it was admitted by the presiding judge that they referred to passages which "he had often felt to be obscure," and which exposed him to the "risk of misunderstanding, and consequently misrepresenting the defendant's views ⁵."

⁴ Trial of the Bishop of Natal for erroneous teaching, p. 340. The Bishop of Capetown founds his claim to spiritual jurisdiction on the alleged fact, of which he thinks "there can be no doubt," that "the Church, after long and careful deliberation, resolved upon the appointment of Metropolitans over Colonial Churches, and sent him out in that capacity:" the body dignified with the name of *the Church* being a private company of Bishops, who recommended the appointment to the ministers of the Crown.

⁵ P. 343: "A letter written two years ago, and the preface to which he refers me, very inadequately represents the kind of reply which doubtless he would have made to the charges which have been brought against him, and to the speeches of the presenting clergy." One of these, the Dean of Capetown, had observed, that the letter read had been put in by the Bishop of Natal, "*in some degree* as his defence." And it was the whole that accompanied the protest. The real nature of the proceeding is candidly stated in the Guardian of July 4, 1866: "If the resolution (of the Upper House of Convocation) were to be construed as declaring that Bishop Colenso has been regularly deposed or deprived by any tribunal or proceeding known to Church law, it would assert more probably than could be proved—more certainly than has been proved, either in Convocation or out of it. But that Bishop Colenso's teaching is, as a matter of fact, dangerous and unsound to the extent of heresy—that he is a person clearly unfit to have the spiritual oversight of Churchmen in Natal, and that some one else ought to have that oversight; that the South African Church, there being apparently no regular jurisdiction anywhere competent to try and to depose him, has, regularly or irregularly, condemned and rejected him in such way as it could; and that we ought for the sake of the faith to stand by the South African Church in this matter, though we may not approve all the grounds of the decision—these are propositions in which the great

This, though instructive, is melancholy enough : but it is still more saddening to think that such proceedings should have been defended by some among ourselves as a fair trial : though I am persuaded that this could not have happened, if the party in whose case justice was so outraged, had been less generally obnoxious, and I have no doubt that if the offence with which he was charged, had been one of a different kind—such, for instance, as the holding all Roman doctrine—the same proceedings would have appeared to the same persons in their true light, as an intolerable wrong. But I believe there are many who will learn from this example of the fruits of sacerdotal independence, among which might be numbered the danger of a permanent schism, better to appreciate the blessings we enjoy in the institutions under which we live, notwithstanding the opprobrious names cast upon them by some who rest and ruminate under their shade. One thing at least appears to me absolutely certain : that, if there had been previously any prospect of obtaining such a reconstruction of the Court of Appeal as would, either formally or virtually, transfer its jurisdiction to the clergy, that prospect would now be closed for ever.

There is indeed an unmistakable indication that the general tendency of our time does not set in that direction, but in quite another, in the Clerical Subscription Act of last year. That the Report on which

mass of English Churchmen would certainly agree." These last words may be too true. But such a view of duty involves the principle that the end sanctifies the means, and may be pleaded for every *coup d'état*. Violence openly avowed is less pernicious than when it puts on the mask of justice, and claims the sanction of religion.

that measure was founded, should have obtained the unanimous concurrence of so large a number of persons as composed the Royal Commission, representing every party in the Church, is one of the most remarkable and the most auspicious events of our day. It marks the crowning result of a reaction, that of Christian wisdom and charity against the spirit and the policy which dictated the Act of Uniformity, passed amidst the narrow views and evil passions of the Restoration. The declared object of the new Act was to relieve tender consciences, by the alteration of forms which were designed to be as exclusive as possible, and which have no doubt excluded many from the ministry of the Church, and have perplexed and distressed many more within it. The principle of subscription is preserved, but its terms are so modified as to allow a much larger range to the freedom of private opinion. This range indeed, is not, and, consistently with the general intention of the Act, could not be exactly defined. The stress is laid not so much on the subscription itself, as on the character of the formularies, to which the subscription is required, and which the subscriber is to use in his public ministrations. It was thought that, from conscientious men, this was sufficient security; while with others more explicit language would be of no avail. I consider this as not only a generous, but a just and wise confidence, and one certainly not more likely to be abused than the old jealousy to defeat its own purpose. But I think that it does tend to increase the difficulty of prosecutions for heresy, and to lessen their chances of success. Whether this is a consequence to be dreaded, or may not be the happiest settlement of the question about the Court of Appeal, I will not now stay to inquire.

But I believe that, whether good or evil, it was not unforeseen or undesigned⁶.

It now only remains for me to state my views on the subject which for the last twelve months has occupied more of the attention of the Church than any other, and has been discussed with an earnestness and warmth which, while they show the deep interest it has excited in many minds, and so at least its relative importance, should admonish all who have to deal with it, of the great need of approaching it calmly and soberly, and as much as possible free from prejudice and passion. And to this end it is not enough that we should weigh arguments which may be opposed to our own preconceived opinions, with an even mind, unless we also try to place ourselves as far as we can in the point of view from which they proceed, and in some measure to enter into the feelings with which they are urged. You will have understood me to be speaking of that which for shortness I may call the Ritual question: and I trust that in the observations I am about to make on it, I shall not lose sight of the rule I have just laid down, and that whatever I shall say may tend to promote the common interests of truth, peace, and charity. And first a word as to the importance of the question. A relative importance, as I have observed, cannot be denied to a controversy by which the minds of Churchmen have been largely and deeply stirred. But I entirely differ from those who regard the dispute as in itself of little moment, and unworthy of serious attention, because it relates immediately to things so trifling as the form and colour of gar-

⁶ See the debate in the House of Commons on June 9, 1863, upon Clerical Subscription.

ments to be worn, and ceremonies to be observed, in Divine service. No doubt these are things indifferent in themselves, always subject to the authority of the Church, and deriving all their importance from the degree in which they minister to the use of edifying. But they would not be decreed by the Church, if they were supposed to be utterly unmeaning: and the meaning which they are intended to convey may be of the gravest moment. And whether they do or do not serve the end of edification, is surely a question in which the well being, not to say the life of the Church, is deeply concerned. At the very lowest estimate, no man of practical sense can deem it a light matter, if a change is made in the externals of public worship, such as to give a new aspect to the whole. Such a transformation must needs be the effect of some powerful cause, and the cause of some important effect. Nothing less than the future character and destiny of the Church of England may be involved in the issue of the movement now in progress.

I must also say a word on its past history, as this has been strangely misunderstood. It has been suggested, in the way of apology for those who might be thought to be advancing too far in this direction, that the recent development of Ritualism is intended as a pious protest against recent innovations in doctrine, which are injurious to our Lord's Divine dignity. But this explanation, while it implies an unmerited imputation on the orthodoxy of the great body of the clergy who have declined to take part in this *protest*, also involves a very gross anachronism. Nearly five and twenty years ago, Mr. Robertson opened his very useful treatise, "How shall we conform to the Liturgy?" with these words: "Among

the consequences of the late theological movement (meaning that which had been some years before inaugurated at Oxford, and was then in full swing) has been the manifestation of a feeling more energetic at least, if not stronger, than any that had before been general, as to the obligations of the clergy in matters of ritual observance. We hear daily of the revival of practices, which from long disuse have come now to be regarded as novelties." This revival continued to make its way; and in 1851 had gone so far that twenty-four Archbishops and Bishops of the two Provinces concurred in an Address to the clergy of their respective Dioceses, which began with the statement:—"We have viewed with the deepest anxiety the troubles, suspicions, and discontents which have of late in some parishes accompanied the introduction of ritual observances exceeding those in common use amongst us." Whether this Address produced any effect on those whom it was intended to restrain, I am not able to say. There were causes enough in the troubles and discontents of which it speaks, though not to stop, to retard the progress of the movement, and keep it within bounds: and it is not at all surprising that it should not sooner have reached the point at which it has now arrived. Its present phase does not in the least require or justify the conjecture of any new motives peculiar to our day; nor is that conjecture warranted by the professions of the Ritualists themselves, who are too conscious of their own history to advance such a plea, and too well satisfied with the grounds which they have alleged for their proceedings to feel that they need it.

Among these grounds that which used to be most

strongly insisted on, was the lawfulness of the observances introduced. It was contended that though, in consequence of their long disuse, they presented the appearance of novelty, they were really part and parcel of the law of the land and of the Church, which had never been repealed, though, either through the fault of men or the misfortune of evil times, it had been neglected and disobeyed. It followed that those who revived these confessedly obsolete observances show themselves to be the true, loyal, and dutiful sons of the Church, and that those of their brethren who adhere to the long prevailing usage, though their conduct may admit of some charitable excuse, cannot be altogether free from blame. This is a position in which the great body of the clergy can hardly be prepared contentedly to acquiesce, and so the legal side of the question interests the character and the conscience of every parish priest in the country. It cannot be sufficient for him to be treated with indulgence by those who regard him as really guilty of a breach of duty. But though I do not expect that those who have taken this high ground will ever retract their language, I do not think it will continue to be repeated with the same inward confidence; as it must be felt that, to say the least, the assumption on which it rests has within the last half year suffered a somewhat rude shock and lost much of its credit. Several of the Bishops, a majority of the English Bench, thought that the state of things rendered it desirable to obtain a legal opinion on the lawfulness of some of the restored observances, and by their direction a Case very carefully prepared was submitted to four lawyers of the highest reputation,

including one who was then Attorney-General. The joint Opinion of these eminent persons pronounced the practices in question to be unlawful.

It was to have been expected that those who would have rejoiced if the answer had been in the opposite sense, should have been displeased and dissatisfied with this result. But I was not prepared to find that any one not pledged to their views would permit himself to decry the value of the opinion, on the ground that the Case was "of an *ex-parte* character," and that the counsel consulted fell into a "trap" which had been laid for them'. I refrain from all comment on the good taste of this language and on the reflection it implies on the character of the consulting Bishops, and on the learning and ability of their legal advisers. I will only observe that the infatuation thus indirectly but unmistakably imputed to the Bishops, is even greater than the disingenuousness with which they are charged. For if any one had a deep personal interest in ascertaining the real state of the law on the subject, it must have been those who might find themselves compelled to bring the question into Court at their own charge and risk. They are supposed to have craftily contrived the defeat of their own object, by laying a "trap" into which their guides, whom they had carefully blinded, innocently but inevitably fell. In the meanwhile, however successful one who is not a member of the legal profession, may believe himself to have been, in convicting four lawyers of the first eminence, and acting under the gravest responsibility, of ignorance or carelessness, without

⁷ See the speech of the Dean of Ely, in the debate on Ritual, in the Lower House of Convocation.

the possibility of knowing the steps by which they were brought to their conclusion, it is satisfactory to reflect that, as far as I am aware, no one has ventured to throw out a suspicion that they were under the influence of any bias arising from personal feelings; as it is notorious that if any such had existed it would have been likely to operate rather against their conclusion than in its favour; nor do I know that any one has yet attempted to show that the case submitted to them either omitted or misstated any material fact or element of a judicial decision.

It has indeed been suggested that the persons whom it would have been proper to consult were those who are profoundly versed in what is called the science of Liturgiology. This would no doubt have been the right course if the object had been that which has been attributed to the Bishops, to procure a sanction for foregone conclusions. But if it was to obtain a thoroughly unprejudiced as well as enlightened opinion, no course could have been less judicious. Some of the most distinguished professors of the new science have made it clear that, even if they professed the requisite impartiality in which they are so glaringly deficient, they would be very unsafe guides, not only in questions of law, but even in such as are immediately connected with their own special study, the tendency of which appears to be to develop the imagination at the expense of the judgment⁸.

⁸ On Dr. Littledale's notable discovery, unhappily endorsed by Archdeacon Freeman, about the north side of the altar, see a pamphlet, "The North Side of the Table," by Henry Richmond Droop, M.A., Barrister, and one with the same title by the Rev. Charles John Elliott. On Archdeacon Freeman's own not less

One advantage, not as it appears to me inconsiderable, will have been gained by the Opinion, whatever else may be its result. Until it shall have been overruled by the Judgment of a competent tribunal, it may be hoped that no Ritualist will again reproach any of his brethren with unfaithfulness or wilfulness, because they abstain from observances

notable discovery as to weekly celebrations, see a Letter to the Archdeacon by the Rev. R. H. Fortescue. The extravagant licence of arbitrary conjecture and assumption in which Ritualist writers indulge when they have a point to make out, is a very evil sign, whether as indicating weakness of judgment or violence of party spirit: or, as is most probable, both at once. With its help, St. Paul's *φελόνη* (2 Tim. iv. 13) becomes a "sacrificial vestment." The lights in the upper chamber (Acts xx. 8) which were burning while he preached, were manifestly designed to pay honour to the Holy Eucharist. The direction ascribed to St. James, in the forged Apostolical Constitution (viii. 12), for the *ἀρχιερεὺς* to officiate *λαμπρὰν ἐσθῆτα μετενδὺς*, is deemed conclusive as to the sacerdotal character of the vestment; though the real Apostle speaks (ii. 2) of a rich man coming into the Christian assembly *ἐν εσθῆτι λαμπρᾷ*, apparently not for the purpose of "celebrating." Still more seriously shocking is the abuse made of the Old Testament and of the Book of Revelation. Cardinal Baronius was not guilty of a worse outrage on truth and common sense, when he pretended to discover that our Lord robed Himself for the celebration of the Last Supper (*Annales*, tom. i. p. 154). Casaubon's rebuke (*Exercitationes*, p. 439) is, as to the abuse of Scripture, equally applicable to the Cardinal's modern imitators: "Quis ferat Baronii licentiam, hic quoque fingentis Dominum nostrum ad instituendam Sacrosanctam Eucharistiam pretiosam aliam vestem induisse, et pro actionibus vestimenta subinde mutasse! Hocine est divina oracula cum timore et tremore tractare, humana figmenta sacris narrationibus ex suo semper immiscere?" The next remark shows that Baronius was more excusable than those who tread in his steps: "Enimvero non poterat continere se Cardinalis Baronius, vel Cardinalitios certe jam tum animos gerens, aulæ Romanæ splendori et regiæ Pontificum pompæ assuetus, quin aliquid de moribus hodiernis Domino affingeret."—To the above cited pamphlets may now be added an excellent article on the North Side of the Lord's Table, in the *Contemporary Review*, Oct. 1866.

which eminent lawyers believe to be unlawful. But I am quite aware that the opinion by no means sets the question at rest, and though I should be surprised if it was to be judicially contradicted, I am fully sensible of the possibility that the more thorough sifting of a trial may lead to an opposite conclusion. That the question in its legal aspect is one of very great difficulty will not be denied by any one who is at all acquainted with the voluminous discussion it has undergone. I will only venture to make one observation, which seems to lie fairly within my province, on the peculiar character of the difficulty. It is one of a kind which we have constantly to encounter in the highest regions of theology, when we find two truths—such as God's sovereignty and man's free agency—both undeniable, yet apparently irreconcilable with one another. In the present case we have, on the one side, a Rubric still in force, which prescribes the use of certain ornaments in the Church by the authority of Parliament. On the other side, we have the uniform practice of three centuries, during which these ornaments have never been in use. Both facts are unquestionable, the difficulty is to find an explanation by which they may be reconciled. Such an explanation has been thought to be furnished by subsequent acts of Royal authority which, if valid, would qualify the Rubric, and even, if not, would sufficiently account for the practice. But why the Rubric was allowed to remain at the last revision of the Prayer Book in 1662, without either modification or explanation, is another difficulty which has been bequeathed to us by the Bishops of that day. I am afraid that it admits of a but too easy solution. When at the Savoy Conference the Ministers excepted to the

Rubric on the ground that "it seemed to bring back" the vestments forbidden by the Second Prayer Book of Edward VI., the Bishops might either have admitted that they desired to see these ornaments restored, or have shown that the Rubric under the law as it then stood would not have that effect. They did neither the one nor the other, but simply declared that they "thought it fit that the Rubric continue as it is," for reasons which they had already given in answer to a more general remonstrance of the ministers on the subject of ceremonies. But when we refer to these reasons, we find that they relate to no other kind of vestment than the surplice.

The Bishops of the Restoration may deserve censure for some parts of their conduct in that controversy. Not that they were more intolerant than their adversaries, but it was their misfortune to have gained the power, where the others only retained the will to persecute. But, without wishing at all to extenuate their faults, I think we have no right, morally or historically, to put the worst construction on their words or actions, when they may be at least equally well explained on a milder supposition. If, when they gave that answer to the exception of the ministers, they believed that the Rubric did really authorize the use of the vestments which "it seemed to bring back," they would have been guilty of the most odious duplicity. But if, knowing or believing that it had been so limited as only to cover the use of the surplice, they nevertheless retained it unaltered, just because their opponents "desired that it might be wholly left out," this I am afraid would be too much in keeping with the general course and spirit of their proceedings, to be thought at all improbable. It must, however, be observed that though on this

supposition they were witnessing, as some of them did still more plainly by their subsequent acts, to the general understanding as to the state of the law on this head, it would not follow with absolute certainty that they were not under a mistake, and that the apprehension professed by the Puritans was not better grounded than they themselves believed.

Independently of whatever weight may be due to the recent Opinion, I think there was at least enough of obscurity and perplexity in the question, to restrain a cautious and modest man who had studied its history, even from making up his mind upon it with absolute confidence⁹, much more from acting upon his private opinion by the revival of obsolete observances. The use of three centuries may not be sufficient to prove the state of the law, but it can hardly be denied that it affords a strong indication of the mind of the Church, which it seems hardly consistent with either humility or charity for any of her ministers openly to disregard. But maxims of conduct which would govern ordinary cases may not be applicable to this. We are bound to judge men by the view they take of their own position and duties, however erroneous it may appear to us. And it is clear that the clergymen who are engaged in the

⁹ I venture to express this opinion, notwithstanding the high authority cited by Mr. Stephens (Book of Common Prayer with Notes, vol. i. p. 378), because I find that in that quotation a most material part of the history of the question was entirely ignored; as it is, most surprisingly, by Archdeacon Law, in his lecture on Extreme Ritualism, where, through this singular oversight, he finds himself driven (p. 124) to a conclusion most repugnant to his wishes. Mr. Stephens himself seems to me to beg the whole question, in his answer to the observations which he quotes from Bishop Mant, on the limitation effected in the Rubric of Elizabeth by the Advertisements and Articles of 1571 (p. 368).

Ritualistic movement do not consider themselves simply as ministers of the Church of England, but as providentially charged with a missionary work of restoration and renewal, which they conceive to be urgently needed for her welfare¹. The changes which have been introduced into the forms of public worship are a part only, though the most conspicuous, and perhaps the most important part of that work. In their eyes that usage of three centuries, to which they are called upon to conform, whether legal or not, has no claim to respect, but, on the contrary, is a corruption and an abuse. When they look back to its origin, they can feel no sympathy with the spirit from which it sprang. When they follow the stream of its history, they observe signs of progressive deterioration. And when they test it by its final results, they find on the whole failure and not success. The present state of things appears to them such as to warrant all lawful endeavours to try the effect of a different system. If the tendency of that which they advocate is to lessen the amount of difference in externals, which separates the English Church from the greater part of Christendom, they do not regard that as a ground of objection, but as an argument in its favour; and more especially with respect to our Missions to the heathen, as an incalculable advantage, supplying a defect which would be alone sufficient to account for their comparative barrenness.

Whatever we may think of the past, I am afraid that no one who does not shut his eyes to facts of the most glaring notoriety, can deny that this view

¹ See Dr. Littledale on "The Missionary Aspect of Ritualism," in "The Church and the World."

of the present is but too well founded, and that the state of the Church with regard to the influence which she exercises on the people of this country is far from satisfactory. This indeed would be abundantly evident if it were only from the proposals and attempts which have been so rife of late years for supplying the acknowledged want. They show indeed that the Church is awake to the consciousness of her need, and bestirring herself to provide for it; but also that the means of so doing have not yet been found, at least in any degree adequate to the end. And I think this ought to make us very cautious about rejecting any help which may be offered to us for this object, unless it be quite clear that it is offered on terms which we cannot lawfully accept. I do not mean now to speak of the difficulty of reaching vast masses of our population on whom the Church has at present no hold at all, and who have to be recovered from a state often much worse than most forms of heathenism. That would only divert our attention from the subject immediately before us. Those who never enter our churches because they are strangers to all religion, can have no concern in a question about modes of worship. But confining ourselves to this point, we can hardly fail to see clear signs of a wide-spread feeling that something is wanting in the ordinary services of the Church to make them generally attractive or impressive. Otherwise we should not hear so many complaints of their length and tediousness. And we cannot overlook the fact, that the outward posture and most probably the inward frame of perhaps the great bulk of our congregations, is not that of worshippers who are joining in common prayer, but that of persons listening, respectfully or otherwise,

to some devotional utterances which pass between the minister and the clerk, while waiting for the sermon, as the only part of the service from which they expect any benefit. It is natural that many should wish to have this time of waiting abridged. But, on the other hand, we hear not less loud complaints of the length and tediousness of sermons, and wishes that they should be either reserved for special occasions, or kept within a much narrower compass.

It is not enough, by way of answer, to point to the crowds which frequent the special services of our cathedrals, as a proof that we may well be content with the present attractiveness of our form of worship. No doubt as often as it combines the attractions of a majestic building, a well-trained choir, and an eloquent preacher, it will never lack the attendance of large congregations. But it is very rarely that any of these are to be found, much more rarely that all are to be found together, in our parish churches. The example, however, shows what are the elements which contribute to the result: and experience appears to prove that they may be sufficiently efficacious even when present in only a moderate degree. The character and internal arrangements of the building, though of subordinate moment, are by no means unimportant; and every indication of wilful, irreverent neglect, in things appropriated to the most sacred uses, can hardly fail to injure those whom it does not offend. But this at least it is always possible to avoid. A high strain of eloquence can never be common: nor perhaps is it suited to most of our congregations. But earnestness and thoughtfulness, with the skill gained by experience in adapting the discourse to the capacity and circum-

stances of the hearers, will always enable the preacher to awaken their interest, and command their attention. And so, if our ordinary Services are found wearisome by those who do not bring with them a lively spirit of devotion, this cannot be fairly laid to the charge of the Prayer Book, where its directions are disregarded, and the services are conducted in a manner wholly at variance with the intention of its framers, and deprived of all their proper charm of variety and solemnity, by the practice which excludes all musical expression, and makes the effect to depend on the always uncertain, and often painfully defective taste and judgment of the reader.

While therefore I would readily admit that which is often urged in defence of the Ritualistic movement, that in many of our churches there is large room for improvement in the prevailing practice of our public worship, I cannot find in this fact any thing to justify, or indeed to account for the recent innovations. In the first place the resources of the Prayer Book were very far from exhausted. Experience, as far as it went, tended to show that a closer observance of its directions, and a fuller use of the means it places at our disposal, without the smallest excess over that which is perfectly legitimate and unquestionably authorized, would commonly suffice to relieve our services from that monotony which has been the subject of complaint; and which, allow me to remind you, my reverend brethren, may be felt by many of our hearers as very irksome and depressing, while we who officiate are wholly unconscious of the effect we produce. And it must be added that, if there are congregations to whom even such an amount of variation from the established usage would be unwelcome, and even offensive, that is, certainly a reason not for, but

against, the introduction of other changes, which are generally obnoxious, not only from their novelty, but their character. And in the next place it must be observed, that these startling changes have been made, not at a time when the Church had to be roused from a state of apathy and torpor, but, on the contrary, while she was exerting herself with unprecedented activity for the removal of impediments, and the strengthening of aids to the public devotion of her children. I have already, at the beginning of my Charge, touched on the evidence visible in this Diocese, and still more in many others, of the growing attention paid to the structure and comeliness of her sacred buildings: and this care has been very largely extended to the details of her worship. If any proof of this statement were needed as to ourselves, it would be found in the gratifying fact, that choral associations have been lately formed in three of our Archdeaconries, whose example will no doubt ere long be followed by the fourth. We have thus ground to hope, that the voice of melody will be more frequently heard in our churches, to inspire the strains of praise and thanksgiving, and that the "psalms and hymns, and spiritual songs," which were meant to be the expression of pious feelings, will not always be made to serve merely as additional lessons. In the meanwhile it is by no means certain that the success, measured by increased attendance, of the new observances, has been greater than that of services which have been conducted strictly within the commonly recognized limits of the Prayer Book, and with an intelligent and judicious application of its rules. I have no statistics which would enable me to speak with confidence on this subject. But I believe that in most neighbourhoods the number of

those who are attracted by the revived ritual bears a small proportion to that of those who dislike and disapprove of it, even if they are not shocked and disgusted by it. And I strongly suspect that those who take pleasure in it, do so mainly not on account of its superior sensuous attractions, but because it represents a peculiar system of opinions.

Hence it is clear that a comparison between the two forms of worship, with respect to their effectiveness or popularity, could lead to no trustworthy result, and, even if it did, could afford no safe ground for any practical decision. It is absolutely necessary to consider the movement in itself, apart from all calculations or conjectures as to its prospects of success or failure. Much also has been said which appears to me quite irrelevant, as to the personal character of those who take the lead in it. They are described, I have no doubt most truly, as men of exemplary lives, and extraordinary devotedness to their pastoral duties². These certainly are qualities which entitle them to respect; and that devotedness may not be the less meritorious because they are avowedly engaged in a missionary and proselytizing work. But they themselves would probably be the last to question that many, if not most, Roman Catholic priests lead holy, self-denying lives, and give themselves unsparingly to the work of their calling, even when it is not of a missionary kind. It seems

² So the Report of the Committee of the Lower House of Convocation on Ritual. "None are more earnest and unwearied in delivering the truth of Christ's Gospel, none more self-denying in ministering to the wants and distresses of the poor, than very many of those who have put in use these observances." As the Committee throughout ignore the Romanizing character of the movement, it is not surprising that they should not have perceived the irrelevancy of this remark.

to me more to the purpose to observe, that they are apparently persons of great energy and no inconsiderable ability, thoroughly in earnest, believing in themselves and their mission, of resolute will and sanguine hopes; and that the strength of the party behind their backs is not to be measured by the numbers of those who happen to belong to their congregations. Their adherents probably form a much larger body. It may not be too much to say, looking at their connexions and alliances, that they are already a power in the Church: one strong enough at least to make it worth our while to gain as clear an idea as we can of their principles and aims.

The fact which presents itself most obviously on the surface of the whole matter, is the change which has been made in the Administration of the Lord's Supper. The Communion Service of the Prayer Book is set, as it were, in the frame of the Roman Catholic ceremonial, with all the accompaniments of the high or chanted Mass, vestments, lights, incense, postures and gestures of the officiating clergy. It is interpolated with corresponding hymns, and supplemented by private prayers, translated from the Roman Missal. To make the resemblance more complete, several of the clearest directions of our own Rubric are disobeyed, and the Roman observance substituted for that appointed by our Church³. To the eye, hardly any thing appears to be wanting for an exact identity between the two Liturgies: and it is but rarely that any difference can be detected by the ear. I cannot help thinking that this unques-

³ This is most amply shown in a pamphlet entitled "Utrum Horum," by *Presbyter Anglicanus*, where the directions of the Prayer Book are compared with those of the "Directorium Anglicanum."

tionable fact deserved some notice in the Report of the Committee of the Lower House of Convocation on Ritual, where it is passed over in silence, and could not be gathered by any one from the remarks which are there made on the particulars of the new practice. And it is not unworthy of note, as indicating the spirit of the movement, that according to an interpretation of the Rubric referring to the second year of Edward VI., which was for some time treated as indisputable, every ornament and rite of the unreformed Church, which has not been either expressly forbidden or tacitly excluded by the established order of our Service, is still authorized by the Statute law, and may and ought to be used. This doctrine was made the foundation of a remarkable work, which purports to direct the Anglican clergy in their liturgical ministrations, with a view to the restoration of the old practice, and treats the subject with a Rabbinical minuteness, quite worthy of the end proposed⁴. This interpretation, indeed, has since been discovered to be hardly tenable, though it will probably not the less continue to be acted upon. But it marks the precise character of the ideal which the Ritualists have set before themselves, as the object of their aspirations: the mediæval type of Ritual in its most florid development, and in the most glaring possible contrast to the simplicity of our present use.

This, I say, is a fact which, in my opinion, ought not to be kept out of sight in any statement which professes to give a clear and fair view of the subject, especially if it is meant to be a guide to practical conclusions. And it enables us the better to judge

⁴ "Directorium Anglicanum."

of the argumentative value of some topics which are often urged on behalf of the movement, and which have even been deemed worthy of a place in the Report I was just now speaking of. We cannot but sympathize with persons who are governed by "no other motive than a desire to do honour to the Most Holy and Undivided Trinity, and to render the services of the English Church more becoming in themselves and more attractive to the people." But it is not easy to perceive how these motives are specially connected with the practices in defence of which they are alleged; and I think it would startle and alarm most Churchmen to hear that, in the judgment of either House of Convocation, wherever these motives exist, they will of themselves, without any other kind of impulse, naturally lead to the closest possible assimilation of our Liturgy to the Roman Mass. In this case the ruling motives can be only matter of conjecture; all that is certain is the visible result. And this rather suggests a strong suspicion, that the motives assigned would not have taken this direction if it had not been determined by a prepossession in favour of distinctive Roman usages. It has also been laid down as a principle bearing upon the present question, that the use of peculiar vestments for the celebration of Divine Service, and especially of its most solemn act, the Holy Communion, is a dictate of instinctive piety⁵. Yet it may now be considered as well ascertained that for several centuries the piety of the early Christians did not lead them to make any change in their ordinary apparel, even for the celebration of their

⁵ See "A Sermon for Easter Day," by the Rev. Edward Stuart, Appendix, p. 45.

holiest mysteries, and that the liturgical vestments of later ages may all be traced to the original dress of common secular life⁶. But even if the principle could claim that sanction of Christian antiquity which it wants, and which seems rather to belong, in respect both of shape and colour, to the much-despised surplice⁷, still, it would not either warrant or explain the partiality shown in the adoption, not only of the late mediæval forms, but of the precise variations of colour prescribed by the Roman Ritual.

These examples, however, convey a very imperfect idea of the extent to which that partiality is carried, and of the manifold ways in which it is displayed. The Debate on Ritual in the Lower House of Convocation drew forth some remarkable disclosures⁸, which leave no room for doubt on this head. I confine myself, however, to that which is apparent in the mode of conducting public worship. Where we find such a close and studied approximation to the Roman Catholic system in externals, it is certainly not uncharitable to suspect that there may

⁶ Professor Hefele's Essay on this subject in the second volume of his "Beiträge zur Kirchengeschichte, Archäologie, und Liturgik"—the more valuable as the work of a zealous as well as a very learned Roman Catholic—has been made the foundation of a very useful paper by the Rev. Professor Cheetham, in the "Contemporary Review," August, 1866.

⁷ "The clergy," observes Mr. Hemans, in a paper on the Church in the Catacombs, "Contemporary Review," October, 1866, "till the end of this primitive period, continued to officiate attired in the classic white vestments common to Roman citizens, but distinguished by the long hair and beard of philosophers; and not till the Constantinian period did the bishops begin to wear purple; not till the ninth century was that primitive white costume (which was sometimes slightly adorned in purple or gold) laid aside by the priesthood generally."

⁸ In a letter or paper read by Archdeacon Wordsworth.

be a corresponding affinity in matters of faith and doctrine. This becomes still more probable when we place two facts side by side. On the one hand, the Reformers, who desired to abolish the ornaments and ceremonies now restored, had no aversion to them in themselves, were not only fully aware that in themselves they are things indifferent, but probably would have been ready to admit that they are graceful, picturesque, attractive to the senses and the imagination. But they disliked them the more on that very account, because, in their minds, they were things inseparably associated with doctrines which they abhorred, and against which they contended even to the death. On the other hand, those who are labouring for the restoration of the pre-Reformation Ritual, though they do not neglect to avail themselves of such general pleas as I was just now noticing, grounded on the common instincts and cravings of human nature, when they come distinctly to enumerate "the ends to which Ritual and Ceremonial minister," specify as one end, that "they are the expressions of doctrine, and witnesses to the Sacramental system of the Catholic religion".⁹ It is of course on this account above all that these things are valued by those who adopt them. These earnest men would indignantly reject the supposition that they are agitating the Church for any thing which serves merely to gratify a refined taste, and has not in their eyes a very deep doctrinal significance. The question, therefore, is forced upon us: Is the doctrine thus symbolized the doctrine of the Reformed Church of England, which has dropped these symbols, or that of the Church of Rome, which retains them?

⁹ "Directorium Anglicanum," Preface, p. xiv.

There may be persons to whom it may appear that this question admits but of one answer, that of the latter alternative. This, however, evidently depends on the further inquiry, Whether the doctrine is one of those on which the two Churches are at variance, or of those on which they agree with one another. Now, however it may be as to doctrine in the proper sense, I think it can hardly be denied that there is a very wide and important difference between the general view which our Church takes of her Liturgy, and the Roman view of the Mass. The difference is marked by their several names and descriptions. The one is an Office for the Administration of the Lord's Supper, or Holy Communion; the other, for the celebration of a sacrifice. The difference indicated by the titles is equally conspicuous in the contents of the two Liturgies. In the Anglican, the idea which is almost exclusively predominant is that of Communion. There is, indeed, an Offertory, and an oblation of common things for sacred and charitable uses. There is mention of a sacrifice of praise and thanksgiving, which appears to include the whole rite¹; and the communicants "offer and present themselves, their souls and bodies, as a living sacrifice." But of any other kind of sacrifice, and particularly of any sacrificial oblation of the consecrated elements, there is not a word. The Consecration is immediately followed by the Communion, which is the great business of the whole. On the other hand, the Council of Trent pronounces an anathema on those who say that there is not offered to God in the Mass a true and proper sacrifice, or that the offering consists only in Christ's being given

¹ "This our sacrifice of praise and thanksgiving."

to us for manducation ; or that the sacrifice of the Mass is only one of praise and thanksgiving, or a bare commemoration of the sacrifice performed on the Cross, and not propitiatory. A more direct conflict of views, if they are supposed to relate to the same subject, or to two subjects not essentially different from one another, it would be difficult to conceive ; for that which the Council so emphatically denies to be the sacrifice of the Mass, is the only thing to which our Church gives the name of *her* sacrifice. That which the Council declares to be the true and proper sacrifice of the Mass, is an offering as to which our Church is absolutely silent.

It might have seemed to any one who read our Communion Office, a strange and hopeless undertaking to bring it into harmony with the Mass ; and I think that the Ritualists who have made the attempt, have failed to produce any thing more than a deceptive show of resemblance ; but of the harmony between their own views and those of the Church of Rome in this respect, they have given the most unequivocal signs. The rite which they celebrate they describe as the Sacrifice of the Altar, or the Mass. The splendour with which they invest it is certainly more appropriate to the oblation of a sacrifice than to the reception and participation of a gift. And, feeling that this would still be insufficient for the purpose, they interpolate our Office with large extracts from the Canon of the Mass, in which the Sacrifice is explicitly announced, and which the “celebrant” is directed to use as private prayers². I must own that there is something in this adulteration,—as I

² See “Suggestions for the Due and Reverent Celebration of the Holy Eucharist,” printed for the Confraternity of the Blessed Sacrament.

think I may not improperly term it,—of the Prayer Book out of the Missal, which to my sense has an unpleasant savour of artifice and disingenuousness. It is a proceeding of which I think both Churches have reason to complain: the one, that her mind is not only disregarded, but misrepresented; the other, that her treasures are rifled to set off her adversary with a false semblance of likeness to herself.

But still all this does not amount to a proof that there has been any departure from the express teaching of our Church with regard to the Sacrament. And in one important particular there can be no doubt that those who carry the assimilation of ritual to the greatest length, most decidedly and sincerely repudiate the Romish doctrine. With our twenty-eighth Article,—whether for the reasons there assigned or not,—they reject the dogma of Transubstantiation. So indeed they might do, with perfect consistency, even if they used the Roman Liturgy without curtailment or alteration; for to those who have studied the subject, it is well known that the Canon of the Mass is so far from teaching that dogma, that it positively witnesses against it, and can only be reconciled with it by the most violent artifices of interpretation³. The Canon had been fixed many centuries before the dogma was defined. And here I cannot refrain from pausing for a moment to remark, that there is perhaps no head of theological controversy in which our Church

³ The consecration is followed by the prayer: “*Supra quæ propitio et sereno vultu respicere digneris, et accepta habere sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit Summus Sacerdos tuus Melchidezech sanctum Sacrificium, immaculatam Hostiam.*” What a comparison, when Jesus Christ Himself is supposed to be on the altar!

stands in more advantageous contrast with Rome, or in which we have more reason thankfully to recognize her characteristic moderation, than this. The tenet of Transubstantiation, decreed as an article of faith, combines in itself the two extremes of irreverent rationalism and presumptuous dogmatism. As a speculation of the Schools, it is essentially rationalistic; a bold and vain attempt to pry into mysteries of faith impenetrable to human reason. As a dogma, it exhibits the spectacle of a Church so forgetful of her proper functions, as to undertake to give a Divine sanction to a purely metaphysical theory, the offspring of a system of profane philosophy. This rationalistic dogmatism gives an imposing air of solidity and compactness to much in the Roman theology which, on closer inspection, proves to be utterly hollow and baseless. A conclusion is reached through a process of vicious ratiocination, composed of ambiguous terms and arbitrary assumptions. In itself it is "a fond thing vainly invented." But it is withdrawn from all inquiry, and stamped with the character of a Divine revelation, by means of the dogma of Papal or Conciliar infallibility. This however, when examined, turns out to be itself the product of a like abuse of reason. We are reminded of the Indian cosmology, in which the earth rests on the elephant, the elephant on the tortoise, and the tortoise—on empty space. The Church of England, on the contrary, has dealt with this subject in a spirit of true reverence as well as of prudence and charity ⁴. She asserts the mystery inherent in the institution of the Sacrament, but abstains from all attempts to inves-

⁴ See however Appendix D.

tigate or define it, and leaves the widest range open to the devotional feelings, and the private meditations of her children with regard to it. And this liberty is so large, and has been so freely used, that, apart from the express admission of Transubstantiation, or of the grossly carnal notions to which it gave rise, and which, in the minds of the common people, are probably inseparable from it, I think there can hardly be any description of the Real Presence, which, in some sense or other, is universally allowed, that would not be found to be authorized by the language of eminent divines of our Church; and I am not aware, and do not believe, that our most advanced Ritualists have in fact overstepped those very ample bounds.

But I am not so sure that it is possible to reconcile their view of the Eucharistic Sacrifice with that of the Church of England, or to distinguish it from that of the Church of Rome. The subject is one which requires the utmost precision of thought and language, to avoid either falling into or giving occasion for misconception. At every step we are in danger of being misled by ambiguous terms, and of reasoning upon them in a sense different from that in which they are used by those with whom we contend. I wish very much to keep this present to my own mind and to yours in that which I am about to say.

The Council of Trent anathematizes those who affirm that the Sacrifice of the Mass is not propitiatory, or that it benefits only the receiver, or communicant; or that it ought not to be offered for quick and dead, to have remission of pain and guilt. The word *propitiatory* is one of those which admit of two senses: the one, strict and proper; the other, loose and inexact. It might be understood to mean

nothing more than *acceptable to God*, as that "living sacrifice" of our bodies, spoken of by St. Paul, or as our common prayers made in the name of Christ. In this sense it might not unfitly, though imprudently, because in a way so very liable to misapprehension and abuse, be applied to that memorial of the one only real propitiation, which the Church makes in her Eucharist. This, however, is most certainly not the sense in which the Church of Rome asserts that the Sacrifice of the Mass is *propitiatory*; for she regards it, not indeed as a repetition of the offering made on the Cross, but neither as a simple commemoration of that. It is, in her view, a repetition of the Sacrifice which she holds to have been actually made, not merely signified as a thing to come, at the Last Supper, for the remission of the sins of the Apostles and of many⁵. There can therefore be no doubt in what sense she directs the priest, at the close of the Mass, to pray that the sacrifice which he has offered "may be acceptable unto God,

⁵ Bellarmin, "De Missa," i. c. xii.: "Christus in ultima Cœna seipse sub specie panis et vini Deo Patri obtulit, et idipsum jussit fieri ab Apostolis et eorum successoribus usque ad mundi consummationem. Sed hoc est sacrificium vere ac proprie dictum obtulisse, et offerendum instituisse." So, in nearly the same words, Bona, "Rerum Liturgicarum," i. c. 4. Melchior Canus, "De Locis Theologicis," xii. c. 12, draws a distinction between the efficacy of the Sacrifice of the Cross and that of the Last Supper: "Alia efficientia hostiæ illius est, quam Christus palam mactavit in cruce: alia illius est quam sub speciebus definitis mystice præbuit in cœna. Illa generalis est, nec per sacrificium modo, sed per omnia sigillatim sacramenta ad effecta longe diversa applicatur. Hæc peculiaris efficientia est, et sub speciebus certis ad peculiaria quædam effecta concluditur. Obtulit ergo Christus in cœna tum pro culpa veniali, tum pro pœna quæ pro culpa etiam mortali deberetur." The Bishop of Brechin (Primary Charge, 2nd edit. p. 52) goes no farther than to say, "At that first Eucharist that Sacrifice was presented to the Father before it was made."

and propitiatory for himself and all for whom he has offered it." What, then, must we infer from the fact that this very prayer is one of those which are recommended for the use of our clergy in the administration of the Lord's Supper at the corresponding part of the Office⁶? Must we not conclude that it is in the very same sense that, in a manual of devotion accredited by the same authority, the celebration of our Liturgy is described as a "Sacrifice of praise and propitiation," in which our Lord, "through His own presence communicates the virtues of His most precious death and passion to all His faithful, living and departed⁷."

I do not see how this language is to be reconciled with the doctrine of our Church, even as expounded by divines of that school which takes the highest view of the Eucharistic Sacrifice. But if we suppose that it is meant to express sound Anglican doctrine in Roman phraseology, how strong must be the leaning towards Rome which prompts the use of her language, where it is apparently most at variance with the sense which the authors intend to convey! The words which I was just now reading may have reminded you that the strongest condemnatory language to be found in our Articles is that of the Thirty-first, where "the sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt," are branded with the name of "blasphemous fables and dangerous deceits." In the celebrated Tract xc. it was contended, that the censure of the Article was aimed, not at the

⁶ Suggestions, &c.

⁷ The Manual of the Confraternity of the Blessed Sacrament, p. 29.

creed of the Roman Church, but at certain opinions which were no essential parts of her system; and that it "neither speaks against the Mass in itself, nor against its being an offering for the quick and the dead for the remission of sin, but against its being viewed as independent or distinct from the Sacrifice of the Cross⁸." I am not just now concerned to inquire whether this opinion is well founded or not, or how far the Church of Rome is irrevocably pledged to that exposition of the decrees of Trent which was given by her great apologists, and which is now generally received by all members of her communion. I would only observe that the doubt itself implies that the language of the decrees is in perfect harmony with that exposition, even if it admits of an explanation which would bring it nearer to doctrine which may be held in the Church of England. When therefore that language is used, as it is, in forms of devotion which are recommended as private accompaniments of the ritual which is studiously assimilated to that of Rome, without any qualifying explanation, it can only be understood in the sense generally received,—a sense in which even the author of Tract xc. did not profess to believe that it could be reconciled with the teaching of our Church, or with what he then held to be the truth. And again, I desire you to observe, if the language is supposed to be borrowed in a different and sounder sense, how strong must be the predilection which it indicates for every thing that has the Roman stamp upon it.

This close approximation to Roman views and practice, in connection with the predominance assigned

⁸ See Appendix C.

to that sacrificial aspect of the Lord's Supper, which it is so difficult even to detect in the English Service Book, over that of the Sacrament, which there alone meets the eye, is especially conspicuous in the kind of encouragement given by clergymen of the Ritualistic school to the attendance of non-communicants during the celebration⁹. Services exactly corresponding to the Low Masses of the Church of Rome, are multiplied in their churches, without any design of affording additional opportunities of communicating, for congregations in which few are expected or desired to be more than listeners; most indeed not so much: for as they are provided with "manuals of devotion to be used at the celebration of the Holy Eucharist by such as do not communicate," they may be as little aware of what is said and done at the Holy Table, as if they were outside the door, and only apprised of the moment of consecration by the tinkling of a bell. The practical question is one of some little difficulty. I should think it a most unwarrantable encroachment on the rights of conscience to compel any of the congregation to withdraw, if they wish to remain, though without any intention of communicating. This of course must needs be left to every one's discretion. But I should also consider it as an intrusion into the sanctuary of private devotion, absolutely and indiscriminately to condemn or discourage such attendance. I fully admit that there may be many cases in which it may tend to edification, without the slightest tinge of superstition. I expressed the same opinion in a Charge several years ago, and I see no reason for changing it now. But attendance simply with a view to edifi-

⁹ See Appendix D.

cation, is one thing: attendance in the belief that the proper benefit of the ordinance may be enjoyed without reception, seems to me another and quite a different thing. This, if I am not mistaken, and not, as has been argued, a vulgar error, by which it was supposed that the Sacrifice of the Cross itself is repeated in every Mass, was the doctrine which lay at the root of the practice condemned by the Thirty-first Article¹. From this doctrine naturally sprang the indefinite multiplication of solitary Masses, each of which was held to possess a certain inherent value, quite distinct from that of the Sacrifice of the Cross, though not independent of it, and which might be applied, according to the intention of the priest, either to the living, or, which was the more frequent occasion of that multiplication, to the departed, for the purpose of obtaining their release from Purgatory. The abuses reprov'd by the Council of Trent were only casual incidents of the practice, and in no way necessary consequences of the doctrine, which the Council distinctly asserted, expressly "approving of those Masses in which the priest alone communicates sacramentally," and on the ground, that "they are celebrated by the public minister of the Church, not for himself only, but for all the faithful who belong to the Body of Christ"—in other words, as our Article has it, "for the quick and the dead." When the doctrine is received among ourselves, it will be only the effect of outward temporary restraints, if it is not accompanied by the practice which the Article condemned, not indeed simply by itself, but along with, though not solely or mainly on account of, its incidental, gross and

¹ See Appendix C.

shameless abuses, the recurrence of which, it may be hoped, we have no reason to fear.

But this ritual movement has by no means reached its term. It is still in the full vigour of its early years. It appears to be advancing both extensively, in the work of proselytism, and intensively, in doctrinal innovation, not always distinctly enunciated but clearly intimated. Its partizans seem to vie with one another in the introduction of more and more startling novelties, both of theory and practice. The adoration of the consecrated Wafer, reserved for that purpose, which is one of the most characteristic Romish rites, and a legitimate consequence of the Romish Eucharistic doctrine, is contemplated, if it has not been already adopted, in some of our churches, and the Romish Festival of the *Corpus Christi* instituted for the more conspicuous exercise of that adoration, has, it appears, actually begun to be observed by clergymen of our Church. Already public honours are paid to the Virgin Mary, and language applied to her, which can only be considered as marking the first stage of a development, to which no limit, short of the full Romish worship, can be probably assigned.

In the presence of these facts, the statement of the Committee of the Lower House of Convocation, that—"in the larger number of the practices which were brought under their notice, they could trace no proper connexion with the distinctive teaching of the Church of Rome,"—seems much better fitted to excite surprise, than to administer consolation, or inspire confidence. But it was to me still more surprising to hear from one speaking in another place, with the weight of high authority, and under very grave responsibility²—a most deliberate and solemn declara-

² Chronicle of Convocation, Feb. 9, 1866, p. 165.

tion of his belief, "that this present movement is not a movement towards Rome." And yet, paradoxical as it may seem, I will own that there is a sense in which I can myself believe that this movement is not a movement towards Rome. Not certainly in the sense that it has any other direction. Not in the sense that its "ultimate end and aim"—as has been said by one who appears to have had means of understanding it thoroughly—is any thing less than "to make the doctrine, practice, and worship of the Anglican Church as nearly as possible identical with the Roman³." In that sense I cannot doubt that it is a very decided and rapid movement towards Rome. But in another sense I might say, though I should not think it a happy way of expressing my meaning, that this present movement—and I should lay great stress on the word *present*—is not a movement toward Rome. I believe that many at least of those who are most actively engaged in it are not at present contemplating secession from the Church of England, and do not even desire that it should be immediately absorbed in the Church of Rome. I may say indeed that, with regard to a considerable number of them, there are clear proofs that this is not their present bent or aim. That which they have in view is quite another thing: something indeed which I can only regard as a dream and a delusion, but which as long as they cherish this delusion, will keep them in their present position. Their real object has been lately brought somewhat prominently under public notice, by some very remarkable documents, which at the same time afford the best means of forming a judgment on its prospects of success.

³ See Archdeacon Wordsworth's speech in the debate on Ritual.

From them we learn that a Society has been founded under the name of an "Association for the Promotion of the Unity of Christendom," whose common bond of union is an earnest desire for the visible reunion of all Christendom, especially of the three chief communions, the Roman Catholic, the Eastern, and the Anglican: the agency to be employed for compassing the end, being for the present simply intercessory prayer. The Society was composed chiefly of English Churchmen, clergy and laity; but as some Roman Catholics had been induced to join it, it attracted the attention of their Bishops, who referred the matter to the supreme authority at Rome (the Congregation of the Holy Office of the Inquisition) which issued a rescript condemning the Association, and enjoining the faithful to beware of uniting themselves with it under peril of heresy. This document drew forth a letter addressed to its author, Cardinal Patrizi, Prefect of the Holy Office, and signed by 198 clergymen of the Church of England, including some of its dignitaries, in which they more distinctly explain the precise nature of their object, which they thought the Cardinal had misunderstood⁴. They disclaim the intention which had been imputed to them, of seeking "that the three communions in their integrity, and each persisting in its persuasion, might simultaneously combine into one;" which they admit to be "a scheme, from which no ecclesiastical unity could be hoped for." They explain that their object is confined to an intercommunion between the three Churches as distinct, independent, bodies, like that which existed

⁴ The whole correspondence may be found at the end of Archbishop Manning's "Reunion of Christendom, a Pastoral Letter to Clergy," &c.

between East and West before the separation. They state that they have worked many years to hasten this result: that they have effected improvements beyond their hopes, where there was any thing imperfect in the faith of the flock, in divine worship, and clerical discipline, and that they have shown an amount of good will toward the venerable Church of Rome, which has "rendered them suspected in the eyes of some." This last statement will, I think, both receive and reflect light, if it is compared with the facts which we had just now before us.

It seems surprising that any one moderately acquainted with the history and character of the Papacy, should have thought it possible that such a proposal should ever be entertained at Rome. And perhaps, but for the interference of the Roman Catholic Bishops, it might have been long before the desires of the Association were embodied in one, so as to call forth the judgment of Rome upon it. The reply of Cardinal Patrizi, energetically enforced by the highest Roman Catholic authority in this country, must, I think, have convinced the most sanguine of the utter hopelessness of the attempt under present circumstances, or indeed without such a change in the spirit and the principles of the Church of Rome as would almost supersede the necessity of any formal reconciliation⁵. But whether those who have been thus rejected and rebuked will patiently acquiesce in their failure and disappointment—whether, when they find that all their ad-

⁵ It does not, however, prevent the English Church Union from regarding "Ritualism as a means of promoting ultimately the intercommunion of the whole Catholic Church." Report of the President and Council of the English Church Union on the Report of the Lower House of Convocation on Ritual.

vances towards Rome in a growing conformity of faith, worship, and discipline have not brought them one step nearer to the attainment of their object; when they observe that the differences which separate them from the great mass of the members of their own communion are enormously greater than those which lie between them and Rome, and which are constantly decreasing,—while they know and are frequently reminded that an act of dutiful submission to that “venerable Church” will at once place them not in a mere intercommunion but in the enjoyment of full communion with her—whether, I say, under such circumstances it will be possible for them long to maintain their present ambiguous, intermediate position, and not, however reluctantly, to be carried down, as by an eddy: this it remains for the future to disclose. If we were to listen to the experience of the past, we could hardly feel a doubt as to the final result.

But I find that in other quarters among us persons entitled to the highest respect, and of unquestionable attachment to our Church, are strongly persuaded that the signs of our times are peculiarly favourable to the prospect of a restoration of unity in Christendom, though there appears to be a very wide difference among them as to the means by which the end is to be compassed. Some ground their hopes on the fact that, as in Italy political unity has been accompanied by religious liberty, a door has been thrown open for the doctrines of the Reformation, which perhaps were never entirely stamped out there, to be re-admitted and have free course. The general alienation of the people from the Court of Rome and the temporal claims of the Papacy, has been thought likely to win favour for the foundation

of an independent national Church on the platform of primitive doctrine, worship, and government, not unlike, and in full communion with, our own. That such a prospect should attract and should awaken a lively interest in the minds of earnest and pious English Churchmen is perfectly natural, and we cannot but sympathize warmly with their motives and general aims. How far the means hitherto adopted are suited to the moral and religious condition of the country, now in the throes of a great political crisis, it is very difficult for a foreigner to judge. But one thing is clear. The immediate tendency of such a movement will not be to restore unity, but to multiply divisions and to foment religious discord. That may, under the gracious overruling of Divine Providence, be only a transition to a state of unity and concord. But it is certainly possible, and to human eyes quite as probable, that those who think they are laying the foundation of a national reformed Church, may find that they have only been planting a hotbed of sects, which as they spring up will kill one another, and leave the Church of Rome more powerful than before⁶.

Here, however, all is intelligible and consistent. I cannot say so much with regard to the hopes which I see are still cherished by some eminent persons of a reconciliation with the Church of Rome on the basis of a common doctrine; still less with regard to their opinion that the present juncture affords peculiar encouragement to such hopes. That the spread of unbelief should have suggested, or rather

⁶ This was written before I had seen "a Memorandum on Church Reformation in Italy, drawn up and issued with the joint sanction of the Bishops of Gibraltar and Pennsylvania." But the perusal of it has rather confirmed than altered my opinion.

have strengthened, the wish for such re-union, I can readily understand. But how it has removed or lessened the obstacles which before stood in the way, I am at a loss to comprehend. The scheme is in the main a renewal of that which was the subject of much discussion and negotiation toward the end of the seventeenth century. It was then proposed under most singularly propitious political auspices, such as have never been seen since, and are not likely to recur. The Pope of that day gave it the utmost encouragement possible in his position. It was not in Italy but in France, not from an Ultramontane doctor or prelate, but from Bossuet, the champion of the Gallican liberties, that it received its death-blow, in the declaration that his Church would never recede from a single point of her doctrine, and particularly from that laid down by the Council of Trent⁷.

How immensely the difficulties, which then were felt to be insurmountable, have since increased, has by no one been shown with more luminous demonstration than by the eminent theologian, who is at once the warmest supporter and the most authoritative expositor of the revived scheme of pacification and re-union. From his "Eirenicon" we learn, on the one hand, the extravagant extent to which the worship of the Virgin Mary has been already carried in the Church of Rome, and how very nearly it has superseded

⁷ See *Lettres* xxi. xxii. xxviii. in the *Correspondence* between Leibnitz and Bossuet (*Œuvres de Bossuet*, Tome xi.) Bossuet observes (*Lettre* xi.) that nothing would be gained on the Protestant side, even if the Council of Trent was deprived of all authority: "puisque'il ne faudrait pas moins croire la Transsubstantiation, le Sacrifice, la primauté du Pape de droit divin, la prière des Saints, et celles pour les morts, qui ont été définies dans les Conciles précédents." The difficulty as to the Papacy was recognized by the author of *Tract* xc. in his letter to Dr. Jelf.

reliance on the mediation of Christ, who is generally regarded as the terrible Judge, whose severity can only be softened by the all-availing intercession of His more compassionate mother: and further, that this kind of devotion did not even reach its culminating point in the additional honour paid to her in the new dogma of her Immaculate Conception, but is supposed to be yet far from the last stage of its development, and is expected to yield a larger harvest of dogmatic novelties. And while we are thus led to see how deeply the Church of Rome is pledged to a doctrine and practice from which most of us recoil, as one of the grossest corruptions of Christ's religion, we learn on the other hand that, during the same period, especially during the reign of the present Pope, the claims of the Papacy have been making continual progress, and have now reached the length of despotic authority in the Church, and of a perpetual divine inspiration, ensuring his infallibility far beyond the limits of faith and morals assigned to it by the most strenuous assertors of the Papal supremacy in former ages.

To these facts I must add another, which appears to me of no slight significance in the present question—that the highest authority among the Romanists in this country has been recently committed to one who, some fourteen years ago, seceded from the Church of England. That he should take the most unfavourable view of the communion which he left, and should be inclined to exaggerate the doctrinal differences which separate it from that of his adoption, was almost a necessity of his position, to guard himself against the imputation of rashness, in quitting his old home on light grounds, and a little detracts from the weight of his

new opinions among his old, if not among his new friends. But that which appears to me most significant in that selection is, that the same person is the most strenuous among the advocates of Ultramontane views of Papal authority, and would be the last to accept any overtures for reconciliation on any other terms than those of unconditional submission. On this point his published declarations have been most explicit and distinct, and it is not his fault if any person or body outside the Church of Rome expects to be received into it otherwise than as a pardoned penitent.

With this history in his mind, and this state of things before his eyes, and recorded and described by himself for the instruction of others, the author of the "Eirenicon" says, as the sum of the whole matter, and speaking, no doubt, in the name of many followers: "On the terms which Bossuet we hope would have sanctioned, we long to see the Church united⁸;" and believing that there are individuals in the Roman Communion, who, in their hearts share that longing, he says: "To such we stretch forth our hands⁹:" of course, for such help as individuals can give; not, it would seem, in this case, a very solid ground of hope. I do not, however, presume to say that the course of events may not be shaped by Divine Providence to such a result. But I think I may venture to believe that, before this comes to pass, a revolution must have taken place in the Church of Rome, by which the Pope has been made not only to abdicate his usurped authority, but to declare many acts of his own and of his predecessors, done in the exercise of that authority, null and void. God grant that such a day may come. But even

⁸ Page 335.

⁹ Page 334.

then I should not have expected that the compromise would have been quite satisfactory to divines of that school which insists on the most rigorous preciseness of dogmatical definition, but should have thought it likely to be rather more congenial to some who are reproached with the breadth of their views. And I am not sure that there would not still be danger of confusion and misunderstanding. What seems to be contemplated as the basis of the agreement is, that the Decrees of Trent should be read by Anglicans in the Anglican sense, the Thirty-nine Articles by Roman Catholics in the Roman sense. The case would be something like that of a system of imitative signs, such as are used in some parts of the East, common to several nations speaking wholly different languages. The same document, written in these characters, might be read by two persons, to whom it conveyed the same ideas, but who expressed them by sounds which made the readers mutually unintelligible, each, as the Apostle terms it, "a barbarian" unto the other. Only a bystander of superior information could know that they meant the same thing. I must not, however, omit to express my own conviction that the Articles are, not in sound only but in sense, at irreconcilable variance with the Decrees of the Council. So it has appeared both to Anglican and to Roman Catholic writers, on a careful comparison of their statements on controverted points¹.

¹ Bishop Mant, who in his day passed for a High Churchman, published a little tract (*The Churches of Rome and England compared*, 1836) suggested by an assertion of the late Lord Melbourne, who concurred with Dr. Pusey in thinking that "Roman Catholics in all the fundamentals of Christianity agree with Protestants," for the purpose of showing, "that as to numerous fundamental doctrines and ordinances the Roman and the Anglican Churches

And though the authority of the Pope, if it was brought to bear on the Roman Catholic, would no doubt overrule his opinion, and oblige him to renounce it, it could not have the same effect on the Anglican, unless he had first admitted the Pope's infallibility, and so had virtually become a Roman Catholic.

These remarks, though they may here and there have taken a somewhat wider range than was absolutely necessary for the discussion of the Ritual question, will not, I trust, appear to any one irrelevant to it. I wished to set it before you in its principal bearings, and to place it in its true light. I believe, indeed, that on the main point I have said nothing but what is universally known; and I should not be surprised if there were many who will smile at the pains I have been taking to light a candle in the broad noonday to help them to see that which is so patent to all. I should myself have thought it a superfluous labour, if I had not observed in some quarters an appearance of a tacit agreement to treat the fact as a kind of sacred mystery, familiar indeed to the initiated but not to be divulged to the profane.

are so far from being in agreement with each other, that they are as diametrically opposed to each other as the east and the west;" and this he endeavours to do by an arrangement in which passages from the Articles and from the Decrees and Canons of Trent are confronted with each other in parallel columns. By a like method the Rev. Mr. Estcourt, a Roman Catholic clergyman, in a Letter published by Mr. Oakeley in the Appendix to his pamphlet on the *Eirenicon*, is brought to the like conclusion; that "No one who accepts that Council as the voice of the Church, and the guide of his faith could with a safe conscience subscribe to the Thirty-nine Articles:" and that "it is difficult to see any other basis for the reconciliation of Anglicans to the Catholic Church, than their renouncing the Prayer Book and Articles, and receiving the Council of Trent."

I can be no party to a system of concealment which appears to me neither manly nor perfectly consistent with good faith or with a plain duty to the Church; and I regard the prevalence of such a system as one of the least honourable, and the most ominous signs of our time.

Nothing, in my judgment, can be more mischievous, as well as in more direct contradiction to notorious facts, than to deny or ignore the Rome-ward tendency of the movement. Its effects, indeed, on those who are not engaged in it would be the same if by them it was universally, though erroneously, viewed in that light. But it might, in that case, call for a different treatment. For practical purposes it is also very important that, without pretending to foresee the actual result, we should consider its natural and probable consequences. I hope that my forebodings may be too gloomy; but I think I see several serious dangers looming not very far ahead. One or two of them have been, I cannot say pointed out, but hinted at in the Report of the Committee of Convocation, with a delicacy which was no doubt thought to befit such a document, but which is not always favourable to perspicuity. The greater part and the gravest appear altogether to have escaped the Committee's observation, unless they were meant to be concealed under the statement that "in the larger number of the practices which had been brought under their notice—they do not say in all of them—they can trace no proper connexion with the distinctive teaching of the Church of Rome." As to any danger threatening the Church of England from such connexion as they were able to trace, or danger of any kind on the side of Rome, the Report is entirely silent. I wish to say a few words on this

subject, and to speak a little more plainly and fully than the Committee felt it their duty to do. Though, as I have said, it appears to me highly probable that the leaders of the movement themselves have no present thought of quitting the Anglican communion, I think it almost inevitable that they should be giving occasion to more or less numerous secessions to the Church of Rome, both by fostering that general predilection for all that belongs to her, which they themselves betray, or rather exhibit, and by stimulating a craving for a gorgeous ritual, which, remaining where they are, they can never fully satisfy: even if it be possible for thoughtful and ingenuous minds long to feel quite at their ease in a form of worship which strives to engraft, not only the outward ceremonial, but the essential idea of the Roman Mass on the Anglican Communion Office, and where the officiating priest uses language in his private devotions quite incongruous with that which the Church puts into his mouth. Some I think can hardly fail to find this hybrid kind of devotion intolerable, and to be driven to exchange it for something more real and genuine, more consistent and complete. That might be found either in the Church of England or in the Church of Rome. It is unhappily too clear in which they have been trained to seek it. This is one form of the danger in its Romeward aspect. There are others still greater, though probably more remote. I have already endeavoured to point out the process by which the movement may reach its termination in the secession, not of individuals, but of a whole party. Another form which the evil might take under different circumstances, would be an open rent in the Church, which however might in the end lead to the same result.

But there is no less danger on the side opposed to Rome. And this has been in some degree recognized by the Committee, in a passage of their Report, where they remind us, "that the National Church of England has a holy work to perform toward the Nonconformists of this country: and that every instance, not only of exceeding the law, but of a want of prudence and tenderness in respect of usages within the law, can hardly fail to create fresh difficulties in the way of winning back to our Church those who have become estranged from her communion." This is indeed an allusion to a very grave and unquestionable fact, but couched in terms which seem to me singularly inappropriate, and tending to conceal both the real nature and the extent of the danger. It might lead any one to imagine that the Nonconformists with whom we have to deal, are, like the dissenters from the Russian Church, such sticklers for rigid rubrical uniformity, that they are likely to be scared away from us by any deviation from the letter of the Prayer Book. I need not observe how directly this would reverse the real state of the case, or that, if the innovations which offend many, I believe I may still say most Churchmen, are peculiarly obnoxious to the Nonconformists of this country, it is not simply as innovations, but because they present the appearance of the closest possible approximation to the Church of Rome. And the danger on this side is far greater than that which is suggested by the language of the Report. It is not merely that we may make fewer converts from the ranks of Dissent, but that we may strengthen them by large secessions, perhaps of whole congregations, from our own. And the danger—if I ought not rather to say the certain and present evil—does not

end there. These proceedings both tend to widen the breach between us and Dissenters, and to stimulate them to more active opposition, and furnish their leaders with an instrument which they will not fail to use for the purpose of exciting general ill will toward the Church, and weakening her position in the country.

And it must be remembered that these injuries which she may suffer on opposite sides may be going on together simultaneously. There is nothing in the one to lessen, nothing that must not aggravate the other. For every proselyte who is drawn from us to Rome, we may reckon on others who will leave us for Geneva. That this damage will be compensated by any accession of numbers from either quarter is, with regard to Dissent, in the highest degree improbable: as to Rome, it is neither pretended nor desired.

The object for which the Committee was appointed, was entirely practical. It was "to inquire as to such measures as might seem to them fit for clearing the doubts and allaying the anxieties" which the Lower House had represented as existing upon the subject of Ritual, and as calling for consideration. It was highly proper that, before they proceeded to perform this task, they should take a view of the state of the case on which they were to advise: and it is only to be regretted that this view was somewhat oblique and one-sided. Their practical proposals, however, though in them must be supposed to lie the whole fruit of their deliberations, and the pith and essence of the Report, while all the rest, however valuable, was only preparatory and incidental, are, with one notable exception, purely negative, and inform the House what in their opinion ought not to be done.

But even this rather scanty amount of information is very imperfectly and ambiguously conveyed. They deprecate a resort to judicial proceedings, as tending to promote, rather than to allay dissension. But in the sentence immediately preceding, they had expressed an earnest wish, that such a course might not be found necessary; clearly implying that it might be found necessary; but leaving the reader to guess both what kind or case of necessity they had in their minds, and whether in that event it would still in their opinion have the same evil tendency. It would, I think, have been desirable that they should have stated whether in their opinion it was to be wished, that the present obscurity and uncertainty in the state of the law should be removed, and whether they knew of any way by which this could be effected without a resort to judicial proceedings. We know from an eminent member of their own body how utterly inadequate any Opinion of counsel is for such a purpose. Though deprived of the benefit of their guidance on this important point, I venture to think that there are two conditions on which a moral necessity for resort to judicial proceedings would arise². The one would be, if any clergyman should

² I am here assuming that the Ritual innovations are introduced by Incumbents, and not by Stipendiary Curates; a thing of which I happen never to have heard, though Sir H. Thompson, in a Speech delivered in the debate in Convocation, which he has published in a pamphlet entitled, "Ritualism, a plea for the Surplice," seems to suppose that it is a very common, if not the most common case, and on this fact grounds a charge of want of "vigour" against the bishops, on whom it is always easy and pleasant to lay the blame of every thing amiss in the Church. It would of course be easy to revoke the Licence of a "contumacious stipendary Curate," but it does not seem to me at all clear that "such a step," by "provoking an appeal to the Primate," from

attempt to introduce the Ritual innovations in his parish church against the will of any considerable part of his congregation : and the other, if he should persist in so doing after having been admonished and dissuaded by his Bishop. I consider every such attempt as an audacious and culpable aggression on the rights of the parishioners, which I should wish to see repressed, either by judicial or even, if necessary, though I should exceedingly deplore the necessity, by legislative interference.

But I am not for the present prepared to lay down any more absolute and comprehensive rule of action, though many persons—some of them worthy of all respect—call loudly for the interposition of authority in every case, to put down the excess of Ritualism, wherever it shows itself : and therefore even where the whole or the bulk of the congregation earnestly desire it, and none take offence at it. On the same principle on which I would interfere for the protection of parishioners, on whom their minister attempts to force a novelty which they dislike, I should scruple to deprive a congregation of a form of worship which has become dear to them, though it is one of which I disapprove. And here we must be on our guard against exaggerating the importance of outward forms, and supposing that some great thing has been gained when they have been suppressed, though the opinions of which they are the visible exponents remain unchanged. Here I agree with the Committee, when they deprecate any attempt to establish a rule applicable to all places and congregations alike. I consider a uniformity which does not repre-

whose decision there would be no further appeal, would “ secure a speedy and satisfactory settlement of the question.”

sent, but is the substitute for unanimity, as a very questionable blessing. I adopt the maxim of the Committee on a much higher authority. It was not in the spirit of our last Act of Uniformity, but under the guidance of one as opposite to that as light to darkness, that St. Paul wrote those ever memorable words for the perpetual rebuke of all narrow-mindedness and tyrannical encroachments on the rights of conscience and Christian liberty: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

I observed that there was one notable exception to the generally negative character of the practical measures suggested by the Committee, and therefore I am perhaps bound to notice it. It seems that some of them shared the opinion of those who consider the paucity of Bishops as the chief root of evil in the Church; and applying this principle to the present case, they remark that "both excesses and defects in ritual observance are symptoms of a deep-seated evil, namely, the want of a more effective working of the Diocesan system." This is the gloomiest view that has yet been taken of the subject. It shows that, except for the sake of this particular disclosure, the appointment of the Committee was totally useless; and that, as the remedy of the evil depends on a contingency indefinitely remote, namely, an adequate multiplication of Bishops, the case is practically hopeless. It is

therefore to myself a comfort to believe, that the remark is simply the offspring of some fervid imagination, without any foundation in fact³.

The Report concludes with a general observation, which, as such, may be true, whether applicable or not to the subject of the inquiry—"Excess of Ritualism is, in fact, the natural reaction from unseemly neglect of solemn order." But it is clearly implied, that in the opinion of the Committee, the latest development of Ritualism is an instance of such reaction. This, as I have already intimated, I believe to be a mistake. That the movement in its origin some thirty years ago was partly the effect of a reaction, I think highly probable; but that it is so in its present phase, I find no reason whatever to suppose. And I am sorry that the Committee appear to lend their countenance to a kind of recrimination, which I often hear, but which does not seem to me either quite logical, or very becoming. When a Ritualist is reproached for his innovations by a clergyman of the opposite school, he has a favourite retort always at hand: "If you take liberties with the Prayer Book, 'by neglect,' as the Committee expresses it, 'of its plain rules and curtailment of its Offices,' have I not a right to make the Liturgy as exact a copy as I can of the Mass?" I do not say that this argument is more unsound than it would be to reply on the other side—though I am not aware that this has ever been done—"If you turn the Communion Office into a Mass, have I not a right to neglect plain rules of the Prayer Book, and to curtail its Offices?" It

³ The Report has so much the look of a mosaic of compromises, cemented by a general disposition in favour of Ritualism, that it would be hardly fair to impute this particular fancy to the whole Committee.

would be hard to say, on which side there is the more grievous lack both of sound reason and sense of duty.

But though the Committee's observation is so questionable as to its historical correctness, and must tend to divert attention from the real state of the case and gist of the controversy, it may very profitably remind us of another grave danger with which we are threatened by the Ritual movement; the danger, I mean, of its producing an "unseemly neglect of solemn order," which is "the natural reaction from excess of Ritualism," even when it has no special significance, much more from that which we are now witnessing. The jealousy and suspicion which it unavoidably awakens in Churchmen of a different school, must disturb the harmony which was beginning to prevail, notwithstanding the provocations to discord and ill-will, ministered by some of the Journals on both sides, and thus check a healthy and uniform progress in the Church at large. The evil spirit of party will be ever at work to magnify trifles into tests of faith, and grounds of division, and to blind men, as well to the good which is associated with that which they dislike, as to the evil which mars things which are justly dear to them. Allow me, my reverend brethren, to warn those of you who are most adverse to the Ritual movement, against this temptation, and to remind you that defect is not the proper cure of excess, and that opposite exaggerations do not counteract, but only inflame and aggravate one another. Suffer me to suggest to you, that some wholesome and precious uses may be extracted from that of which, as a whole, you may strongly disapprove. It appears to me that you may well take occasion from it to

consider, both severally, and in common, whether there is any thing amiss in your practice, any thing which might be justly described as “neglect of plain rules of the Prayer Book, and curtailment of its Offices,” and this, not merely to guard against the censure of an adversary, but to avoid giving offence to those whom you may look upon as the weaker brethren. But further, I think there is a loud call upon you, not to rest satisfied with a mere conformity to the letter of the ordinances of our Church, but to endeavour more and more to learn her mind and imbibe her spirit. You are not really faithful to her, if you neglect to avail yourselves of all the means of grace which she commits to your stewardship, but having received two talents—the Word and the Sacraments—make gain of the one, but hide the other in the earth.

I would also express a hope that my younger brethren, whose opinions on many points have still to be matured and fixed, but who are open to conviction and earnestly seek the truth, may be led by our present controversies to cultivate a closer acquaintance with primitive Christian antiquity than may hitherto have entered into the course of their studies, and if possible not to rest content with the information which they may draw from secondary sources, but to go to the fountain-head, that they may in a manner listen to the voice and gaze upon the living features of the ancient Church. I venture to assure them that the pleasure which they will derive from that intercourse will more than repay any labour which it may cost them. But I recommend the study, because I am convinced that, rightly pursued and regulated, it will both enlighten and strengthen their attachment to the Church in which

they have been called to minister. But for this purpose some cautions may be needed in our day, which in other times might have been superfluous. One is, that the student should not look at the primitive Church through a glass tinged with Romish or indeed any other prejudices, and that his view should be taken downward, from the standing point of antiquity to the modern Church of Rome, not upward, from her standing point to antiquity. Another, perhaps still more needful caution is, that he should approach the subject in a spirit of Christian freedom, which is perfectly consistent with the love and reverence which the image of the ancient Church is fitted to awaken in Christian minds. He will have to remember that he is not bound to adopt or to imitate every thing that was said or done by his fathers in the faith, and that when he perceives a difference of opinion or practice between the early Church and his own, it does not necessarily follow that his own Church is in the wrong; as on the other hand he may believe that she has judged and acted wisely, without absolutely condemning the maxims and usages of a former age. If, however, we were to apply these general remarks to the subject which has just been occupying our attention, we should find but little occasion for such distinctions.

We cannot read the detailed description given by Justin Martyr of the order of administering the Eucharist in his day, without joyfully recognizing the closest possible resemblance, in every material point, between it and our own. We observe that there is not the slightest hint that it was regarded as a Sacrifice, other than of prayer and praise, or the presiding minister as a sacrificing priest, and not simply as the dispenser of a holy communion. The spiritual

food was received by all present, and was sent to those who were unavoidably absent, but not offered for them. But along with this general resemblance, we perceive some points of difference between ancient and modern practice. Those weekly assemblies of Justin's time were never held without the celebration of the Lord's Supper. That was the one object for which the people came together every Lord's Day. In that respect there is indeed a very wide difference between their usage and ours. Here I think few will say that the advantage is on our side, though probably as few will adopt the opinion of a learned theologian who has endeavoured to prove, by arguments which it seems to be the peculiar privilege of Ritualists to understand, that weekly communion is "matter of Divine obligation," alone fulfilling the commandment of Christ, and that the clergy who omit it, "if judged by the rule of the Apostles, are false to their Lord's dying command in a particular from which He left no dispensation⁴." Without falling into this exaggeration we may lament the modern departure from primitive practice in that mutilation of the Communion Office which prevails in most of our churches. But we also know that this departure had its origin in an abuse which has been carried to its greatest height by the Church of Rome, in the encouragement given to the attendance of non-communicants, which some among us are so eager to restore. And their attempt is probably, through a natural though deplorable reaction, one main obstacle to the general revival of the weekly Communion.

The study of primitive Christianity will also lead

⁴ Archdeacon Freeman in *Rites and Ritual*, p. 13.

the thoughtful inquirer to see and feel the contrast between the Church of the Catacombs and the Church of the Vatican. In the marvellous development by which the one passed into the other, he will above all admire the mysterious dealings of Divine Providence, which, without annulling the freedom of the human will, can make even the worst of evils minister to good. He will not deny whatever may be fairly implied in the identity of the two, and therefore entitled to respect; but he will not the less clearly see the accompanying growth of corruption and error. He will be enabled justly to appreciate the value of the claims set up for the modern Papacy, as the living oracle of God, the subject of a constant Divine inspiration, which constitutes every Pope the supreme and unerring arbiter in all disputes which can arise within the ever widening sphere of opinion, as distinguished from that of exact science: so that, though a like inspiration must have been vouchsafed to Linus and Cletus, it was in a degree immeasurably lower than that enjoyed by Pius IX., whose Allocutions and Encyclicals would probably to them have been simply unintelligible. Historically, the student will know how strangely such a claim would have sounded in the ears of those venerable men and of the Apostolic Fathers. And when he inquires into the ground on which this amazing pretension is based, he finds only a fresh illustration of that reasoning in a vicious circle which I have already noted as characteristic of the Romish theology. A perfectly arbitrary and precarious meaning is attached to a few texts of Scripture, to prove the alleged infallibility: and then the infallibility is used to establish the certainty of the interpretation. The supercilious arrogance which, as well as a relentless fanaticism, is naturally engendered by

this delusion, should move our deepest pity; a feeling like that with which we witness the serene self-complacency visible in the features of a maniac who, confined in a narrow cell, believes himself to be the emperor of the world.

We have lately received a very solemn admonition from a person who has since been placed at the head of the English Romanists, on "the danger and the chastisement of those who," like the Church of England, "would instruct the Church of Jesus Christ⁵." I do not know whether any consciences have been disturbed by the sound of these words, which contain the whole pith of the writer's argument. It seems enough to observe, that the Church of England has never pretended to instruct the Church of Jesus Christ, but has always desired to receive and transmit its teaching. But certainly we do not regard it as a very rash or culpable presumption, to believe that the Church of Alexander VI., of Julius II., and Leo X., might have something to learn, and still more to unlearn. And when we are called upon to accept these new doctrines on the ground of our Lord's promise, of the abiding presence of the Spirit of Truth in His Church, we may not only rightly refuse to appropriate to a part that which was intended for the whole, but we may reasonably doubt, whether that which was secured by the promise was a perpetual preservation from error, and not rather a preservation from perpetual error, in other words, the final prevalence of truth. That we know is great and will prevail. With this belief let us comfort our hearts. To this let us firmly cling

⁵ "The Crown in Council on the Essays and Reviews. A Letter to an Anglican Friend, by Henry Edward Manning, D.D.," p. 21.

amidst the surgings of doubt and controversy, while we lift up our eyes to the Father of Lights, "with Whom" alone "is no variableness, neither shadow of turning," beseeching Him to enlighten us with His truth, according to the measure of our need, but above all to grant to us the higher grace of walking faithfully by the light we have received.



APPENDIX.

APPENDIX A.

I subjoin a list of the places referred to at p. 5, in which a work of church building or restoration has been set on foot.

Brecknockshire.

1. Brecon Priory Church.
2. Brynmawr.
3. Cantreff.
4. Cathedine.
5. Coelbren.
6. Llanelly.
7. Llywell.
8. Vaynor.
9. Llanfihangel Abergwessin (restoration).
10. " " (new church).
11. Llanfechan.
12. Llanfihangel Bryn Pabuan.

Radnorshire.

13. Rhayader.
14. Abbeycwmhir.

Cardiganshire.

15. Aberystwyth.
16. Llanbadarnfawr.
17. Llangunllo.

Glamorganshire.

18. Swansea.

Carmarthenshire.

19. Carmarthen St. David's.
20. „ (new church).
21. Llanelly.
22. Llandefeilog parish church.
23. „ St. Anne's (new chapel).
24. Mydrim.
25. Henllan Amgoed.

Pembrokeshire.

26. Prendergast, Haverfordwest.
27. Mathry.
28. Amblestone.
29. Burton.
30. St. Bride's.
31. Pennar, Pembroke Dock.
32. Walwyn Castle.
33. St. Catherine's, Milford.
34. Llysyfran.
35. Manerbier.

I believe that some others might be added as in immediate contemplation.

APPENDIX B.

IT must be admitted that, in the Declaration or Protestation at the end of the Communion Office, the Church of England has deviated from her principles, has come down from her own vantage ground to that of her adversary, and has stated the question in the way most favourable to the doctrine of the Church of Rome; for it is made to turn on a purely metaphysical proposition as to the nature of *body*; "it being against the truth of Christ's natural body to be at one time in more places than one." This is virtually to fall into the Romish error, and to stake the truth of her doctrine on the soundness of a scholastic speculation, which, as a Church, she has no more right to deny, than the Church of Rome to affirm. The real objection to Transubstantiation is, not that it is bad philosophy, but that it is philosophy: not that it is

impossible, but that it is destitute and incapable of proof. How dangerous it would be to rely on the proposition assumed in the Declaration as a ground for rejecting the dogma of Transubstantiation, may appear from the defence of it which Leibnitz sets up on the basis of his own metaphysical system. In the posthumous "*Systema Theologium*" (ed. Dr. Carl Haas) he writes: "Equidem si demonstrari posset invictis argumentis metaphysicæ necessitatis omnem corporis essentiam in extensione sive spatii determinati implemento consistere, utique cum verum vero pugnare non possit, fatendum esset unum corpus non posse esse in pluribus locis, ne per divinam quidem potentiam, non magis quam fieri potest ut diagonalis sit lateri quadrati commensurabilis. Eoque posito utique recurrendum esset ad allegoricam divini verbi sive scripti sive traditi interpretationem. Sed tantum abest ut quisquam philosophorum jactatam illam demonstrationem absolverit, ut contra potius solide ostendi posse videatur exigere quidem naturam corporis ut extensum sit, nisi a Deo obex ponatur; essentiam tamen corporis consistere in materia et forma substantiali: hoc est, in principio passionis et actionis, substantiæ enim est agere et pati posse."

He then makes a few remarks on some expressions of ecclesiastical writers apparently adverse to the doctrine, among them that of Pope Gelasius: "Gelasius Pontifex Romanus innuit panem transire in Corpus Christi, manente natura panis, hoc est qualitatibus ejus sive accidentibus (a most arbitrary and unwarranted interpretation): *neque enim tunc ad metaphysicas notiones formulæ exigebantur.*" He then proceeds to expound his theory of matter, by which he is brought to the conclusion, "existentia pariter atque unio substantiæ et accidentium realium in Dei arbitrio est. Et cum natura rerum nihil aliud sit quam consuetudo Dei, ordinarie aut extraordinarie agere æque facile ipsi est, prout sapientia ejus exigit."

This great genius does not seem to have perceived that the further he dived into the depths of metaphysical speculation, the more certain it must be that what he would draw out would not be a legitimate theological dogma. It was a case for the application of his own wise remark in his answer to Pirot on the authority of the Council of Trent (*Œuvres de Bossuet*, XI. Lettre xxi. p. 105, ed. 1778): "Nous n'avons peut-être que trop de prétendues définitions en matière de Foi."

Lacordaire (*Lettres à des jeunes gens* : ed. Perreyve, p. 106) writes to a young friend who was perplexed by the metaphysical difficulty :—

“ Si vous me demandez maintenant comment un corps est présent dans un si petit espace et en tous les lieux à la fois, je vous répondrais que nous n’avons pas la première idée de l’essence des corps, et qu’il n’est pas le moins du monde certain que l’étendue divisible soit essentielle aux corps. Les plus grands philosophes ont pensé le contraire, et ont cru que les corps n’étaient qu’un composé d’atomes indivisibles uni par l’affinité qui les attire réciproquement, et devenant étendus par l’espace qui se glisse entr’eux, et y cause des interstices, de sorte que plus on condense un corps, c’est à dire plus on ôte l’espace qu’il renferme en rapprochant les atomes, moins il tient de place. Voilà pour la présence dans un petit espace. Quant à la présence en tous lieux, considérez que la lumière est un corps, et qu’elle parcourt en une seconde *soixante quinze mille lieues* ; considérez que l’électricité est un corps, et qu’elle parcourt en une seconde cent quinze mille lieues. Qui empêche donc qu’un corps uni à la Divinité n’ait une agilité un milliard de fois plus grande, de manière à toucher tous les points du globe au même instant ?” (I must own that I do not see the force of this illustration, as there must always be an interval between the departure and the arrival ; but what follows is more to the purpose.) “ En outre dès que le corps peut être inétendu, il n’est plus assujetti à la loi de la localité, et il peut être présent en tous lieux, comme votre âme est présente à tous les points de votre corps, comme Dieu est indivisiblement présent à tous les points de l’univers.” All excellent reasons for abstaining from such speculations in theology.

APPENDIX C.

Mr. Newman (in Tract xc.) and Dr. Pusey (*Eirenicon*) agree in thinking that Article XXXI. was intended to condemn, not any doctrine which is and must be held by all members of the Church of Rome who acknowledge the authority of the Council of Trent, but only a popular error or abuse which every intelligent member of the Roman Communion would

repudiate. They do not however exactly coincide with one another in their view of the error which was condemned. In the Tract, which I quote from Dr. Pusey's reprint, the argument is thus summed up:—

“On the whole, it is conceived that the Article before us neither speaks against the Mass in itself nor against its being [an offering, though commemorative,] for the quick and the dead for the remission of sin, [(especially since the decree of Trent says, that ‘the fruits of the Bloody Oblation are through this most abundantly obtained: so far is the latter from detracting in any way from the former);’] but against its being viewed, on the one hand, as independent of or distinct from the Sacrifice on the Cross, which is blasphemy; and, on the other, its being directed to the emolument of those to whom it pertains to celebrate it, which is imposture in addition.” (The words in brackets were added in the second edition.)

Dr. Pusey writes (*Eirenicon*, p. 25) :—

“The very strength of the expressions used ‘of the sacrifices of Masses,’ that they ‘were blasphemous fables and dangerous deceits,’ the use of the plural, and the clause, ‘in the which it was commonly said’ show that what the Article speaks of is, not ‘the Sacrifice of the Mass,’ but the habit (which, as one hears from time to time, still remains) of trusting to the purchase of Masses when dying, to the neglect of a holy life, or repentance, and the grace of God and His mercy in Christ Jesus, while in health.”

The view taken of the Article in Tract xc. is adopted by Mr. Medd in his essay on the Eucharistic Sacrifice, in “The Church and the World,” in a few passing words, p. 343, where, after quoting the words of the Article, “Sacrifices of Masses, in the which it was commonly said that the priest did offer Christ,” he adds the interpretation (i. e. by way of re-enacting the Sacrifice of Calvary by an actual mactation afresh); and by Mr. Stuart, in his “Plea for Low Masses,” in an elaborate argument, in the course of which he says, p. 35: “In order to understand rightly the meaning of the Thirty-first Article, we must remember that this Article is not directed against the Eucharistic Sacrifice or the Sacrifice of the Mass, nor indeed against any formal authoritative doctrine on this subject whatever, but against a certain popular *misapprehension* of this doctrine which had prevailed, and which manifestly impugned the sole sufficiency of the Sacrifice of the death of

Christ." The nature of this misapprehension he had just before explained in the words: "To think of the offering of Christ in the Holy Eucharist as an offering made independently of His death,—to suppose that such an offering could have been made, for instance, if He had never died," &c, And p. 37: "As there is but one real Sacrifice, which is Christ, once only sacrificed, i. e. upon the Cross, it would be blasphemy to speak of sacrifices in the plural,—the Sacrifices of Masses, for instance,—since in all the Masses or Eucharists ever yet celebrated there has been but one real Sacrifice, which is Christ Himself."

There is a general objection, which seems to me to stand in the way of both these modes of interpretation. It appears to me very improbable that the framers of the Article should have levelled it, not against any doctrine held by the Church of Rome, but against either an error or an abuse which had crept in among the people. This might have been ground for charging the rulers of the Church of Rome with culpable neglect or connivance, but would have been out of place in an Article. If this had been the meaning, I can hardly conceive that it would have been so expressed. For then the only hint of that which was the object of such very severe condemnation, would be contained in the single letter *s*, the sign of the plural number. From this the reader would be expected to infer that what the authors really had in their minds was this: "The Sacrifice of the Mass, in which the priest offers Christ for the quick and the dead to have remission of pain or guilt; this we admit to be consistent with sound doctrine, but this doctrine has been corrupted and perverted to bad ends, through a popular misapprehension as to the nature of the offering, which is irreconcilable with the fulness and sufficiency of the Sacrifice of the Cross. Such Masses we stigmatize as blasphemous fables and dangerous deceits." But how does this paraphrase, when we have it, either explain or justify the language of the Article? The Mass itself remained the same rite, however multiplied. It could not be affected by any erroneous view that might be entertained of it, still less by any unholy purpose to which it might be abused. How then could it be consistent either with justice or common sense to speak of the Masses themselves in terms which were only applicable, and only meant to be applied, to the error and the abuse? It might as well be said that the administration of the Holy Communion

becomes a blasphemous fable and a dangerous deceit as often as it is received by an unworthy communicant. The abstinence from any further allusion to the real scope of the Article would be the more singular, because the writer, if he had had the thought now attributed to him in his mind, would so naturally and almost unavoidably have said, instead of "the priest did offer Christ," "the priest did sacrifice Christ afresh." On Dr. Pusey's supposition that the thing condemned was "the habit of trusting to the purchase of Masses;" beside that this would be so clearly matter of discipline, not of doctrine, the obscurity and impropriety of the language would be still greater, and as it appears to me, absolutely incredible. On the other hand, if the writer of the Article believed that the Sacrifice of the Mass was in itself inconsistent with the doctrine of "the one oblation of Christ finished upon the Cross," I see no difficulty in the form of expression. He would naturally be thinking, not only of the doctrinal error, but of the enormous practical abuses which had sprung from it: and this would, I think, sufficiently account both for the use of the plural, the reference to the common way of speaking, and the extreme severity of the censure.

The Rev. Mr. Estcourt (quoted by Mr. Oakeley in his pamphlet on the *Eirenicon*, p. 73) utterly rejects Dr. Pusey's construction of the Article. His own comment on it is:—

"False and impious: nor can it be defended on the ground of the phrase 'Sacrifices of Masses,' being in the plural number, because the term 'Sacrificia Missarum' is equally correct, and has the same meaning with 'Sacrificium Missæ.' Thus, in the *Missa pro Defunctis*, 'anima famuli tui his sacrificiis purgata, et a peccatis expedita.' This Article is, therefore, nothing else than a charge of blasphemy and imposture on the most holy Sacrifice of the Eucharist." Some persons may attach the greater weight to this judgment as coming from a Roman Catholic priest. Candour, however, obliges me to own that I do not set any higher value on it on that account, and that I think Dr. Pusey's explanation of the plural number more probable than Mr. Estcourt's. But it certainly shows how little it was to be expected that the Article should be understood in the sense assigned to it by Dr. Pusey. In support of his opinion, Dr. Pusey reproduces a passage cited by Gieseler from a work of an Ultramontanist Bishop of the fourteenth century, in which the multiplication of Masses for

unholy ends is deplored and condemned. Dr. Pusey's object seems to be to show that the abuse to which alone he supposes the Article to refer was, so far from being a doctrine of the Church of Rome, that long before the Reformation it had been censured in the strongest terms by one who was an Ultramontanist Bishop, and even a Penitentiary of Pope John XXII. But to me this fact appears not at all to strengthen Dr. Pusey's argument, but to lead to the opposite conclusion, as it makes it the more improbable that the Article was meant simply to condemn an abuse which was acknowledged, lamented, and reprobated within the Church of Rome itself. But I must further observe that this extract from Alvarus Pelagius, *de Planctu Ecclesiæ*, has another bearing on the meaning of our Article, which Dr. Pusey seems to have overlooked, at all events has not noticed. It contains an allusion to a remarkable fact, which the writer explains so as to suit his purpose. "Whence also St. Francis willed that the brothers everywhere should be content with one Mass, foreseeing that the brothers would wish to justify themselves by Masses, and reduce them to a matter of gain, as we see done at this day." The words of St. Francis himself deserve to be quoted, both on their own account, and that their import may be better understood. They occur in Epistola XII. (Francisci Assisiatis opera omnia: ed. von der Burg).

"Moneo præterea et exhortor in Domino, ut in locis in quibus morantur fratres, una tantum celebretur Missa in die secundum formam sanctæ Romanæ Ecclesiæ. Si vero in loco plures fuerint sacerdotes, sic sit per amorem charitatis alter contentus audita celebratione sacerdotis alterius, quia absentes et præsentis replet, qui eo digni sunt, Dominus Noster Jesus Christus. Qui licet in pluribus locis reperiat, tamen indivisibilis manet et aliqua detrimenta non novit, sed unus verus, sicut ei placet, operatur, cum Domino Deo Patre et Spiritu Paraclito in sæcula sæculorum."

On the ground of this passage, as we learn from Cardinal Bona (Rer. Lit. i. c. 14, p. 387), the authority of St. Francis was pleaded against the private Mass: "En, inquiunt (Secretarii), vir Dei unam duntaxat in die Missam admittit, idque secundum formam Romanæ Ecclesiæ. Porro Catholici vim hujus objectionis variis modis declinare nituntur." He then enumerates several of these methods, all more or less strained and improbable. Others had, on this ground alone, pronounced

the letter a forgery. Bona himself is quite satisfied as to its genuineness, and offers his own solution of the difficulty. "Ego admissa epistola tanquam vera et legitima, sumptam ex ea objectionem nullo negotio dilui posse existimo, si dixerimus Seraphicum Patrem, qua humilitate a Sacerdotii susceptione ipse abstinuit, eadem hortari suos ne quotidie celebrent." And as to the words "secundum formam Romanæ Ecclesiæ," which had been misunderstood to apply to the single daily celebration, he observes: "Optime noverat plures in die fieri celebrationes: sed sicut in regula præcepit, ut fratres officium recitarent secundum morem Romanæ Ecclesiæ, ita hic monet ut secundum formam ejusdem Ecclesiæ agantur Missæ: tum humilitatis causa, et ne Sacerdotes ex frequenti celebratione tepidiores fierent, hortatur ut unica celebratione, cui omnes interessent, contenti, reliquis abstinerent."

Bona, we see, entirely differs from Alvarus Pelagius, and does not suppose that St. Francis either saw or foresaw any abuse of the private Mass. The private Mass itself was never admitted by any Roman authority to be an abuse, and it received the express approbation of the Council of Trent. "Nec Missas illas in quibus solus Sacerdos sacramentaliter communicat, ut privatas et illicitas damnat, sed probat atque adeo commendat" [here the plural *Missæ* is certainly equivalent to the singular]. If, therefore, the Thirty-first Article only condemns flagrant abuses, and is supposed to allow that which it does not condemn, we are brought to the rather startling conclusion that it tacitly sanctions, not only the sacrifice of the Mass, but private Masses, which, by the Rubric at the end of the Communion Office, the Church of England (as Mr. Stuart reluctantly admits, "Thoughts on Low Masses," p. 46) has expressly forbidden.

Turning from this to the explanation of the Article given in Tract xc., and lately repeated by Mr. Medd and Mr. Stuart, by the former in somewhat different terms, according to which the Article was pointed at a popular misapprehension as to the nature of the Sacrifice, I think that the common prevalence of such an error, especially as it is described by Mr. Medd, has been too hastily assumed without proof, which perhaps it would be difficult to produce. But it is more important to observe that Mr. Newman, when he had spoken of the Mass "being viewed as independent of or distinct from the Sacrifice on the Cross," appears to treat these two expressions, "independent of" and

“distinct from,” as synonymous, and as conveying a meaning which he calls “blasphemy.” But there is a very wide difference between the two things. To view the Mass as independent of the Sacrifice on the Cross, would indeed be a very gross error; but until I see some proof, I shall continue utterly to disbelieve that it is one into which any worshipper at the Mass, even in the darkest ages, ever fell. But though not independent of, it might be viewed as distinct from, the Sacrifice on the Cross; and so it is viewed, not by the ignorant and vulgar only, but by the Church of Rome.

The distinction between the two things, which the language of Tract xc. appears to confound with one another, may be illustrated by reference to another point of doctrine. Roman Catholic Apologists defend the use of direct prayer to the Virgin Mary, by the explanation that nothing more is meant than the effect of her all-powerful intercession. I may observe, by the way, that this assumption is altogether arbitrary, and that it is not very easy to reconcile it with language such as I find in a Sequence in the Arbuthnott Missal, p. 439.

“Supplicamus, nos emenda,
Emendatos nos commenda
Tuo Nato, ad habenda
Sempiterna gaudia.”

Hitherto, however, the Virgin Mary has not been elevated by any formal definition above the rank of a creature. And so Mr. Oakeley (“Leading Topics of Dr. Pusey’s recent work”) can still say (p. 35), “Every well-instructed Catholic (alas! if they do not form the majority!) knows that the Blessed Virgin possesses no power to grant petitions, except such as she derives from God; but he also knows that her influence with her Divine Son, in virtue of her maternal relation (!) and of her transcendent sanctity, must needs be such, that her will to grant is tantamount to the fact of granting, since her will is so entirely in harmony with the will of God, that her petitions are all in the order of His Providence. If we knew that an earthly sovereign had an almoner, to whom he had given the office of distributing his bounty, we should address ourselves to that almoner as the source from which the bounty emanates, though conscious all the while that he was merely the instrument of its bestowal.”

Such a view of the case no doubt excludes the notion that the Blessed Virgin possesses any power of granting petitions

independent of God. But it as clearly invests her with a power "distinct from" His, and must always tend to make her in practice the object of exclusive reliance and supreme devotion. Even if the "almoner" is supposed to have no discretion in the distribution of the Royal bounty; the "influence of the mother" is something perfectly distinct from the power of the Son. And so the Sacrifice of the Mass might not the less practically supersede that of the Cross, if conceived as "distinct from," though not "independent of" this. And it is so conceived, not by the vulgar only, but by the Church of Rome, speaking through her most accredited doctors, and in her most sacred formularies. Let us hear the prayer in the Mass which accompanies the offering of the bread:—"Suscipe, Sancte Pater Omnipotens, æterne Deus, hanc immaculatam hostiam (strange language before the Consecration, but explained by reference to that which the bread was to become), quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis vivis atque defunctis, ut mihi et illis proficiat ad salutem in vitam æternam." Our Reformers, from their point of view, might well consider such an oblation as inconsistent with the oneness of that "finished upon the Cross;" and as, like the Invocation of the Virgin, on the one hand, a mere human invention, the fruit of bold, unlicensed speculation and unbridled fancy, and, on the other hand, the parent of manifold mischievous superstitions; and loathing it under both aspects alike, might describe it in terms which we would not willingly now use, while we fully adhere to the view which suggested them, as a "blasphemous fable" and a "dangerous deceit."

This subject is so closely connected with that of Mr. Stuart's "Thoughts on Low Masses," that I am induced to add a few remarks on the proposal contained in that pamphlet. Mr. Stuart laments that at the Reformation, the Low Masses, which had drawn crowds of worshippers to our churches, on week-days as well as Sundays, were swept away, and an order for daily Morning Prayer, which experience has proved to be far less attractive, indeed to offer no attraction at all, substituted for them. He has observed the crowds which attend the early Masses in the Continental churches, and he thinks that ours might be as well filled by an adaptation of our

Liturgy to the like purpose. He would have it curtailed, and the Rubrics, which say that there shall be no celebration of the Sacrament unless there be a certain number of communicants, removed, so that there may be nothing to prevent the congregation from consisting, as in the Continental churches, of spectators only, who come to join with the priest in the Eucharistic Sacrifice.

Notwithstanding the title of the pamphlet, by which some may have been alarmed and offended, it seems clear that, as to the positive doctrine of the Thirty-first Article, Mr. Stuart's orthodoxy is irreproachable. He takes great pains to explain that "there is but one real victim, which is Christ, and but one real act of Sacrifice, which was finished upon the Cross, and therefore to speak of Sacrifices, 'Sacrificia Missarum,' in the plural number would be a blasphemous fable and a dangerous deceit" (p. 38). He then proceeds to expound his theory of the Eucharistic Sacrifice: "In the Eucharistic Sacrifice, or the Sacrifice of the Mass (for they are but different names for the same thing), Christ is offered, but not sacrificed—offered in memory of His death, not put to death again. There is a real and propitiatory sacrifice, i. e. victim, in the Eucharist, but there is no real act of propitiation; the priest's offering of Christ in the Eucharist is not an act of propitiation or atonement, but only a memorial made before God of that propitiation and atonement which was effected upon the Cross;—by continually offering the very victim Himself who was slain, we continually plead before God the merits of His death" (p. 39). I must observe that however, correct Mr. Stuart may be in his view of what the Eucharistic Sacrifice should be, to avoid direct collision with the Thirty-first Article, he is certainly mistaken if, when he says "there is a real and propitiatory sacrifice, i. e. victim, in the Eucharist, but there is no real act of propitiation," he conceives himself (as the whole context appears to show) to be expounding and not directly contradicting the Roman doctrine of the Mass. For when, in Canon I. De Sacrificio Missæ, the Council of Trent declares, "Si quis dixerit in Missa non offerri Deo verum et proprium sacrificium, aut quod offerri non sit aliud quam nobis Christum ad manducandum dari: anathema sit," it is certain that *sacrificium* does not mean the *victim*, but the *act*—the same act which in Canon III. is declared to be an "act of propitiation." "Si quis dixerit, Missæ Sacrificium tantum esse laudis et gratiarum ac-

tionis, aut nudam commemorationem sacrificii in Cruce peracti (only a memorial) non autem propitiatorium, anathema sit." Can Mr. Stuart have a right to say that the Eucharistic Sacrifice and the Sacrifice of the Mass "are but different names for the same thing," when there is such a radical disagreement between his description of the one and the Council's description of the other? But putting the Mass out of the question and confining myself to Mr. Stuart's view of the Eucharistic Sacrifice, I must observe that it is open to one capital objection. It is indeed only the One Sacrifice which is to be pleaded, but it is to be pleaded in a special manner: namely, by the offering of the consecrated Bread and Wine in the Lord's Supper. And the question is—first, whether such a mode of pleading does not require the sanction of a Divine appointment, and, if it was a mere human invention, would not be presumptuous and profane—the more so for being engrafted on Christ's most solemn ordinance—and next, whether any such sanction is to be found in the records of the original institution unless what has been imported into them by most violent and arbitrary interpretation. Mr. Stuart would probably answer the first part of this question in the affirmative. But as to the other, he may be one of those who are easily satisfied with proofs of that which it seems to them desirable to have proved, and he may be content to interpret the words, "Do this in remembrance of me," as at once the institution of Sacrifice and the ordination of the Apostles to the Sacerdotal Office. He has the fullest right to this opinion if he is able to hold it. Only he should not assume that it is commonly received among Churchmen and scholars, on whom it has not been forced by the anathema of an infallible Council. Even, however, if it were allowable to waive this grave objection to the theory in consideration of the general desirableness of the object, as to which I give Mr. Stuart full credit for the very best intentions, there would remain another which seems to me very serious, with regard to practice. Before he could reasonably expect that worshippers will be attracted to his Low Masses, as in the churches of France or Belgium, two things appear to be needed, neither of which can be admitted to be clearly either practicable or desirable. One is, that the English congregation should come with the same notions of the nature and efficacy of the Eucharistic Sacrifice which Roman Catholics bring to the Mass. The other is, that the

Anglican Office should be adapted to these notions. Otherwise, even if all Mr. Stuart's suggestions were carried into effect by the abridgment of the Liturgy and the omission of the "obstructive" rubrics, the result would be a most unsatisfactory state of things. The congregation would be thinking of one thing, the minister would be speaking to them of another. They come to be spectators of a Sacrifice, he tells them of nothing but a Communion, of which he invites them to partake, though he neither expects nor seriously desires that any one of them should do so. So far would it be from an advantage to "those who are near to the altar" (p. 49), to "hear the words themselves which accompany that offering" (an offering which is not expressed by a single word in the service) that the best thing possible for all present would be that the whole should pass off—as is indeed so very nearly the case in most Low Masses—in perfectly dumb show, so that the people, with the aid of appropriate manuals of devotion, might follow their train of thought, the priest his form of words, in parallel lines, without connexion or convergency indeed, but also without conflict or disturbance.

Apart from all theological objections, I cannot think this a happy plan, though I fully admit the want which it is intended to supply, and that our Order of Morning Prayer is not in its present state adapted to the purpose of an early service which common people, even of devout habits, could be expected to attend. It labours under the twofold disadvantage of inconvenient length, especially in the Lessons and Psalms, and of monotony in the recitation. Its failure does not prove that a shorter service, interspersed with melody, might not succeed, at least as well as Mr. Stuart's experiment, and might not be at least as easily introduced.

APPENDIX D.

A few passages in the Consultation of Archbishop Herman of Cologne may be read with interest, as bearing on some of the questions discussed in the Charge. I extract them from the English translation of 1548, but have modernized the spelling.

“Before all things the pastors must labour to take out of men’s minds that false and wicked opinion whereby men think commonly that the priest in masses offereth up Christ our Lord to God the Father, after that sort, that with his intention and prayer he causeth Christ to become a new and acceptable sacrifice to the Father for the salvation of men, applieth and communicateth the merit of the passion of Christ and of the saving sacrifice, whereby the Lord Himself offered Himself to the Father, a sacrifice on the Cross, to them that receive the same with their own faith.”

“For to make men partakers in the Supper of the Lord of the sacrifice and merits of our Lord Jesus Christ, the minister can help no more than that first he exhibit and minister the Holy Supper, as the Lord instituted, and then faithfully declare and celebrate religiously the mystery of it: namely, the redemption and cominution (*sic*) of our Lord Jesus Christ, and furthermore dispense the sacraments (the Bread and Wine) whereby he may stir up and confirm in them that be present true faith in Christ, by which faith every man may himself apprehend and receive the merit and sacrifice of Christ as given unto him.”

“But it is plain that men are every where in this error, that they believe if they be present when the priest sayeth mass and take part of the mass only with their presence, that this very work and sacrifice of the priest, whereby he offereth the Son to the Father for their sins, that is to say, setteth Him before the Father with his intention and prayer, is of such efficacy that it turneth all evil from them and bringeth them all felicity of body and soul, though they continue in all manner of sins against God and their conscience, and neither perceive nor receive the sacraments out of the mass, but only behold the outward action as a spectacle, and honour it with bowing of knees and other gestures and signs of veneration.”

“And whereas the holy fathers call the ministration of this sacrament a sacrifice and oblation, and write sometimes that the priest in the administering the Supper offereth Christ, let the preachers know and teach other, when need shall be, that the holy fathers by the name of a sacrifice understood not application, which was devised a great while after the fathers, and prevailed with other abuses, but a solemn remembrance of the sacrifice of Christ, as Augustine expoundeth it. For while the Supper of the Lord is ministered as the Lord instituted .

it, the sacrifice of Christ is celebrated and exhibited therein through the preaching of His death and distribution of the sacraments, that all they which rightly use the Holy Supper may receive the fruit of this sacrifice.”

“As the pastors must diligently teach and dissuade them which with the rest of the congregation cannot communicate because they stick in open sins, that they be not present at the Holy Supper, and testify unto them that if they stand at the Supper with such a mind they do spite unto Christ, and that it shall be damnation unto them. So they must also diligently warn and exhort them which with a good conscience be present at the Supper, that is to say which truly believe in Christ the Lord, that they receive the sacraments with other members of Christ.”

“But forasmuch as this institution of the Lord that all they which be present at the same Supper of the Lord should communicate of one bread and cup, His Body and Blood, is too much out of use, and covered a great while since through common ignorance, it shall be needful to call men back again treatably and gently to the observation of this tradition of the Lord, and the preachers must beware that the minds of the simple, which nevertheless be the true disciples of the Lord, and are entangled in no mischievous and wicked acts, for the which they should be restrained from the Lord’s Board, be not stricken and troubled with sore rebukes or untimely thrusting unto the receiving of the sacrament. For there be not a few which, though they cannot thoroughly understand this mystery and the perfect use of sacraments, yet have such faith in Christ, that they can pray with the congregation and be somewhat edified in faith through holy doctrine and exhortations that be wont to be used about the Holy Supper and the ministration thereof, yea and they may be taught and moved by little and little to a perfecter knowledge of this mystery, and an oftener use of the sacraments, even by this that they be present at the Holy Supper, which abstain not from the Lord’s Supper of any contempt of the sacraments which they acknowledge in themselves, but of a certain weakness of men and preposterous reverence of the sacrament.”

It will be seen that the first paragraph in these extracts speaks of “a false opinion” as to what is done by the priest in *masses*, and therefore according to the principle of interpre-

tation which has been applied to our Thirty-first Article, might be thought not to be directed against the mass itself. But in the margin we read, "The false opinion concerning the oblation of the priest in the mass must be taken away." And the statements which follow leave no doubt as to the Archbishop's meaning. The work appears to have been a joint production of Bucer, Melancthon, and other Reformers (Gieseler, *Lehrbuch der K. G.* 111. 1. p. 322). Luther, as appears from a letter in De Wette's Collection, v. p. 708, was dissatisfied with the chapter on the Lord's Supper, as not sufficiently explicit with regard to the "substance." And Gieseler observes that it passes over the real presence of the Body. Yet the pastors are enjoined to "warn the people that they doubt nothing but the Lord Himself is present in the midst of them, and giveth them His very Body and Blood, that they ever may more fully live in Him, and He in them."

THE END.



A

C H A R G E

TO

THE CLERGY

OF THE

DIOCESE OF LONDON,

AT HIS VISITATION,

IN DECEMBER, 1866.

BY

ARCHIBALD CAMPBELL,

LORD BISHOP OF LONDON.

RIVINGTONS,

LONDON, OXFORD, AND CAMBRIDGE.

1866.



TO
THE CLERGY
OF
THE DIOCESE OF LONDON

This Charge

IS AFFECTIONATELY INSCRIBED

BY

THEIR FAITHFUL FRIEND AND SERVANT

A. C. LONDON.

C H A R G E.



REVEREND AND DEAR BRETHREN,

I GREATLY regret that the state of my health prevents me from meeting you personally at this Visitation, or speaking to you otherwise than through the press. I have now completed the tenth year of my connexion with you as Bishop, and yet I only seem to be learning how great is our work. It is, I suppose, the same with all of us. Advancing time, giving us a clearer insight into our people's wants, and thus stimulating us to ever fresh plans for their welfare, brings to us a deeper feeling of our weakness and our failures. This is but the condition of every true Christian's life. And the lesson is the same for all: Work while the brief day lasts—do the part allotted to you; even if the uncertainty of life, and the shortness of time, and the greatness of human necessities, allow us to accomplish but a very small portion of what

is needed. Do it energetically, do it quietly, do it on a plan, do it in dependence upon God with prayer. If we can ourselves accomplish but little, other hands will be found to perfect what we have begun, if we have but begun well.

Solemnized by such thoughts, let us proceed to review our position as Christ's ministers, and ask what has been done, and in what we have failed, since we met for Visitation four years ago. Our scrutiny reaches to this: How far is the national Church of England, and especially the Church of this diocese, fulfilling the work which Christ has committed to it, and how are we each of us fulfilling our own part? The national Church and the Church of this diocese—for, indeed, it is as difficult to separate the two as it is to separate the diocese from its particular parishes, and the parishes from those who minister in them. London, above all other dioceses, must be indissolubly connected with the whole national Church. We do not ignore those powerful elements of the softening influences of country life, not found amongst ourselves; nor the effect of the position, so different from ours, in which the country clergy stand to their flocks; nor the vast power of University life, moulding the thoughts of our rising youth. But still London is the centre: To London flows yearly in a steady tide, a large body of persons of all classes

from every county : From London the stream of influence, however unobserved, sets in irresistibly, through newspapers, books, letters, the converse of friends, to hall, parsonage, farmhouse, and cottage in the remotest country districts. If we in London are faithless, all England suffers. If London could but become the really Christian centre of the nation, how would our national Christianity grow !

Now in the scrutiny of what has been accomplished we must, I suppose, depend on apparent results ; yet here is one of our greatest difficulties : We know how very fallacious is this test. We may enumerate new churches and schools, new mission stations, additional clergymen, with all their staff complete ; but who shall tell whether consciences have been aroused, souls reached, characters reformed, and whether a new generation of children is being trained in the fear of God ? My friends, we have all need to remember, that there is danger lest we rest complacently in the multiplication of our efforts and the improvement of our machinery—things excellent in their way and indispensable, but not that real result, which is to be found only in a deeper Christian character impressed more widely on our people. Yet still with the immediate progress of improved diocesan arrangements we must be much occupied. We must regard these

with thankfulness, though not failing to look wistfully beyond them, anxiously asking whether churches are becoming filled, whether our additional clergy are more devoted to their work, and whether they are quietly beginning, at last, to see indications that their self-denying labours are not in vain.

But, under the peculiar circumstances of our Church during the last four years, many considerations must be weighed before we can enter on this more private discussion of our diocesan responsibilities. Certain questions are stirred that call for settlement in reference to the whole position of our Church. No doubt the four years from my last Visitation, and the two years which preceded them, have been an anxious time for our Church. Strange doctrines have been rashly propounded. These have been met not only by calm argument—as thank God they have been met—but also at times by excited protests, which have not always proceeded from persons well qualified to judge of the intricate questions at issue; and men have sometimes seemed ready, in their zeal against one set of errors, to plunge, like many who opposed the ancient heresies, into other errors equally dangerous.

There has been a great, and no doubt reasonable, fear of Rationalism; and certain persons, whose errors are of a totally different cast, have

availed themselves of this wide-spread alarm to work with a vigour unknown for many years in the revival of an imitation of the imperfect Churchmanship of the Middle Ages. Hence a system which sprang unexpectedly into influence some thirty years ago, and then appeared to receive its death-blow by the secession to Rome of many of its chief supporters, has certainly within the last two years proceeded to a more open outward display of its peculiarities than it ever ventured on, when, in the first vigour of its youth, it fascinated many of our best intellects. No wonder, then, that quiet persons, who shrink alarmed both from infidelity and from superstition, are much cast down. And no wonder that angry disputants on all sides within the Church magnify the real difficulties which exist, while enemies without quietly smile as they repeat rash words spoken at random amongst ourselves, and ask, "To what purpose are all your labours to extend the influence of a Church which has no certain doctrine, no catholicity, no unity, no discipline?"

It will detain us some time from a plain practical scrutiny of our own work, and confine that scrutiny to narrower limits at this Visitation; but I think we are bound to turn aside and show, if we can, the fallacy of such reproaches from without, while we protest also against the want

of faith shown by such fainthearted or angry questionings within.

Now we grant to our opponents—we ought never ourselves to forget—that the Church of England does allow amongst its people great diversity of opinion in non-essentials. This is a necessary characteristic of a Protestant branch of the Church Catholic. Sects of all kinds, whether Protestant or so-called Catholic, are narrow and unwarrantably dogmatic—venturing to define where God's word has not defined; eager to exclude from their pale all who will not allow their minds to be forced into one groove. Such the Church of England has never been through any continuous period of its history, though at certain epochs vigorous efforts have been made—and, for a time, even successfully—to narrow it to the dimensions of a sect. Good men, who loved and adhered to all its essential teaching, have ever and anon been driven from it against their will; but in time the Church has lamented the violence of those who thus misgoverned it: And usually the strong bias of one generation towards some cherished view of doctrine has yielded in the next to a strong reaction in favour of opinions before unduly repressed.

It is trite to remark that the truth of Christ revealed in his Gospel is adapted to all characters, and that various men grasp various portions of it

as most congenial to their souls, that it was so amongst the writers of the New Testament, each, while all were guided by the one Gracious Spirit, still dwelling especially on his own peculiar doctrine, though not to the disparagement of others. It must be so in all really apostolic Churches. Unity in essentials (and our trust in God's fatherly care convinces us that essentials are always clearly revealed); liberty where God's revelation has not decided; charity in our judgment of all men—if the Church of England has not always manifested these characteristics, this has been when her rulers failed to understand her true position: But how often has it been noted that the Church, in whose primatial chair have sat Abbot, Laud, Tillotson, Howley, Sumner, has never committed itself to the dogmatism of one school of thought.

But then it is urged, and truly, that there must be limits to this variety, or the Church will lose all unity. It may be well that Arnold and Keble and Daniel Wilson, trained in one university, lived and died, with all their many peculiar differences, ministers of one Church: But how far is this liberty to go? The answer is plain. It can go no farther than is consistent with a common belief in the essentials of the Church's faith, and these are plainly stated in the formularies as in the Bible. The mind that repudiates these essentials may hesitate for a time

(and God forbid that any rash upbraidings should add fresh pain to the anxieties of doubt, or precipitate by unkindness a separation which we deplore); but still, if the mind repudiates these plainly-written essentials, it can find no lasting peace in the English Church. Is it true that there are men who even desire to act as Christ's ministers amongst us, without believing in the Resurrection of Jesus Christ? I can scarcely credit the assertion. The Church of England, from the beginning to the end of its formularies, proclaims with St. Paul¹ that if Christ be not risen our preaching and faith is vain, there is no Gospel. For those who do not believe in the Resurrection of Christ we have no place, as we have none for those who do not believe in Christ's Divinity, nor in the Divinity of the Third Person of the blessed Trinity. The essentials of the Christian faith are incorporated in our formularies from the Bible and the Apostles' Creed, —explained and enlarged on, but not added to: the liberty of thought which is consistent with loyalty to our Church is therefore hedged in by these essentials.

And then, on the other hand, since the Church of England is not only Catholic as holding the old faith, but also Protestant, there are essentials, not of the Christian faith, but of our charter as

¹ 1 Cor. xv. 14, 17.

reformed from Roman error, which it is equally vain for any man to hope that he can with a safe conscience ignore. "The Bishop of Rome hath no jurisdiction in this realm of England" (Art. xxxvii.). "The sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits" (Art. xxxi.) "The body of Christ is given, taken, and received in the (Lord's) Supper only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith" (Art. xxviii.) These and such like solemn protests against Rome, giving their colour to the whole body of our Articles, close on this side the liberty of all who would be loyal to our Church.

Within these limits there is a wide field, and we think it no licence, but the legitimate use of the Christian man's liberty, that there shall be many varieties of opinion as of feeling amongst those who are loyal in essentials: Not that other matters of great though minor importance have not often at times distressed individual souls, and led to perplexity and separation—gloomy views of an overstrained Calvinism, and doubts about the power of the Sacraments. It is difficult to enumerate all the eccentricities of wavering opinion which may destroy a loyal trust in the

Church's system, or render impossible a conscientious ministrations in its service : it is enough for us now to note the great landmarks which warn a man that he is plunging on the one hand into unbelief, and on the other into that superstitious atmosphere of human devices in which the pure Gospel of the Apostles and of the Church of England cannot breathe. This is the obvious answer to those who deny that we have any true unity because, as Protestants, we admit liberty of individual opinion. We have that sort of unity in essentials which Christ intended should characterize his Church, and we desire none other.

And here a new question is raised. If the unity of the Church can be broken by doctrinal error, which may or may not be much obtruded on our attention, how can it be preserved in the midst of those unseemly differences in the mode of celebrating public worship which have sprung up amongst us during the last few years, and which all must see? There are churches amongst us in which the ornaments about the Communion Table, and the dress, and attitudes, and whole manner of the officiating clergy, render it difficult for a stranger when he enters to know whether he is in a Roman Catholic or a Church of England place of worship.

Now, first, it is certain that these peculiarities

are frequently adopted, not merely from an æsthetic love of a worship appealing to the senses, but to symbolize false doctrine on the nature of the Holy Eucharist. When this is the case the actors in these scenes are, no doubt conscientiously, preaching by their worship a doctrine which is very dear to them; but let them remember it is not the doctrine of the Church of which they are ministers.

There are others who have not gone beyond the legitimate liberty allowed by the English Church in their conceptions of the Eucharist, who delight in this elaborate ceremonial, some because they are swept on by the fashion of the day; some, as they allege, because their religious feelings revolt from examples which have been brought under notice of careless irreverence in the administration of these holy rites, quite as much to be condemned as a superstitiously elaborate ceremonial. Now it is granted at once that the Church of England does not so press uniformity upon its members as to command that all public worship shall be exactly alike. It has ever allowed great latitude between the gorgeous worship of its cathedrals and the plain village harmony of country churches, or the completely unmusical service, say of a small college chapel. But here, as in reference to doctrine, in the midst of abundant liberty, there are limits on the oppo-

site sides of the imitation of Puritanism and of Popery which loyalty to our Church forbids good men to pass.

On the subject of what is called excessive Ritualism, I had occasion last spring¹ to express myself as fully and clearly as I could. I know no better way of making my views known than by now repeating what I announced at that time. Is it too much to hope that any amongst us who may hitherto have been slovenly or negligent in acting up to the Church's rule, will consider how their failure gives a plausible argument to their opponents to claim a dangerous liberty on the other side, and that some at least of those who, hurrying on to semi-Romish ceremonial, profess an almost inordinate respect for the Bishop's office in the abstract, will listen to that practical exercise of its functions, which warns them of the danger of the course on which they have entered?

The phrase excessive Ritualism (I have said), as commonly employed, bears two meanings.

“(1) Sometimes the phrase is used for the introduction into parish churches of a form of worship always sanctioned and maintained in our cathedrals and in many of our college chapels. Looking to the time when an unadorned and almost monotonous worship pre-

¹ Answer to Address of Archdeacon of Middlesex and Clergy.

veiled, and when, in many country districts at least, the service was not only monotonous but slovenly, many of the clergy have thought it their bounden duty to do what they could to introduce a great change. No doubt the spirit with which these efforts originated has done very much of late years to invest our houses of God with a more seemly dignity, and to give a liveliness to our outward worship which has been found very attractive, especially to the young. Such changes in my judgment are only to be deprecated if they be introduced without proper regard to the feelings and wishes of the parishioners, and without reference, if need be, to the controlling authority of the Ordinary. I quite sympathize with those who, feeling deeply the responsibility of using all lawful means to make our Church Services attractive, not only to advanced Christians, but to those whom it is their office to win from stolid carelessness, have endeavoured to improve their Church music, and arrange their services in some other form than was sanctioned by the stereotyped system of our fathers. Only I would have them remember that it never was the intention of our Church, as the Preface to the Prayer-book and various Rubrics indicate, that each parish priest should be an autocrat, independent alike of the people whose common worship it is his privilege to

lead, and of the Bishop to whom he solemnly promises canonical obedience. Indeed, the idea of Common Prayer is lost if every individual clergyman is at liberty to alter the form of worship according to his private tastes, regardless of what is acceptable to the great body of worshippers.”

“Now my own experience leads me to believe that a great number of the disputes respecting Ritualism which have agitated our parishes have sprung from the inconsiderate introduction of practices, not unlawful, nor even contrary to the customary order of the Church as illustrated in our cathedrals. And I believe that—even in those lamentable cases in country districts where such disputes have led to secessions from the parish church, and the erection of unlicensed buildings in which the majority of the parishioners have sought a refuge from the arbitrary proceedings of their parish priest—such evils might have been avoided, and all parties brought to a kindly Christian agreement, if reference had been had to the Bishop, that he might take order for composing differences of opinion, sanction by authority such changes as appeared really expedient, and restrain undesirable innovations. The English laity are not indisposed to bow to the formal decision of a Bishop, responsible in his high position for all

his public acts, when they will not consent to be overruled by a private clergyman who may have come amongst them only yesterday, or have suddenly changed his theological opinions, and with this change have arbitrarily and unexpectedly set aside the form of common worship to which his people were long accustomed.”

“Men may doubt how far in a Church like ours, which so greatly encourages individual liberty, the discretion of the parish clergy ought to be restrained by more distinct legal enactment; but none, I think, will doubt that it is wise and becoming, and likely to promote peace and extend their usefulness, if, where the parishioners wish it, the clergy readily, in the exercise of their discretion, refer to the authorities whom God has placed over them.”

“(2) But there is an excessive Ritualism of another kind, which, within the last year, has caused a very wide-spread alarm in the Church. Certain persons have taken upon themselves so to alter the whole external appearance of the celebration of the Lord’s Supper as to make it scarcely distinguishable from the Roman Mass, and they endeavour on all occasions to introduce into the other services some change of vestment or ornament quite alien to the established English usage of 300 years. I am not prepared to say that these persons have not, in part at least, been

influenced by a notion that the changes they advocate will give them a hold over the careless amongst our people through that gorgeous appeal to the senses in which the Roman Church delights.”

“It is alleged that in large towns such ceremonial is not unpopular, and crowded congregations are pointed to as the result of its adoption. But I would have it remembered that, amongst the multitudes in our large towns, everything which is eccentric or even unusual, either in teaching or in practice, will have many admirers. The clergymen to whom I allude would be the last to maintain that they are sure to be right because many run after them, or that they can be justified in yielding against their better judgment to the uninstructed zeal of those whom they ought to lead. And if in some notable cases churches where a very advanced ceremonial is practised are filled, it is a serious question how far they are filled by the parishioners for whom they are built.”

“I believe some have been struck by the way in which crowds of the most ignorant of our Roman Catholic brethren may be seen hurrying to assist at the Mass, and have been led to conclude that by imitating the ceremonial of Rome you may borrow its attractiveness, without falling into that false doctrine which is the centre and

life of its ceremonial—a dangerous experiment, in my judgment, and one which I fear experience will prove cannot succeed. To judge, indeed, by certain unauthorized catechisms and manuals of devotion, which some of the supporters of this Ritualism have already put forth, I fear they have not succeeded in this attempt to divorce Roman ceremonial from deadly Roman errors. I would earnestly entreat any of the clergy who are disposed to try this unworthy compromise to pause. Surely the large body of those who are sound at heart and true to the Church of England must pause, when the united voice of all the Bishops warns them of their danger. If any are already too far gone, and have deliberately abandoned the faith of the Reformation, their position must be to themselves very unsatisfactory.”

“The number of those who are so committed is, I am confident, very small. The Church of England from the Reformation has allowed great liberty as to the doctrine of the Sacraments; and, though I fear it cannot be denied that a few are engaged in a conspiracy to bring back our Church to the state in which it was before the Reformation, I fully believe that most of those who advocate what we deem an excessive Ritual would indignantly deny that they had any such purpose. What I should wish to urge upon all

such is, that by the common sense of the English people all who promote these practices will be regarded alike: their Ritual will be interpreted by the manuals explanatory of it, to which I have alluded; their own parishioners will so interpret it; and when the people find the clergy maintaining these things against the earnest remonstrance of the authorities of the Church, they will be forced to believe that it is because their pastors differ in principle from the united body of the Bishops, who take their stand on Scripture and the formularies, and the unbroken teaching and practice of our great divines; and thus in each parish where such ceremonials prevail the people's allegiance to the Church will be undermined, whether they are captivated by the attractive novelties or disapprove of them."

"Beginning with the use of lighted candles during the daylight at the administration of the Holy Communion, some men have gone on to incense, to the distinctive Roman habits and to prostrations, which, if they mean anything, speak of an idolatrous worship of the consecrated elements. I feel confident that all good members of the Church of England will pause before they encourage this downward course."

"If the introduction of these things which I have specified, by individual clergymen on their

own responsibility, be not contrary to the letter of our laws, it is certainly contrary to their spirit, as well as to the authorized practice of the Church ever since the Reformation.”

It was thus that I felt and spoke on this subject in February last. Certainly the evil has not abated since that time.

The persons who have introduced this Ritualism have, as I have said, always based their right to do so on their view of the law as contained in what appears to be an ambiguously-worded rubric. It seems probable now that the legal question will not be set at rest without the intervention of a judicial decision in some cause,¹ such as that from the Diocese of Exeter which is now winding its devious course of appeals and counter-appeals through the Archbishop's Court towards a distant settlement. Yet it seems difficult to see how the courts, if they proscribe certain vestments or overt acts of adoration, can restrain the posture, gestures, look, manner, and tone of voice of any one who, being resolved, without regard to authority, to make himself as like a Roman Catholic priest as possible, may accomplish his object by a series of Protean changes which no law can bind. Even the united authority of the Parliament

¹ *Flamank v. Simpson.*

and Convocation, sanctioning a clearer explanation of doubtful words in the Act of Uniformity as to the Ornaments of the church and minister, and as to the discretionary power of the Ordinary, may be baffled by the individual ingenuity of any who are not loyal to their Bishops and their Church. It is with inventors of such ceremonies as with teachers of unsound doctrine; certainly the best arguments to use with them are not to threaten penalties and endeavour to overwhelm by force (for in this sense, all Church of England men are Protestants, being jealous, and rightly, of preserving their individual liberty), but to reason, to remonstrate, to appeal to their consciences, and to the love they bear their Church.

But it is urged now that such arguments have been used for a long time, and with great forbearance, and yet with no visible result. No wonder that the patience of the Church is well-nigh exhausted, and that other measures of judicial trial or fresh legislation seem to be demanded. The Bishops will certainly not fail in their further duty where the law is clear, if all kindly remedies are in vain. I need not say that I shall examine and consider carefully the reports of the churchwardens as well as those of the clergy laid before me at this Visitation. The churchwardens are the Bishop's officers, bound to

present the case to him if anything affecting the rights of the parishioners is illegally introduced into their parish church. I would remark, however, that during the last four years, notwithstanding all the feeling which has been excited, no presentments have been made to me complaining of the services in any church which were capable of being legally sustained, with the exception of one case, in which a clergyman had altered the structure of his church on his own responsibility without a faculty. Letters of Request were in this case granted to the churchwardens on their application, and the case has, within the last month, been adjudicated in the Court of Arches, the changes having been pronounced illegal.

Let me make, however, one further remonstrance with the favourers of these novelties. Since I addressed the Archdeacon of Middlesex on the subject last spring, the opinion of Sir R. Palmer and Sir H. Cairns and other learned lawyers has been published, declaring the legal view of the Ritualists to be mistaken. It is probable that a counter-opinion will soon be produced on a case submitted to counsel by the English Church Union. Matters certainly cannot remain much longer as they are. If these practices are persisted in, it must be settled, even though the settlement be incomplete, by some

controlling authority, judicial or legislative, how far the liberty of altering the outward form of worship thus boldly claimed is to be allowed or stopped. At present things are done openly, which are disclaimed by all the Bishops, and no advanced Ritualist ventures to exhibit his peculiarities when his Bishop takes part in the service. All will allow that this is a state of things not creditable.

The confusion has hitherto been chiefly caused by the ambiguity of the existing law, and the unwillingness of the great majority of Churchmen to have the law explained by any fresh enactment. If the Church, clergy and laity, call for it, there is full power for fresh legislation.

“The Church,” says the Twentieth Article, “hath power to decree rites or ceremonies, and authority in controversies of faith,” subject to the all-controlling rule of following the guidance of Holy Scripture. It is perfectly competent for each particular Church, and therefore for the Church of England, to alter its ritual, or explain anything in its rules of worship which is ambiguous, and also, if it shall see fit, to define with greater accuracy the terms of its communion as to doctrine. Our established Church must of course first obtain the consent of the civil Legislature to such an alteration of the compact on which the union of Church and State rests. In matters

concerning the detail of our services which do not touch doctrine I see no difficulty in such legislation.

Since the last great settlement at the Restoration, slight changes have from time to time been made in the Act of Uniformity, affecting the Rubrics or body of the Prayer-book as the exigencies of the case required; and these, sanctioned by Parliament, have been formally adopted or acquiesced in by the authorities of the Church. Witness the important alteration in the new Subscription Act of 1865, and the consequent necessary change in the rubric of the Ordination Service. I can have little doubt myself that the time will soon come when a well-directed public opinion in Church and State will demand some alteration, either in the rubrics or the actual prayers and thanksgivings of the Burial Service; and probably fresh powers will, before long, be given to avoid the repetition necessarily implied in the present practice of reading the same evening service twice a day where there are three Sunday services, as in so many of our town churches. Such changes, and the adoption of some shorter daily service more suited for busy men, as well as of services suitable for the various occasions of rejoicing for the harvest, or re-opening an old church repaired, and the revision of the Lectionary, have been so commonly and openly

spoken of, and advocated, some of them by such high authority, that it is probable they cannot long be delayed. Like other useful changes, they are sure to come when the public voice of the members of the Church calls for them. And if such changes are possible, neither, if it be necessary, ought there to be any difficulty in more accurately defining the meaning of those two clauses respecting the discretionary powers of the Bishop and Archbishop to take order for the settlement of doubts, and respecting the Ornaments of the Church and of the ministers thereof, the ambiguity of which has been found to cause so much difficulty and introduce so much confusion in the late ritual dissensions. My own opinion is clear that, though legislation could not settle all difficulties, yet, without an authoritative explanation of these two clauses in the Act of Uniformity passed by Parliament and accepted by Convocation, we shall always be liable to misunderstandings dangerous to the Church's peace. It can scarcely be supposed that on any secular matter an ambiguity of the law proved to be so troublesome would have been so long tolerated.

Now some believe that it would, in like manner, be easy for the Church to guard itself in doctrine against the imminent and often recurring danger of an approximation to Popish or infidel error,

by fresh definitions of the faith. No doubt our established Church, with consent of the State, has power to proceed to such alterations, but no emergency which has as yet arisen calls for this power to be used. I can hold out no hope to those who fancy they see an easy road to purity of faith in tampering with the great basis of our doctrines formally adopted at the Reformation, and recorded in documents which have been ever since referred to as the written law of the Church. The consent neither of the Church nor of the State will ever be obtained in our day to the complete unsettlement which an alteration of those laws would imply, and no wise son of the Church of England will desire it. We have safeguards for doctrine in our present system quite sufficient, without plunging, in the vain hope of better, into an unknown sea. The Romanism of the time of the Charleses and the second James, and the Arianism of the eighteenth century, proved powerless against our existing formularies. We adhere to the one faith of the Church Catholic as embodied in our Articles and Prayer-book, and the one great protest against Rome, which, however darkness may now lower for a time, has availed ever since the Reformation.

Consider what, in matter of doctrine, is the proper province of the Church. The Church of

England has no power of propounding new doctrine. And this seems by some to be made an objection to her perfectness as a Church. She has no such power, neither has any other particular Church, nor yet the Church Universal; and any Church which affects to have such power, has it only by presumptuous usurpation of what belongs solely to God. Our doctrine is the doctrine once for all delivered to the saints, and we remember that there is a curse on him who adds to it, as there is on him who takes from it.¹ To propound new doctrine is the office of Christ, the Word of God—in a fresh revelation if He shall so will—not of His Church, which has simply to guard what He has once revealed.

Did the primitive Church then propound no new doctrine, when it put forth the Creeds? No:—Had it done so it would have acted unwarrantably. This is the meaning of the jealous care with which the Fathers of Ephesus protested against additions to the Nicene Creed.

It is indeed the Church's office, if need be, when errors have arisen, to protest against them, as the Creeds protested against the early heresies. And, if errors as yet unheard of were to arise, I know nothing to prevent our Church from protesting against them, as she did at the Reformation against the subtle errors of Romanism by

¹ Rev. xxii. 18, 19.

the Thirty-nine Articles. But the world is old now. Error is indeed multiform and very prolific, and it is possible that new errors may arise, requiring new protests: it is possible, scarcely probable; and the old protests are sufficient for any errors which our age has as yet heard of. As to existing disputes, if any try to reconcile the old errors in a somewhat varied garb with the old protests which were expressly directed against them in the old garb, I doubt not such subtle reasoners would find some ingenious way of reconciling their opinions with any new protest that might be devised. If a man, I say, can reconcile a denial of the Resurrection or of the Divinity of Christ, or of the doctrine of Original Sin, or a belief in the sacrifice of the Mass, with the Thirty-nine Articles, I think any new protests would be quite useless to bind so subtle a spirit.

It is quite true, then, that the Church cannot make new doctrines. It is granted that practically, with us, she does not clothe old doctrines in new forms of protest against error. And it is maintained, that thus resting and guarding, instead of inventing, she best fulfils her office as faithful to the trust of heavenly teaching once delivered to her.

But then we are asked by those who are determined to disparage our system, "You may

be right in refusing all new legislation in doctrine, but how does your Church judge?" We answer, "She judges all who are accused, according to the old standards. She applies no arbitrary shifting test as the so-called voice of the living Church, or the uncertain judgment of an undefined antiquity, but turns to the clearly stated written rule, to which all know themselves to be amenable." But who judges for her? Here there is often misunderstanding, and I must be excused for entering on the subject at some length.

She judges by the Church Courts, the ancient Consistorial Court of the Bishop, or a Commission issued in his name, and above these, the Provincial Court of the Metropolitan. And as she recognises no Patriarch to control the independent judicature of each of her four Archbishops, she says, "the last appeal from these must be made to a court within the realm, and with power in all provinces of the realm, held in the Queen's name, but still a court judging by the law ecclesiastical—a court indeed, which shall symbolize and represent the union between Church and State." The chief Bishops sit in this court, and learned lawyers, skilled to interpret the old written law. I have sat in this Court of Appeal oftener, I believe, than any other living prelate, and know how its judgments are prepared. In the last case *e.g.* which has

attracted so much attention,¹ it is no breach of confidence, after what has already been published on the subject, to state, that each of the three ecclesiastical and four lay judges was requested to draw up a paper equivalent to a judgment of his own. These were placed in the hands of the presiding judge, who, comparing all, and gathering the opinion of the majority, sketched the final judgment: But this sketch was not brought to its complete form without the most careful consideration by all the seven judges. Day after day they met, and pondered each sentence. Of course those who dissented decidedly from any count of acquittal or condemnation could not expect to overrule the deliberate opinion of the majority; but the utmost deference was paid to every suggestion which they made as to the wording of the judgment; and after several days' discussion that judgment was maturely adopted which it is the fashion to call the Lord Chancellor's judgment, but which, except in reference to one of the three counts—that, namely, on verbal inspiration—was acquiesced in by the whole Court, and approved in its details by all but the Archbishop of Canterbury, who, while sanctioning the Judgment on Mr. Wilson's saying respecting eternal punishment, could not agree to the arguments by which the acquittal was enforced.

¹ *Williams and Wilson v. Bishop of Salisbury.*

Now our Church holds that justice is more likely to be obtained through such a Court than by referring causes either to a General Synod of Clergy, which, being a popular assembly, is not well suited for a court of justice, or even to a meeting of the Bishops. A Court of Appeal, similar to this in all essentials, has been maintained ever since the settlement of the Reformation, when the usurped power of the so-called Universal Patriarch was repudiated as encroaching on the independence of a National Church.

There has been so much misunderstanding and misrepresentation on the subject of this Judgment pronounced by the Court of Appeal a few months after my Visitation of 1862, that it has not been confined even to our own country, and I may be excused for not unnaturally desiring to make the true state of the case plain. In M. Merle D'Aubigné's lately-published fourth volume of his "History of the Reformation in Europe," p. vi. occurs the following passage, likely to mislead many:—

“ Henri VIII, en émancipant son peuple de la
 “ suprématie papale, se proclama chef de l’Eglise.
 “ Il en est résulté que l’Angleterre est de tous
 “ les pays protestants celui où l’Eglise et l’Etat
 “ se trouvent le plus intimement unis. Les légis-
 “ lateurs de l’anglicanisme comprirent plus tard
 “ le danger que présentait cette union et déclara-

“ rèrent en conséquence, dans le trente-septième
 “ des articles de religion (*Of the Civil Magistrate*),
 “ ‘ Qu’en attribuant à Sa Majesté, le roi, le gou-
 “ ‘ vernement principal, ils ne donnaient pas au
 “ ‘ prince le ministère de la Parole de Dieu.’
 “ Ceci ne voulait pas dire que le roi ne prêcherait
 “ pas du haut de la chaire; nul n’y pensait;
 “ mais que la puissance civile ne se mêlerait pas
 “ de déterminer les doctrines de la Parole divine.

“ Cette précaution malheureusement n’a pas
 “ suffi. Il n’y a pas longtemps qu’une question
 “ de doctrine s’est soulevée au sujet des *Essais et*
 “ *Revue*s, publiés à Oxford, et la cause ayant été
 “ porté en dernière instance devant l’un des pre-
 “ miers corps de l’Etat, celui-ci a prononcé sur des
 “ dogmes importants. Le Conseil privé a décidé
 “ que la négation de la pleine inspiration des
 “ Ecritures, de la substitution de Christ au
 “ pécheur dans le sacrifice de la croix et des con-
 “ séquences irrévocables du jugement dernier
 “ n’était pas contraire à la profession de foi de
 “ l’Eglise d’Angleterre. En apprenant ce juge-
 “ ment, les rationalistes ont triomphé; mais un
 “ nombre immense de protestations se sont fait
 “ entendre de toutes les parties de la Grande-
 “ Bretagne. Plein de respect pour les personnes
 “ et pour les intentions des membres de ce Con-
 “ seil, nous nous demandons pourtant si cet arrêt
 “ n’est pas subversif des principes fondamentaux

“ de l’Eglise anglicane ; il y a plus, s’il n’est pas
 “ (nous pouvons nous tromper) une violation de
 “ la Constitution du royaume, puisque les arti-
 “ cles de religion en font partie. Cet acte est
 “ d’autant plus grave qu’il s’est accompli malgré
 “ l’opposition, bien digne d’être prise en grande
 “ considération, des deux principaux conducteurs
 “ spirituels de l’Eglise, l’archevêque de Cantor-
 “ béry, primat d’Angleterre, et l’archevêque de
 “ York, l’un et l’autre membres du Conseil.”

Now this excellent man and accomplished writer here speaks with the natural feeling of one who has long been accustomed in his own country to see the powers of the State openly hostile to the preaching of that Gospel truth which he loves. As to the facts of the celebrated Privy Council Judgment which he describes, seeing how many mis-statements have been circulated at home, it is not strange that a foreigner should be misled. I shall select, as fairly as I can, three passages in that Judgment which embody what he alludes to, and which set forth what was really decided.

First, as to Inspiration.

“ Dr. Williams may not unreasonably contend that the just result of these passages [alleged in the prosecution] would be thus given: ‘The Bible was inspired by the Holy Spirit that has ever dwelt and still dwells in the Church, which

dwelt also in the Sacred Writers of Holy Scripture, and which will aid and illuminate the minds of those who read Holy Scripture trusting to receive the guidance of that Spirit.'”—*Vide* “Brodrick and Fremantle’s Judgments,” p. 284.

“Whatever may be the meaning of the passages included in this Article [of Charge], they do not, taken collectively, warrant the charge which has been made, that Dr. Williams has maintained the Bible not to be the Word of God, nor the Rule of Faith.”—*Ibid.*

Again: “In the Sixth Article [of Religion] it is said that Holy Scripture containeth all things necessary to salvation, and the books of the Old and New Testament are therein termed canonical. In the Twentieth Article, the Scriptures are referred to as ‘God’s Word written;’ in the Ordination Service, when the Bible is given by the Bishop to the Priest, it is put into his hands with these words: ‘Take thou authority to preach the Word of God;’ and in the Nicene Creed are the words: ‘The Holy Ghost who spake by the Prophets.’”—*Ibid.* p. 286.

“This charge [against Mr. Wilson] therefore involves the proposition: ‘That it is a contradiction of the doctrine laid down in the Sixth and Twentieth Articles of Religion, in the Nicene Creed, and in the Ordination Service of Priests, to affirm that any part of the Canonical Books of

the Old or New Testament, upon any subject whatever, however unconnected with religious faith or moral duty, was not written under the inspiration of the Holy Spirit.' ”—*Ibid.*

“Certainly this doctrine is not involved in the statement of the Sixth Article [of Religion], that Holy Scripture containeth all things necessary to salvation. But inasmuch as it doth so from the revelations of the Holy Spirit, the Bible may well be denominated ‘Holy,’ and said to be ‘the Word of God,’ ‘God’s Word written,’ or ‘Holy Writ;’ terms which cannot be affirmed to be clearly predicated of every statement and representation contained in every part of the Old and New Testament.

“The framers of the Articles have not used the word ‘inspiration’ as applied to the Holy Scriptures; nor have they laid down anything as to the nature, extent, or limits of that operation of the Holy Spirit.

“The caution of the framers of our Articles forbids our treating their language as implying more than is expressed; nor are we warranted in ascribing to them conclusions expressed in new forms of words involving minute and subtle matters of controversy.

“After an anxious consideration of the subject, we find ourselves unable to say that the passages extracted from Mr. Wilson’s Essay, and which

form the subject of this Article of Charge, are contradicted by, or plainly inconsistent with, the Articles or Formularies to which the Charge refers, and which alone we are at liberty to consider.”—*Ibid.*

From this the two Archbishops dissented—not, I presume, because they desired to bind every member of the Church of England to M. Gausin’s Theopneustia, which I suppose is also M. Merle d’Aubigné’s theory of the inspiration of every word or letter of the Bible, but because they differed from their brethren in thinking that the accused had used language which must be construed as inconsistent even with that temperate and wise view of inspiration which the Court considered sufficient for a Churchman according to the teaching of the formularies.

Second, as to Imputed Righteousness.

“The Eleventh Article of Religion, which Dr. Williams is accused of contravening, states, ‘We are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.’ The Article is wholly silent as to the merits of Jesus Christ being transferred to us. It asserts only that we are justified for the merits of our Saviour by faith, and by faith alone. We cannot say therefore that it is penal in a clergyman to

speak of merit by transfer as a fiction, however unseemly that word may be when used in connexion with such a subject.”—*Ibid.* p. 285.

To this the two Archbishops assented, with the Bishop of London and all the Judges. They felt that no candid and well-instructed theologian could maintain that that particular view of the application of Christ’s Atonement to our salvation which had been urged as condemnatory of the teaching of the accused, was so clearly asserted in the Thirty-nine Articles as to exclude the scheme set forth, *e.g.* by Bishop Bull,¹ and which had been expounded and enforced by a whole series of our most esteemed divines.

Thirdly, on Mr. Wilson’s view as to eternal punishment.

“We are not required, or at liberty, to express any opinion upon the mysterious question of the

¹ It may be worth while to compare Archbishop Whateley’s statement (“Difficulties of St. Paul,” p. 205), as showing how a similar view to that of Bull is advocated by a divine of a very different school of theology. Bishop Bull’s opinions on this subject are stated at large in his “Examen Censuræ,” an answer to certain animadversions on his “Harmonia Apostolica,” on the doctrine of Justification as set forth by St. James and St. Paul. *Vide* especially the Eleventh Animadversion. The strength of his language in dealing with his Calvinistic opponents goes somewhat beyond the mere statement that what they have advanced is a fiction. *Vide* “Works,” Burton’s Edition, vol. iv. p. 93—97.

eternity of final punishment, further than to say that we do not find in the Formularies to which this Article [of Charge] refers any such distinct declaration of our Church upon the subject as to require us to condemn as penal the expression of hope by a clergyman, that even the ultimate pardon of the wicked, who are condemned in the day of judgment, may be consistent with the will of Almighty God.”—*Ibid.* p. 289.

The Court below had ruled that the words of the Athanasian Creed, “They that have done . . . evil (shall go) into everlasting fire,” must be understood in the plain literal and grammatical sense of the English words. The Court of Appeal states:—

“Mr. Wilson has urged in his defence that the word ‘everlasting,’ in the English translation of the New Testament and of the Creed of St. Athanasius, must be subject to the same limited interpretation which some learned men have given to the original words which are translated by the English word ‘everlasting,’ and he has also appealed to the liberty of opinion which has always existed without restraint among very eminent English divines upon this subject.”—*Ibid.* p. 288.

This part of the Judgment went forth at first from the Court as assented to by the two Arch-

bishops, the Bishop of London, and all the lay members of the Court. His Grace the Archbishop of Canterbury, who had always viewed it with dislike, afterwards, as has been before stated, explained publicly that it was only to the acquittal of Mr. Wilson, not to the ground of his acquittal, that he assented. The Court had gone somewhat beyond his Grace, repudiating the view of the Judge below, who, as it appeared, would have committed the Church beyond the written word of the formularies viewed as cautiously repeating the *ipsissima verba* of Scripture and the old Creeds; and this on the most awful of mysteries—viz. God's mode of dealing with the millions upon millions of souls which die without having embraced the true faith of Christ, and shown their faith by a life of holiness. The Court would seem to have pronounced against irreverent deductions on such matters, deeming it best to acknowledge the difficulties of the case as admitted by a whole series of our divines, and to acquit Mr. Wilson, since he accepted the words of the formularies, however difficult the Judges might, as individuals, consider it to be, to understand or find a proper place, in the little which God has revealed on this inscrutable subject, for Mr. Wilson's vague hope of a final restitution of all.

Probably most calm reasoners acknowledge

the wisdom of reticence on such mysteries. Symptoms still linger amongst us of a desire to exaggerate the Scripture doctrine, even if we can scarcely credit the report that this dreadful argument was lately used by a clergyman to show the necessity for missionary effort, that at every ticking of the clock in every four-and-twenty hours, from month to month, and year to year, God sends a heathen soul straight to never-ending misery. Neither has that melancholy sentence been as yet expunged from the Westminster Confession of Faith still used as the Code of Articles subscribed by Presbyterians:—"That by the decree of God for the manifestation of His glory some men and angels are foreordained to everlasting death." "The rest of mankind," (*i.e.* besides the faithful in Christ) "God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by and to ordain them to dishonour for their sin, to the praise of His glorious justice." ¹

It would, in my judgment, have been lamentable if the Court had given its sanction to such views, as following from a fair exposition of the Creeds and Articles. Probably M. Merle

¹ Assembly's Confession of Faith, ch. iii. Art. 3 and 7.

d'Aubigné does not approve of such exaggerations, but their existence ought to make us tolerant of those who are driven by horror of them into the opposite extreme of what we deem too complacent a view of God's mercy.

We have seen how ultra-Calvinists meet the difficulty of this subject by a shocking exhibition of the character of the God of love. Roman Catholics, and all who believe in purgatory, escape from the difficulty in another way. Some amongst ourselves have supposed they found the solution in metaphysical speculations as to the meaning of the word "eternal," which, I confess, I have never been able to understand. Mr. Wilson thought to solve all by the indulgence of an indefinite hope. Archbishop Tillotson,¹ as I understand him, had urged that, though God would surely keep his promises, He might not be equally bound to adhere to His threatenings. Bishop Newton,² arguing the whole subject at length, ventures on the statement that "Repentance is not impossible even in Hell." These speculations seem to me to be all vain, and some of them very dangerous. But it is important to bear in mind that these two questions are distinct—1st. What variety of opinion on

¹ "Works," London, 1728, vol. i. p. 321 ; Sermon xxxv.

² "Works," London, 1787, vol. vi. Dissertation lx. On the final state and condition of men. Cf. especially pp. 362, 369.

complicated and mysterious subjects does our Church not distinctly condemn. And 2d. What is the full, true exposition of the doctrine of Scripture and the Church, as deduced by the best helps God has given us through our reason, enlightened by His Spirit.

For myself, my own view is now what I have long since published, that the Gospel revelation does distinctly tell of a never-ending privation of God's favour for the lost; but I wish never to reason subtly from the words of Scripture which speak of this mystery, nor to advance any theory which shall seek to explain what God has shrouded in darkness. I must announce what I find written in the Bible, if I would be faithful to the souls committed to me; but I feel the awfulness of the mystery, and desire to be very reverent in treating of it. The decision of the Privy Council, while it refused to declare Mr. Wilson's statement penal, and left the matter open to the various opinions which have always existed in the Church, says not one word antagonistic to what I hold to be the sober, scriptural view, to which, brethren, you will, in my judgment, be wise to adhere in all your preaching.

What I have given is, I conceive, a fair history of some important points in the particular Judgment, which has of late been continually

brought forward, as showing that the Church of England is in bondage, because all ecclesiastical causes in the last resort are subject to the Supreme Court of Appeal held in the Queen's name. If these pages meet M. Merle D'Aubigné's eye, he will, I think, allow that his account is likely to convey an erroneous impression. He must have taken it from the exaggerations of excited partizans.

But the whole subject of these Appeals has of late been so violently contested, that it requires further thought. Observe, then, that in all non-established Churches, as well as those which are established, the State has the right to step in and decide ecclesiastical causes whensoever they involve temporal consequences.¹ The difference in an established Church is this: that the courts of the Church, according to the contract of establishment, are recognised as courts of the Realm, and their decisions are held to be binding in law as to these temporal consequences. Thus an established has so far the advantage over a non-established Church, in the independence of its courts. There is great confusion on this subject in many minds; the assertion being con-

¹ This is illustrated in the recent appeal to the Privy Council from the Courts of the Cape Colony respecting the action of the Presbytery of the Dutch Reformed Church in a case of alleged unsound doctrine.

tinually made that the courts, if they can be so called, of a non-established Church are more independent.

But the Bishop's Court in the Church of England is recognised as a court of the realm; so the Archbishop's. There is no interference of civil courts with these unless they overstep their province, when the regulative power of the Queen's Bench would apply to them as to any other courts. But then seeing that the National Church is to be one, and that the old merely ecclesiastical system has not provided courts for National but only for Provincial Churches, how is the unity of jurisdiction to be secured in our National Church? To whom is there to be an appeal? At the Reformation it was held that the appeal should be to the Sovereign, as indeed had often been contended before. Then the Sovereign acted in these matters through Chancery, as is still the case in Ireland: Now, in England, the Sovereign acts through the Privy Council. A court is established to receive appeals, which shall represent the Sovereign, and shall be aided, at least in cases under the Church Discipline Act, by the three chief prelates of the Church.

I maintain now, as I have done elsewhere, 1st. That the particular arrangement by which these principles are now upheld in England was most deliberately adopted, after careful

evidence, on the recommendation of a Commission, in which Archbishops Howley and Vernon, and Bishops Blomfield and Kaye served.

2. That the arrangement is in accordance with the principle laid down at the Reformation, for I know of no evidence that there never was a time when practically the decision of such appeals was in the hands of ecclesiastics alone, without the aid of laymen.

3. That it is consistent with the practice from the Reformation down to this time.

4. That it is a great improvement on the old Court of Delegates, for which it was substituted.

5. That it is not easy to devise a plan for better maintaining the independence of the Church consistently with the controlling power of the Sovereign, Supreme in Church and State.

The courts of the Church are recognised as courts of the Realm, and are subjected at last to the review of a peculiar court, in which the chief officers of the Church have seats either as assessors or as judges.

6. That, while it is allowed that this Court, like any other which exists, may be improved, and that the whole mode of procedure in ecclesiastical courts calls for revision, yet no plan for superseding this Court, or even for its reconstruction, has been suggested, which has obtained the general approval of the leaders of opinion either

in Church or State. And this is the more remarkable, seeing that two distinct occasions have occurred, at considerable intervals—on the decisions of the Gorham case, and of the appeals of Messrs. Williams and Wilson—when the whole subject of its constitution has been carefully discussed and reviewed, with the hope of its being reconstructed. I mention all this, because it is often asserted that the Church suffers from the nature of its courts. On the contrary, I hold it gains. And I do not believe any other plan of judicature, very different in its general principles, can be suggested which so well unites the independence of the Church in its maintenance of its own ecclesiastical law and the proper controlling power of the Sovereign. The fault, indeed, as I have intimated, lies, not in the constitution of the courts, but in the forms of proceeding, which might well be remedied without any great change.

No one, I believe, whose opinion is of any value, wishes our ecclesiastical courts to be filled by clerics alone. The long-established system of judges trained for their office, exercising it in the name of the Bishops and Archbishops, and according to ecclesiastical law, is the best for the inferior courts; and then in the Final Court (which cannot be held in the name of any ecclesiastical authority, since it is an

appeal from one or other of the Metropolitans of the National Church, the highest but co-ordinate authorities which the Church recognises), it would seem right that there ought to be a union of the highest ecclesiastical and highest legal functionaries, still bound to judge according to the Church's peculiar law.

And here, before this subject is dismissed, it must be acknowledged to be undoubtedly a result of the present system of our ecclesiastical courts, whether inferior, or courts of appeal, that it is very difficult to obtain a condemnation of any one accused of false doctrine. The only cases of such condemnation that occur to me are, that of Mr. Stone, under Bishop Porteus, for denying the Divinity of Christ, and Mr. Oakley, under Bishop Blomfield, for claiming to hold all Roman doctrine, both in the Consistorial Court of London; and that of Mr. Heath, before the Privy Council.

The reason of this difficulty I take to be that the Judges, without absolutely committing themselves to it in the abstract, have practically acted on the principle that they must be guided entirely by the written law of the Church, known and understood and acquiesced in by all who are subject to their authority. The result is, that nothing but a proved flat contradiction of the formularies leads to a condemnation. And, as

it scarcely ever happens that any clergyman who is a teacher of erroneous doctrine has thrown off all regard for the formularies, but each rather flatters himself that they may be not unfairly interpreted to admit his peculiar opinion, the result necessarily is very favourable to an almost unlimited liberty of discussion, provided the Articles and Prayer-book be not formally contradicted. I will not enter into any argument as to how far the good or evil resulting from this practice preponderates. Certainly it is difficult to see how justice could be done if we were subjected to any laws other than those which are clearly defined and known; and my own opinion is that, in an age when truth and sound doctrine are far more likely to be promoted by fair argument and kindly direction than by judicial penalties, the result is one in which we may fairly acquiesce.

The orthodoxy of the Church of England must be manifested by the faithfulness of the preaching of her ministers, and the reflection of the great Christian doctrines which they exhibit in their lives; and these are secured far more through the kindly and hallowing influence which flows from elder to younger, from teachers to taught, from rulers to ruled, than by any servile fear of penalties. O, my friends, all of you endeavour thus to spread the Gospel of your

Master. Preach the Lord Jesus Christ faithfully in your sermons and in your lives; alas! there is far too little of Him in most of the sermons which we hear. Preach Him faithfully and wisely, knowing the wants, the peculiar wants of the generation with which you have to deal; and you will thus help to keep the Church pure far more effectually than can be done by the decisions of any legal tribunals.

As an illustration of the actual state of things which exists amongst us, I will point to the undoubted fact that, within the memory of most of us, there have sprung up in our eldest University two schools of theology diametrically opposed to each other, both of them causing very great alarm amongst us. It is impossible for the majority of fair men to consider the system of either as a satisfactory statement of what is the teaching of our Church. It is, in my judgment, the plain tendency of the teaching of the one school to represent Christianity as a human philosophy; of the other, as a superstition. I do not say that the leaders of these schools mean this, or are conscious of it; but I tremble for the consequences of either system fairly developed.

Now it is notorious—and may therefore be said without offence—that two brother professors, greatly esteemed and distinguished, are the leaders of these schools. Neither of these men,

I venture to think, could our Church have retained in its communion if its judicature had been conducted on other principles than those I have described. Different minds will view the actual result differently as a gain or as a loss. Probably no other Church on earth could have retained them both, and no other would have been willing charitably to hope, till they positively declared the contrary, that they are one with each other and with us in their love and veneration for the protecting ever-present power of the Lord Jesus Christ, and in loyalty for the Reformed Church which they seem so anxious to alter. For myself, I will not hesitate to say that, on the whole, I think it well we have retained them, and that I trust the great power they possess to spread amongst us what I feel to be erroneous doctrine may be counteracted by other influences, and even by the practical lessons of their own lives.

One of these eminent men has even given the sanction of his great name, within the last twelve months, to a mode of explaining the Thirty-nine Articles which I had hoped was condemned and repudiated twenty-five years ago.¹ Most of the old strenuous advocates of this system of interpretation have, I suppose, abjured it as untenable, having long since joined the Church of Rome, with the doctrines of which I understand

¹ Tract, No. XC., reprinted, 1866.

it (strange theory) to profess that there is no antagonism in the Thirty-nine Articles. Most plain men have thought for centuries that the Articles were written chiefly for the purpose (as history would lead us to expect) of protesting against the doctrines of Rome. Thrice has this theory appeared in England—first, when broached in Charles the First's time, in the days of Panzani's mission, and Franciscus à Sancta Clara's treatise;¹ second, when propounded by Dr. Newman in 1840; and third, within the last twelve months. Twice has it been repudiated. I do not think it is likely to have better success now. It is no less alien to the feelings of Churchmen than Mr. Wilson's theory for his peculiar interpretation of the Articles against which its last advocate protests. Give up the Articles altogether if you will, but do not insult our understandings by professing to accept, and yet altogether subverting them.

Now both of the earnest and greatly respected Professors I have alluded to will probably be allowed to fulfil their course in life without molestation from prosecution. My judgment is that, on the whole, this is well. No doubt

¹ For a short and clear account of Bishop Montague's intrigues, Panzani's Mission, and Davenport's, or Franciscus à Sancta Clara's book, "Deus Natura Gratia," *vide* Hallam's "Constitutional History," Vol. II. chap. viii. p. 94—98.

they will, in opposite directions, leave a great mark on the age. Let us hope, for themselves and their followers, that the personal holiness of the one, and the ardent love of truth and unwearied practical devotion to his duty of the other, may be the elements which may permanently affect their generation. The age greatly needs both lessons. May the memory of their lives thus teach, when the peculiarities of their theology have been long forgotten.

But *Sursum corda*—away above the mists of theological controversy—*sursum corda*—let the Church look to higher things—up from the painful personality of venturing to speak or think hardly of revered names; up from the din and hard words and heartburnings, and even the learning and subtlety, of controversy, to the throne of God, around which myriads of saints, who were much estranged in their earthly warfare, will meet at last through Christ. Amid the clashing of human opinions, God grant that His truth may rise triumphant. Holiness and truth—try the Church's work by these: My young friends and brethren, to you I speak especially—zealous for your party, try your own work and your own selves by these.

Yet one important point still remains, which ought to be considered in reference to the general position of our Church. It might, indeed,

have been that we of the Episcopal Church in England and Ireland were so completely the sole depositories of the one faith of Christ, that we were bound to separate ourselves in rigid exclusiveness from all other Christians, faithful alone with the whole world against us. At times our divines have seemed to think that this was the isolated position which we were called to hold. But, thank God, on all sides more kindly and Catholic and truly Christian thoughts have made rapid progress amongst us. We rejoice to be in complete outward communion with the great Protestant Episcopal Church of the United States of America, as with our brethren of the Episcopal Church in Scotland; and we hail steps lately announced for bringing us, with our American brethren, into closer fellowship with the Lutheran Episcopal Church of Sweden. Still more is it a cause for deep thankfulness that our Church is spread out of our own islands into some forty-five colonial dioceses, through which are borne the loved ministrations of our Prayer-book wherever the Anglo-Saxon race has dispersed itself over the habitable globe.

Our Colonial Church is indeed dear to us: its rapid progress during the last thirty years is a sign that God in His mercy has infused new life and energy into the Mother Church at home, and made it more fully to under-

stand that it is intended to be world-wide in its catholicity. And if one dark cloud hangs lowering in the otherwise bright horizon, and one diocese speaks to us of trouble and unrest and the shaking of Christian faith, we accept the trial, and are not in despair. For myself I deeply regret that, long before these troubles had assumed their present proportion, the Bishop of Natal did not follow the first suggestions of his own better nature, when he felt and avowed the incongruity of the opinions toward which his convictions were irresistibly carrying him with the nature and duties of his office. I united with the overwhelming majority of my episcopal brethren in urging on him that, for the peace of the Church and for his own sake, he ought to complete his intention and resign. He conceived, on further reflection, that circumstances had changed, and I have no authority to condemn, though I deplore, the decision at which he then arrived. Again, without blaming any one, I regret that when he was proceeded against, as seemed inevitable and right, the trial should not have been such as could command the sympathies of all impartial men, and bring it to a judicial conclusion which could be accepted by the Church. But, no doubt, the difficulties were great. Meanwhile the Church suffers, both by

the original cause of offence and by many other intricate and much-disputed questions which have arisen to perplex the whole subject. No doubt God, in His good time, will find the solution; and we should be ungrateful if, alarmed by this one cloud, we did not thankfully rejoice at the steady progress of our Colonial Church; zealously exert ourselves to help it, and strive in every way to cement that union which we hope will long bind it to ourselves both in the profession of one faith, and—as I venture also strongly to advise, while the Colonies remain united to the mother country—in the acknowledgment of one discipline.

But, besides this complete outward communion with the various branches of the Reformed Episcopal Church throughout the world, no doubt also it is a remarkable sign of the times that hearts in the Church of England are yearning more than formerly for such union as can be attained with other Christian bodies from which we are kept separate by outward discipline, or important differences of belief and practice. I am not going to examine minutely this phenomenon of the growth amongst us of a strong desire for such unity; but a few remarks on it seem indispensable.

We do not forget how desirable it is that Christendom should be one and at peace with

itself. We long and pray for this peace and union; but we want no hollow peace, still less a peace which shall be purchased by sacrificing our liberty and God's truth. Thus we feel ashamed when told of members of our noble Reformed Church¹ going, cap in hand, to seek for some slight recognition from that old usurping power—so unlike the gentle truth-loving Church of the Apostles, of which it vaunts itself the sole representative—which slew Latimer and Ridley and Cranmer and Hooper in the old time, because they would not surrender God's truth, and which certainly values the pure Gospel now at as low a rate as of old. And we feel some satisfaction in learning how these advances were coldly rejected by the old haughty spirit which they seek in vain to propitiate.

It pains us also deeply to find men labouring, as I noted above, to show that the Church of the Reformation has, after all, by some felicitous accident, escaped from being reformed; that, if we could only see it, there is nothing really Protestant in the Thirty-nine Articles, and nothing really Romish in the Decrees of Trent. If this were so, language must be a still more uncertain vehicle of man's thoughts than all acknowledge it to be.

¹ *Vide* Manning's "Reunion of Christendom," 1866. Appendix, I. II. III.

But, indeed, there is no sign that this mode of making peace with Rome is possible. Rome is too wise; and I think I may say for at least ninety-nine out of every hundred of English Churchmen, that they are too wise also. Archbishop Laud's saying holds true still: that there can be no thought of union with Rome till she becomes other than she is.¹ Not that I would stand apart from our Roman Catholic fellow-subjects, where we can, without compromise of principle, unite in good works. There are crowds of very low and ignorant Roman Catholics amongst us. The Roman Catholic population of England would be nothing were it not for the Irish immigration:² We regard these with feelings of Christian brotherhood. They are our fellow-citizens, living in our parishes; in many ways entitled, from their very poverty, to our sympathy and help. We know that their priests exercise over them, in their rude and ignorant condition, a power to which none else can attain. We desire that their children should be taught good habits; that these colonies of Romanists should, for their own sake as for ours, cease to be the plague, and distress, and disgrace of every neighbourhood in which they are settled.

¹ *Vide* Laud's Diary, 17th August, 1633.

² By the "Religious Census" there were 35 Roman Catholic Chapels in London, with 24,355 sittings.

Here surely is abundant opportunity for such united works of Christian kindness towards Roman Catholics as involves no compromise of principle. This is a practical way in which our craving for union may have free vent. And the true work of the union of Christendom will go further. Holding the pure Gospel ourselves, we shall not be unwilling, but most ready in every practicable way—while we deplore our separation in so many essentials—to unite where we can, as fellow-citizens and fellow-Christians, even with those who overlay the Gospel with great errors, in doing each other good for Christ's sake.

The same also may be said of those far more intelligible projects of reunion which apply to our separation from the great bodies of what are commonly called Orthodox Dissenters. In times of dangerous combination against the faith, there is always a natural drawing towards union amongst those who burn for its defence. It was so when Sancroft¹ advised his clergy to draw nearer to the Nonconformists, while Romanism threatened to overrun the land. Those who differ much may be fighting the same great battle. Great things have been done for the truth by the combination of their efforts; as, *e.g.*, it would have been a loss for the Church of Christ, if the learned storehouse of Lardner

¹ *Vide* my Charge of 1862, p. 54.

had not been at hand with the weapons which were needed by the masterly fence and sharp logic of Paley, though Lardner was not even what we can call an orthodox dissenter. Robert Hall was prized and honoured by one of the best of my predecessors, and by all those other good men who felt, as the French Revolution deepened and threatened to plunge the world in blank Atheism, that it was no time for division amongst those who loved Christ, while the devil's work was being done so assiduously, and on so great a scale, by Christ's enemies. It is thus that good men feel when, in distant missionary stations, brought face to face with heathenism—not curious to inquire into their grounds of difference when they think of the wide gulf which separates them from those who know not Christ. It was thus in India that that true servant of Christ, whose mysterious death the Church is now mourning, proved himself even during his short Episcopate to be the Bishop and leader, not of the members of his own Church only, but of all Christians in his diocese.

This were, indeed, some real progress towards the reunion of Christendom : Beginning at home, first to repair the consequences of that great mistake of the last century which separated from us the Wesleyans ; then to try to win back the Non-conformists, who probably never would have left

us had it not been for the levity with which Charles II. forgot, in his restoration, the promises of his adversity, and the asperity with which Sheldon sought to impose a uniformity of thought, as well as outward worship, on men whom he did not care to conciliate, but some of whom were the great champions of pure doctrine and a saintly life, with whose aid, in that unbelieving and dissolute age, he could ill dispense. We have, happily, within the last two years mended the bad work of those days by the change of our form of Subscription.¹ It would be well if dissenters would reconsider now the relations in which they stand to us. But, naturally as we long for such reunions, they are very difficult to achieve: separations are easy to make—most difficult to repair. Advancing centuries establish important interests in the seceding bodies, difficult to deal with: Those born in dissent have a historical position to maintain: Fresh political and theological combinations arise, and all things tend to this conclusion—better not to make any forced efforts after amalgamation; if it come, it will be a great blessing; but better work on, each of you in your own way, in a spirit of Christian love,

¹ I find, from my own observation, that the Clerical Subscription Act of 1865, 28 and 29 Victoria, c. 122, has been received by many as a great boon.

uniting where you can, without ever sacrificing principle; each before God following distinctly the leadings of his conscience.

And then as to schemes of union with the Oriental Churches: I am sure I wish they could come to anything. It would be satisfactory indeed to see the Churches of the early centuries, the venerable Patriarchates, the nurseries of great Fathers, returning to the vigour and earnestness of their youth, and prizing that Gospel which it is the great privilege of some of them to possess written in the beautiful clearness of their own ancient tongue. When we think what blessings the West has received from the East, both of secular and religious civilization, no educated European but will desire to repay part of the debt, and concur in any schemes by which the Christian East may be benefited.

But when we come to projects of reuniting Christendom, we are not to be hurried on by mere feelings of romance. Of course we are not such children as to suppose that the real unity of Christendom is to be secured by clergy in Rome, Constantinople, and London wearing similarly-coloured stoles. We must ask calmly, but very seriously, how far these Churches are exerting themselves to escape from that idolatrous worship of the Lord's mother which for centuries has made Christianity in those regions

despicable in the eyes both of Jews and of Mahometans. We must ask, also, what symptoms they are showing of a returning desire to teach the people out of the Holy Scriptures. There can be no union on our part which overlooks the deadly sins of idolatry and the concealment of the Scriptures.

Do I then urge all, and especially you, my younger brethren, to rouse yourselves from all romantic visions, and to settle your whole thoughts on the dull daily details of your parish life; to think of the particular acre only in the Church's heritage which God has given each of you to cultivate, and not of Christ's empire reaching, at least in nominal allegiance, over East and West? This were hard indeed. It is well that you should take interest in all that can be done for the benefit of the Church Universal; and noble visions of the triumphs of Christ in distant lands will only the better cheer and nerve you in the daily task at home. I would not desire you to lose your interest in such schemes, but to temper them all with allegiance to your own Church, and a sober, though ardent, love of Christ's pure truth.

Such thoughts of the reunion of Christendom may well mingle with those generous aspirations, which are, I trust, growing amongst all of you, to spread the Gospel by Missionary efforts in

heathen lands. What the Church of England has done during the present century for Missions is a plain note of God's Spirit quickening a holy zeal amongst us; our Church prays, more heartily than heretofore, "Thy kingdom come;" and the coming of Christ's kingdom will certainly bring with it the reunion of all Christendom, as well as the end of Jewish prejudice and the enlightening of the dark heathen. Well then may we refresh our minds in the midst of daily trials with the vision of the time when Christ's people of all lands and of every race shall be all one, even as He and His Father are One.¹

To review, then, our present position. We are ministers of a Church which adheres to the ancient Apostolical form of government, not with the tenacity of a narrow exclusiveness, forcing us to look with suspicion and coldness on the great Protestant communities abroad, or on Nonconformists at home. We prize and thank God for this outward bond which—while it is some sort of link, however slight, with the unreformed Churches of our own day, whose errors we deplore and would gladly help in mending—ties us also to the great mediæval Churches, and the noble spirits who in them spread light in the midst of the thickly-gathering darkness of gross error: we feel, too, that it carries us up in

¹ St. John xvii. 21.

outward relationship to the struggling Churches of the fourth and earlier centuries, and the great Fathers, whose writings formed in those days the best literature, not of the Church alone, but of the Empire. It is thus we prize the Catholic element in our own government.

Again, our discipline (with all its faults) is the old primitive discipline of the Church Catholic, through the courts of Bishop and Metropolitan. Because we are an established Church these are recognised as courts of the Realm. From all courts of the Realm there ought of necessity to be a direct Appeal to the Sovereign. The Sovereign exercises this Appeal through her highest law officers, assisted by the highest prelates, according to ecclesiastical law.

Again, our Church, whatever it may have been in past times, has learned, by the lessons of a long and sometimes bitter experience, to become the most tolerant of all Churches—not tolerant of denials of the faith, or gross superstitious additions; but very tender in dealing with those who, often almost unwittingly, are the disseminators of error. It seeks to banish and drive away all erroneous and strange doctrine, not by pains and penalties and loud denunciations, but by sound argument convincing the gainsayers; as to the men themselves who seem to be leading us towards popery or infidelity, and as to their own

personal faith, believing all things, hoping all things, enduring all things,¹ but calling them to ponder well the Gospel simplicity of our Services, and the long catalogue of the works of divines who have maintained and explained those great truths to which the Prayer-book witnesses. Thus, in the midst of agitations and alarms, while faint hearts are fluttering, we learn in the faithful spirit of prayer in confidence to possess our souls, knowing that Christ is with us, and will maintain His truth.

Meanwhile, again, we know, that it is not by the privileges of a well-ordered constitution and a devout ceremonial, or holy services; not even by the due and often-repeated reverential administration of the Sacraments of Christ; nor by the priceless inheritance of an open Bible and the most orthodox professions of faith derived from it—we know that not by privileges, but by the zealous discharge of duty as in Christ's sight, is a Church proved not only to have a name to live, but by the Holy Spirit's help to be really living. Therefore our eyes stretch onward and around us to the boundless field of duty.

Our Church has to help souls of all degrees and characters to serve God in Christ. It has to battle with the gigantic evils of a complicated civilization, so depressing masses of the poor

¹ 1 Cor. xiii. 7.

physically as to render them too debased to be touched by any common elevating influences. It has to teach the very young, for the children of the great body of the very poor must be taught by our Church's exertions, or practical experience shows they will not be taught at all. It has to watch against the growing coarseness of early manhood, estranging the youth of our parish schools from the lessons of their childhood. It is ours cautiously to use every device whereby we may hold our lads through their dangerous age; and the great ordinance of Confirmation is at hand to give us access both to them and their sisters.

But the Church's mission is not only to the poor. It has a vast field in guiding and fortifying with Christian principle, against its peculiar and subtle temptations, the homely common sense of the middle classes; and it must not forget the acutest intellects engaged in the whirl of business, in the higher regions of commerce, or in politics, law, medicine, literature, or science, nor the young men in our Universities and Inns of Court. These are members of the Church, entitled, and inclined if they be wisely dealt with, to seek the helps which the Church can give through Christ. It has to leaven with Christian principles all the various members of those upper classes of society, in which the insidious temp-

tations of an easy life are so apt to outweigh the thousand religious privileges of their position, and make them live practically without God. Who is sufficient for these things? Yet in the zealous endeavour to discharge our duty to the best of the power which God has given us—in this is found the only safe test of the Church's life. All these various classes our Reformed Church has to influence by the living principles of the pure Gospel of Christ. And this brings us to our own practical work.

It is well known that, some time after my last Visitation, the clergy and laity of this diocese united in one great effort, under an urgent sense of the disparity between the amount of population in London and the means of grace supplied. They felt that the rapid growth of our people was out of all proportion with the means adopted for teaching them, even if there had not been a vast mass of poor congregated in our parishes in times of past neglect. It was therefore resolved at once to recommence the efforts made from time to time by Bishop Blomfield, and to try to organize them on a more extended scale as to the agencies which should be employed. The details of this scheme have constantly been brought before the public. It has, in its first operations, been chiefly directed to placing additional clergymen and lay agents, with some

mission station, used at once as chapel and schoolroom, in conventional districts of overgrown parishes: It has helped on the ultimate separation of these districts by purchasing sites, and liberally assisting individuals, where they wished such aid, to raise the requisite sums for the erection of new churches, to be endowed by the Ecclesiastical Commissioners. Let me say, once for all, that to develop and mature this scheme has required, and for the next seven years will require, such an amount of patient and laborious attention, not only to the general condition of the diocese, but to the minute details of its parishes, and such an amount of communication, oral and written, with incumbents and others, as would fully employ the energies of the whole staff of any great public office. But this labour, which it would have been totally impossible for myself, or any Bishop, consistently with the regular administration of his diocese, to undertake, has been cheerfully and successfully borne by a Committee of laymen and clergymen, who, assisted by a very moderate staff of paid assistants, have worked as laboriously in this matter, during the last three years, as if it were their distinct professional business. Obviously, those of the clergy on that Committee who preside over important parishes, have not been able to give us much more than their invaluable

advice; some clergymen, who have lighter parochial duties, have given up to us that comparative leisure which they might well have considered that they had, by labours of former years, earned a right to spend in more attractive fields of their Master's service. But to the laymen who have aided us the thanks of all of us, the clergy, are especially due. Men of all ranks, who with a thousand other claims, have made time to work for us diligently, day by day, in the office, and have visited all parts of the diocese, that, by personal inspection of poverty-stricken districts, and personal intercourse with incumbents and other residents, they might better understand what it was wise to undertake in each neighbourhood. I will not say more of these kindly services than this—First, that I believe they have been used by us in accordance with the system both of the Church of the Apostolic age and of our own National Church, which, by the offices of churchwarden and sidesman, recognises a distinct sphere in which the laity are called to aid the clergy, lest their spiritual work should suffer from their serving tables: And, secondly, that such self-denying work, from the very nature of the scenes to which it introduces our lay friends, is sure to deepen their Christian sympathies, and enable them, by God's blessing, better to prize the Gospel

in their own hearts, and appreciate the duty of spreading its influence amongst their own neighbours and dependents.

The work accomplished directly by the Bishop of London's Fund during the three years of its operation may be estimated in round numbers as follows:—

£273,000 promised, of which £183,790 has been paid; 106 additional Clergymen added to the staff of the diocese, with 70 paid lay assistants; 29 Mission stations secured; besides 16 rooms rented. Votes have been passed to assist the building of 46 permanent Churches, 23 Schools, 9 Parsonages, and for 20 sites of Churches, 21 sites of Schools, and 13 of Parsonages.

The whole number of churches consecrated since my last Visitation has been 53, all new except seven, which were rebuilt and enlarged. The number of licensed clergy cited to this Visitation, as compared with 980 in 1862, is 1,127. It is very important to remark that the efforts in direct connexion with the Fund are but a small part of the work of this kind now doing in the diocese. In no instance has the Fund contributed more than £1815 to any church. In fact, I have returns to shew¹ that during the four years since my last Visitation,

¹ *Vide* Appendix.

for building churches and schools, and paying Curates and Scripture Readers, independently of what has been done by the Bishop's Fund, no less a sum than £853,000 has been contributed in the diocese by benevolent individuals and societies; while £530,000 of capital has been expended by the Ecclesiastical Commissioners in endowments, and in otherwise satisfying local claims in this diocese during the same term. Truly the real progress of the work of Christ among us is not to be estimated by money; truly also, whatever has been done already is far short of what requires to be done. But let us thank God for what is done, and take courage for fresh exertions. Even after making full allowance for all that is done by other religious bodies without the Church, we still need 325 new Clergy, with a proportionate staff of Scripture Readers, and 194 new Churches, before London is brought to that scale of arrangements for religious instruction which our statistical inquiries have suggested. And this is to be noted, that the calculations of Nonconformists as to the amount of spiritual destitution, most carefully conducted, do not materially differ from our own. Much has been done by Local Associations covering large areas. It is very desirable where such extended action is impossible, that smaller associations should be formed in connexion with indi-

vidual churches. I cannot but note, also, with thankfulness, the system which has been adopted in some wealthy parishes of affiliating a poorer district. May God stir up the hearts of all who have as yet done nothing or little for this great work, to take the part in it which their interest in London makes a debt they owe to their fellow-citizens. Abundant are the other works in which we must labour for the physical improvement of our people, but we dare not forget that they have souls within their bodies, and that the welfare of both united must be the object of all true Christian efforts.

It has been my endeavour, in conducting the operations of the Bishop of London's Fund, to interfere as little as possible with the existing diocesan societies; for indeed our whole object has been to add a new effort to those already existing; and, though the subscriptions of several societies have for a time suffered, there is reason to hope that this may be only for a time. Indeed it will be found that the Bishop of London's Fund requires the assistance of these societies for the completion of the objects it undertakes. To the Diocesan Church Building Society the Bishop of London's Fund owes its origin. The efforts made by that society soon after my last Visitation to call attention to the facts mentioned in my Charge roused the sympathy of the diocese,

and much of the work of the Bishop's Fund in the department of church-building has been conducted through that society. We cannot dispense with a central office of some kind, such as it affords, where all the accumulated information of past experience is accessible respecting the best way of surmounting the difficulties that stand in the way of building a new church, and where also full information is attainable as to all that has been done in this direction during the last five-and-twenty years. The mother society is working as the handmaid of the Fund : and in this capacity it imperatively claims our support during the remainder of the time for which the Committee of the Fund is designed to last.

The Diocesan Home Mission, also, has been a most assiduous helper to the Fund. Its plan of sending missionary clergy appointed by the Bishop, with the consent of incumbents, to districts where the ordinary parochial machinery is quite inadequate to meet the wants of a dense population, and of calling on these clergy, as the condition of their appointment, to undertake such distinctly missionary duties as, till a few years ago, were scarcely supposed to fall within the range of a clergyman's avocations, has been generally approved.

If any one desires to have a clear statement of the melancholy condition of the long-neglected

portions of the first Christian city in the world, and the efforts we are making to remedy the evil, let him read the last report of the Diocesan Home Mission. There are passages in it which could not fail to arrest the attention of the most thoughtless, and force a conviction of some of their responsibilities upon proprietors of houses, and employers of labourers in docks and building establishments and manufactories, and middle-class shopkeepers, and the countless crowd of residents and visitors of London, whose presence necessitates the near neighbourhood of a whole legion of hewers of wood and drawers of water, to minister to their easy life. Many have answered nobly to our appeals : but the multitude of those who have been deaf to them is far greater. God will certainly judge those who resolutely ignore that He has appointed each his poor brother's keeper. We have been endeavouring of late to stir the Christian zeal of the large middle class, but hitherto we must confess that we have been more successful with the very rich. The Church of England has not hitherto sufficiently urged the duty of thus contributing for the spiritual needs of their neighbours upon all classes of our people.

The following extract from the last report of the Diocesan Home Mission shows how urgent is the call to meet these evils through our Fund.

“ A Missionary was appointed about six months since to take charge of a conventional district in one of the large parishes in the East of London, containing a population of 10,000, of whom 4,000 are Jews. After diligently visiting from house to house, he wrote his first report, from which the following extract is taken :—‘The religious, educational, and moral condition of the Gentile population may be imagined from a few facts :—Not one person in a hundred habitually attends a place of worship. Of the 228 shops in the district, 212 are open on Sunday. About seventy, however, are closed on the Saturday, the Jewish Sabbath. Not half the Gentile adults can read. Half the women cannot handle a needle. Our Mothers’ Meeting has seventy members, half of whom, though living with men and having families, are unmarried, and this is the proportion throughout the Gentile district. Nine families out of ten have but one small room in which to live, eat, and sleep. Not one family in six possesses a blanket or a change of clothing. Not one in four has any bedding beyond a sacking, containing a little flock or chopped straw (a miserable substitute for a mattress). Not one in twenty has a clock,—not one in ten a book. Many of the houses are in the most wretched condition of dirt and filth, walls, ceilings, floors, and staircases broken and rotting. Drunkenness,

brawling, blasphemy, and other sins are fearfully prevalent.

“‘A noteworthy feature of the district consists in the different kinds of “lodging-houses,” of which there are forty-three. These forty-three houses accommodate about 2,000 lodgers, who pay 3*d.*, 4*d.*, or 6*d.* a night. They vary greatly in the character of their inmates; some are occupied by poor hard-working people, gaining an honest livelihood, while others are called “thieves’ kitchens,” and rightly deserve their name, their lodgers living by theft, and other criminal practices.’

“Another Missionary, who has been labouring for more than two years in connexion with the Society in the North of London, gives the following account of his Mission district:—

“‘When appointed to this district two years ago, I found the people in a state of spiritual destitution hardly to be conceived in Christian England. In one street of 500 persons, only one man habitually attending any place of worship; the children educating in the streets for crime and wretchedness. The difficulty of getting such a population to the House of God can only be understood by those labouring in similar districts—habits of neglect in this particular forming an almost insurmountable barrier. For months our numbers were painfully small; by and by, how-

ever, the tide turned, and we had the satisfaction of seeing our little iron church, seating 200, regularly filled on Sabbath evenings by a devout and attentive congregation.

“ The following account, given by a Missionary who entered upon his duties nearly twelve months since, represents with tolerable accuracy the religious condition of many of our Mission districts. He states that out of 3,431 adults, 367 regularly attend some place of worship; 858 occasionally attend; whilst 2,209 acknowledge that they never attend either church or chapel. The Council desire specially to guard against conveying the impression that these facts and statements describe the moral and religious condition of the parishes at large; they are cited to indicate the condition of that portion of the population in those large parishes where the Missionaries have been appointed to labour, and to show the urgent necessity of sending among them a holy, faithful, and devoted body of men, to make known to them the way of salvation, through Christ Jesus our Lord.”

With other established Societies we have acted in the same harmony—the Additional Curates’ and the Church Pastoral Aid Societies, and the Scripture Readers’ and Parochial Mission Women’s Societies, whose aid is so indispensable in the diocese. We have enabled them to sup-

port a large number of additional Clergy and lay agents. Through the Additional Curates' Society 80 Curates are maintained in the metropolis. Through the Pastoral Aid Society 65 Curates, and 21 lay agents. The Scripture Reader's Society employs 164 lay agents, and the Parochial Mission Women 124. Most of the returns made to me by these Societies have not distinguished between that part of the metropolis which is in my own Diocese, and that which is in the Diocese of Winchester. Besides these there are 371 City Missionaries, and 220 Bible Women, not intimately connected with the parochial system of the Church.

The Diocesan Board of Education, which had long languished, we have, I trust, summoned into new life. It is very gratifying to observe the impulse which the Bishop of London's Fund has given to the extension of schools in the diocese. It should be distinctly understood that in addition to the 23 schools already mentioned, the Mission Buildings, with scarcely a single exception, are used as schools as well as for Divine service. But this opens a fresh and most important subject, well worthy of being treated by itself—the educational condition of London. Last summer I requested the Society to collect, what we could not gain from any ordinary source, a full (and, as far as possible, authentic) report

of the real educational condition of the poor in London. The result was a representation made to me that—(1.) The number of children of the poor in London, of the proper age to receive education, whom the present school arrangements fail to reach, and who, therefore, are left neglected, is 150,000. (2.) The proportion of neglected children to the population is much greater than is to be found anywhere in England, except in our other large towns. The accuracy of this representation has been publicly contested; but I fear the serious fact remains indisputable, even if the numbers are incorrect, that in London there is an army of neglected children, whom neither the Church of England, the Roman Catholics, nor Dissenters, nor any other body of persons interested in education, reach. We require a great educational effort. Hitherto, our chief movements for the improvement of London have not sufficiently noted this miserable neglect.

Persons whose sympathies cannot be stirred to aid in building new churches, or even securing new Missionary clergy, are awake to the misery of a large population, growing up without the power to read and write; shut out, in an age of light, from access to the simplest elements of civilization. What can be the result of neglecting them but to foster, even in the seat where knowledge

most abounds, an ever-growing horde of savages? Surely the Bishop of London's Fund will not appeal in vain for help, on a large scale, for its new schools; and we may hope that its handmaid, the Diocesan Board of Education comprising in its council many whose names are familiar as the most earnest promoters of education in the kingdom, will not in vain make known the appeals which have reached them from so many districts, for aid to assist local efforts and Government subsidies, in creating efficient schools in neighbourhoods where hitherto there have been no good schools?

But the researches of the Diocesan Board of Education have revealed another fact. In the schools which already exist there is room for many more pupils than at present attend. What does this show? That no new schools are wanted till those already existing are filled? It is difficult to see how superabundant school accommodation, say at Heston, could be of much use to the neglected children fifteen miles off, say in Ratcliffe or St. George's-in-the-East. But, moreover, obviously the fact of any school in the London Diocese, or indeed elsewhere, not being quite full, does not prove that it is too large for the district. Country places and towns alike suffer from that dire demand for child-labour, which holds out to poverty-

stricken parents an irresistible bribe to barter their children's welfare for the bread without which neither they nor their children can live. How to meet this evil, and how to deal with the large class of children whose parents could easily support them at school, if they would exercise a little self-control—these are far more difficult problems than how to find the money to build new schools where they are wanted. Our Diocesan Board of Education does what it can to encourage night-schools. But the whole subject of the state of education throughout the kingdom must, before long, come before the Legislature; and it would be premature and useless here to do more than call attention to a great want.

My reverend brethren, I need say little in urging you to avail yourselves of the great opportunities which your position as clergymen of the National Church affords you, for endeavouring, through these appliances of church and school, and your acknowledged pastoral position, to bring home the comforts and constraining motives of the Gospel of Christ to your people's hearts. The advantages of that position were, I think, shown last summer and autumn, in the way in which you were enabled to minister, as you did, in a wise spirit, and with unflinching courage, through that great sickness with which

God visited us. I shall never forget the feelings with which I met a large body of you for prayer and mutual consultation, in the schoolroom in Spitalfields, when I saw before me the clergy of the most afflicted districts—some fifty men of all ages and characters and shades of religious opinion—who, holding their lives cheap in Christ's cause, had for weeks been tending in sickness the poorest of their parishioners, and going out and in amid the worst ravages of that sad disease. God grant that the memory of that time may leave an abiding Christian impression both on us and on our people. It was your position as clergy of the National Church which thus gave you direct access to all within the limits of your parishes.

You will use all the means already provided for securing your people's affections, by diligent pastoral visitation, by helping all efforts to educate your people and raise their social condition, by faithful preaching of the real Gospel of Christ. The machinery that already exists in our parishes requires wisdom and zeal for its administration—wisdom and zeal which come not from good natural abilities and a cultivated intellect and habits of business and professional earnestness alone; but which, chastened and helped by all these, have their root in the sanctifying influences of the Holy Spirit, in a deep experi-

mental sense of the misery of human sin, in a constant reference to the Lord Jesus as our Atonement and our ever-present Guide, and in daily growing habits of earnest Christian living. My brethren, you know that without these our efforts, however vigorous and well sustained, will be in vain.

And now, before I close, let me point out that, many as are the helps provided by our existing parochial machinery, the wants of our people in this vast city are so many and so complicated, that if we are wise we shall ever be devising or borrowing fresh plans of usefulness. It will be with our spiritual as with that old secular warfare, in which the masters of the world rose to their pre-eminence by never being too wise or proud to learn from any quarter. From the whole body of Dissenters we learn to prize that careful attention to Sunday-school instruction, and that skilful organization of teachers, on which their influence so greatly depends. In the practice of Wesleyans in particular, we may see how the whole of a Christian community, from its poorest to its richest members, may be knit together in groups, interested directly in each other's religious progress. Our wisdom will consist in imitating what is good in the practice of others, while we use their experience to avoid the abuse. Neither shall we be too prejudiced

to learn from Rome, or from foreign Protestants.

And here a subject of pressing importance opens which I cannot pass over, but which is scarcely perhaps yet ripe for full discussion; and which, therefore, I may be excused for treating with the brevity which the close of my Charge necessitates. Time was, and not long ago, when Roman Catholics were supposed to have a monopoly of Sisters of Mercy: when Protestants all held that women might work as true Sisters of Mercy (and thank God they can), one by one, from their own homes, visiting amongst the poor and desolate in their own neighbourhood; but that the system of our Church forbade any organization for a combined effort to use the services of women. The fearful emergency of the Crimean war dispelled this theory. Other efforts were doubtless being made before, but that melancholy time changed public opinion. The heroic spirit who stood forth to guide, and those no less brave who seconded her efforts, told the world that English Churchwomen were ready to combine, where combination was needed, for any great Christian work; and our hospitals will probably always henceforward bear more and more, the better they are administered, the impress of that great example.

Now I should be false to all good feeling if I

did not publicly testify to the great help which London received, during the late appalling sickness, from the self-denying efforts of Christian women—some acting alone, on the impulse of their own individual generous nature, some living in communities, of which it is the common bond to be ready, for Christ's sake, to tend the poor, at whatever risk. Our cholera hospitals, the crowded streets and squalid homes of our East-end parishes, were cheered and blessed by the presence of many true Sisters of Mercy of the Church of England, without whom it is certain that in those desolate regions the suffering would have been far worse than it was.

Those Christian women who undertake such works separately will, of course, always find the clergy ready to welcome them. We know in how large a portion of London the rank and duties of the population preclude the help of lady district visitors, unless they come from a distance. I am thankful to know that there is a growing willingness on the part of those who live in family life, to do what they can to help the distresses of the poor. But no doubt those Christian women who work in communities are still viewed, by the great majority of the clergy, with considerable suspicion. Would to God they would abstain from all practices which make these suspicions reasonable! The number

of sisterhoods of the Church of England throughout the country is very great. The deaconesses who form themselves on the model of the Protestant Institution of Kaiserswerth are, so far as I can ascertain, as yet comparatively few. The time has, I think, come, when the clergy generally and the heads of the Church must enter fully into the question how the help of Christian women living in community, and holding themselves ready to act amongst the sick and poor, is to be best arranged. We have amongst us a large body earnestly desirous of giving themselves to such work. I for one, seeing the vastness of the flock committed to me—knowing by experience how they can alleviate the sufferings of the poor—have not the heart, if I had the will, to discourage the zeal, which it is ours not to extinguish but to direct. God knows we need their help, if they will give it in the way which our Church approves.

The rules which I have myself laid down, as most necessary in my dealings with such communities have been the following :—

To point out that the first of all duties are those which we owe to our family. Family ties are imposed direct by God. If family duties are overlooked, God's blessing can never be expected on any efforts which we make for His Church. Every community, therefore, of sisters

or deaconesses ought to consist of persons who have fully satisfied all family obligations.

Again all who enter such communities must be at full liberty to leave them so soon as the leadings of God's providence point to another sphere of Christian duty. Hence all vows of continuing in the community, actually taken or mentally implied, are wrong.

Again, the rules of the community must be simple and carefully guarded, so as to check all imperiousness in the higher, and all unworthy and unchristian servile submission in the lower, members.

Again, great care must be taken to guard against morbid religious feelings and opinions, which all experience shows such communities have a tendency to foster. There must be no encouragement to a self-righteous estimate of the life embraced, as if it were more perfect than that of the family. Each life has its own privileges and its own trials. The only way to live as a Christian in that sphere which God from time to time assigns us, is to do our work humbly as in His sight. And, indeed, the highest life, if we may venture to compare the privileges which God assigns, is that of the truly Christian head of a family. Care must be taken also that the worship of the community shall not encourage exaggerated views of doctrine, such as every nar-

row clique is prone to adopt ; and that tendency must be steadily resisted which women often show to hang unduly on the guidance of some priestly adviser, to be making confession to him, and to become in fact his slaves.

I cannot but hope that the great difficulties which confessedly beset the proper regulation of such communities may be grappled with. I am sure it is the part of us, the clergy, to make the attempt, that we may secure the assistance of sisters or deaconesses in work which in many of our parishes it is scarcely possible to accomplish without their aid. And I cannot but trust also that, as time goes on, many of these excellent women, who at present adhere somewhat tenaciously to their own peculiarities, will be ready to drop them—learning in their labour of love the infinite value of that simpler and purer Christianity which alone sustains souls on the death-beds to which they so often minister—becoming willing to sacrifice their own opinions, from a growing truer devotion to our Reformed Church, and prizing as they ought that larger field of usefulness which formal hearty recognition under proper rules by the clergy and authorities of the Church would at once open to them.

Our age is certainly prone to combinations, and by combinations to advance Christ's Gospel

under proper guidance much good may be done, both to those who combine and those whom they seek to influence. A good beginning has been practically made in this diocese in the direction of the Resolution adopted by the Bishops at Lambeth last Ascension Day. We have an association of laymen, under the guidance of the Bishop, ready to assist, and actively assisting, incumbents who apply to them. This association is daily increasing in influence. Some of our poorest parishes can even now testify to the assistance afforded to the over-worked clergy by these lay associates. The meetings have hitherto, as in the case of the somewhat similar association of ladies, been held at London House, to assure all, in the commencement of this work, of the approval and active co-operation of the Diocesan; and we have enlisted the help of clerical associates whose parochial experience, intelligence, and judgment may assist our laymen in ascertaining what are the best fields for their energy. Thus we have besides our paid agents, our bands of voluntary lay workers, both men and women of various ranks, associating themselves to spend what time they can spare from their common duties in helping the clergy, and cementing their association by seeking the Bishop's guidance or commission, and by a simple participation together at some stated time of the

Sacrament of the Death of Him for whom they labour.

May God grant that these new efforts, harmonising with the old parochial arrangements, may tend to spread an increased spirit of Christian zeal amongst us, and that we, the clergy, may find our difficult work lightened by the new helps supplied.

Certainly, brethren, we in London have need of every help. We stand in the forefront of the battle. To us is committed the most important position in that National Church which God has chosen, that He may delegate to it the most difficult of His works—to resist the barbarism which, in the overflowing population of a vast people, is apt to spring up side by side with the highest refinement; while in its labours amongst all classes, battling against worldliness and infidelity and superstition, it does what it can to guide the religious thought of a great and intelligent nation, and to advance thereby the Christian civilization of the world.

BRIGHTON,

December 1st, 1866.

APPENDIX.

STATEMENT OF SUMS *voluntarily expended during the last four years,*
exclusive of all Donations from the BISHOP OF LONDON'S FUND.

DEANERIES.	Church Building and Restoration.	Erection or Enlargement of Schools, Chapels, and other Church Buildings.	Salaries of Curates from other sources than the Income of the Incumbent, of Scripture Readers, and Bible or Mission Women.
	£	£	£
Deanery of Fulham, Barnes, and Ham- mersmith }	16,618	7,706	1,563
„ Kensington }	44,372	9,264	1,593
„ St. George, Bloomsbury }	3,700	—	2,960
„ Chelsea }	1,191	3,502	3,235
„ Ealing }	38,038	6,994	853
„ Enfield }	36,933	7,587	3,242
„ Greenwich }	64,237	11,072	3,026
„ Woolwich }	5,429	2,802	2,323
„ St. George, Hanover Square	17,597	4,200	4,532
„ Hampton }	12,786	2,184	360
„ Harrow }	14,901	1,983	774
„ St. Martin-in-the-Fields }	2,520	—	2,222
„ St. Marylebone }	22,421	16,168	15,816
„ Paddington }	16,723	8,525	2,676
„ St. Pancras }	39,541	10,136	11,552
„ Staines }	5,371	2,203	1,077
„ Uxbridge }	12,225	1,684	
„ St. James, Westminster }	5,652	236	3,615
„ St. John, Westminster }	8,256	8,640	2,059
„ St. Margaret, Westminster }	878	—	1,329
„ East City }	250	—	840
„ West City }	6,930	481	1,076
„ Barking }	33,667	11,918	3,320
„ Hackney }	29,583	3,013	2,089
„ Islington }	53,699	24,760	1,759
„ St. Sepulchre }	42,651	10,789	10,355
„ Spitalfields }	15,846	7,585	15,569
„ Stepney }	20,080	14,874	9,646
	£572,095	£179,300	£109,461*

TOTAL.

CHURCH BUILDING	£572,095
SCHOOLS	179,300
SALARIES	109,461
	£860,856

* The Returns on which this Total of £109,461 is founded, do not, in all cases, show the source of the Grant, so that it is probable the amount may include some few Grants from the Ecclesiastical Commissioners.

LONDON :
R. CLAY, SON, AND TAYLOR, PRINTERS,
BREAD STREET HILL.

A CHARGE

DELIVERED TO THE

CLERGY OF NEWFOUNDLAND,

JUNE 25, 1866,

AND

PRINTED AT THEIR REQUEST.

BY

EDWARD FEILD, D.D.

BISHOP OF NEWFOUNDLAND.

London,
RIVINGTONS, WATERLOO PLACE;
HIGH STREET, | TRINITY STREET,
Oxford. | Cambridge.
1867.

CHARGE,

&c.

MY REVEREND BRETHERN,

Let it not be thought altogether idle or out of place, if I commence by confessing that I feel at every visitation, great, and I might truly say increasing, difficulty, in thus addressing you. You may suppose that it should be a pleasure to a Bishop, not less than a duty, to speak words of brotherly, or fatherly counsel and exhortation to his Clergy, trusting they will be received in a spirit of respect and affection, with due consideration of his many cares and engagements. But when I reflect on the nature and importance of a Bishop's Charge to his Clergy; or specially of mine to you,—how rare in occurrence, how grave in its purpose, and how much may reasonably be expected in it both of advice and encouragement, can it be otherwise than natural and proper to feel and confess the ever-increasing difficulty? And allow me to remind you further (what some of you, I am persuaded, will readily acknowledge), that while the subjects which should on this occasion engage our attention are more in number, and, perhaps, greater in interest than ever before,

my opportunities of studying and stating them have been, almost in the same proportion, fewer and less. Still you will, I trust, give me credit for having used all the diligence, and made all the preparation in my power; and will pray to God with me, and for me, that what I speak may be “good to the use of edifying.” And I cannot but be aware that your manifold engagements, pursued, as I believe in general they are, with unremitting labour, leave you but little leisure for studying and mastering the various questions of the day, and so may render even what I can offer of information and instruction useful and acceptable to you. With this twofold object in view, I shall direct my remarks (1) To matters of local interest, and (2) To subjects affecting the Church—I mean our Reformed branch of it—in other countries and here.

1. I will commence, as usual, with a resumé of my own official proceedings. By the good providence of God I have been permitted to remain and labour in my own Diocese, since our last Visitation, without any intermission; except only the time necessarily spent—I cannot say wasted—in passing to and fro between Newfoundland and Bermuda. I cannot say wasted, because I feel conscious of deriving much benefit from the intercourse, which those journeys afford me, with my good brother of Nova Scotia; benefit which turns, I trust, in some measure to your profit, and makes me earnestly desire opportunities of meeting him and other my brethren regularly and periodically, for mutual edification and comfort. If this be unattainable, an occasional visit to England—there to be an eye-witness of the proceedings and progress of the Church, and to receive counsel and instruction from those more advanced in knowledge and grace—would be, I believe, with God’s blessing, of great benefit both to the Bishop

and his Clergy. In this interval of four years I have twice visited Bermuda, and performed such routine official duties as were required at my hands, and could be performed in the short and sadly insufficient period of my sojourn there. You do not, I presume, know how much, and with how much reason, your brethren in that Colony, and their kind and attached flocks, complain, I will not say of the more time and service I devote to you and yours, but of the comparatively little they receive from him who is set over them in the Lord, and whose position and authority they recognize with all due and affectionate respect. Let me then ask you to join your prayers to those of your brethren in that distant part of this too extensive Diocese, that God will be pleased to open a way in which the duties and services of the chief pastor may be rendered to both more frequently and effectually.

You are all aware that in the interval above named, since the last general Visitation, I have made, as usual, two voyages in the Church-Ship: the first in 1863, along the whole south and west coast, as far as St. John's Island, at the entrance of Belle-Isle Strait; the second last year, along the east and north-east coast of Newfoundland and Labrador; each voyage occupying about four months. By God's merciful providence, I and my companions and the good Church-Ship went and returned on each occasion in perfect safety; and I had the great comfort of finding all my Clergy in health at their several Missionary Stations, and of celebrating with them the holy services of our respective offices. On the (so-called) French shore on the western side of the Island, besides those settlements which have the benefit of a Missionary's services, I visited and officiated in the Bay of Islands, Bonne Bay, Rocky Bay, and Shallow Bay, and made provision for the appointment of a Missionary in or for these settlements;

hitherto, as you are aware, only visited by myself and Clergy in the Church-Ship once in four years. St. John's Island (before alluded to), the next settlement on that coast, and which I also visited, is attached to, though alas! forty miles distant from, Forteau, on the coast of Labrador; but it is sixty miles from the nearest extremity of the new Mission. The appointment, or rather preparation to appoint, a Missionary in the long-neglected Bay of Islands and neighbouring Bays, may be regarded as the great event of that voyage, for which, and its subsequent accomplishment, I desire you, in Christ's name, with and for me, to thank and praise God; and to ask His blessing upon the services of the Rev. Mr. Rule, who has gone to reside and labour on that distant and dreary shore. It had, as some of you may perhaps know, been for many years the cherished wish of my heart.

I have been enabled to visit the Bay of Islands, in the Church-Ship, four times, but, those excepted, only one short visit has been paid the poor inhabitants of that locality by any of our Clergy since Archdeacon Wix's memorable journey by land twenty-six or twenty-seven years ago. And in Bonne Bay, where there are now twelve or thirteen resident families, professed members of our Church (most of them having migrated from the Mission of Channel or La Poële), the services of the Church have never been celebrated, I believe, by any Clergyman before my late visit. On that occasion, on board the Church-Ship, with morning and evening prayer and a sermon, I celebrated Holy Communion and Confirmation, and received four children into the Church. The candidates for Confirmation, six in number, had been previously instructed and prepared at Channel by the Rev. Mr. Le Gallais; who, having accompanied me from thence, had the privilege of presenting them, to their mutual gratification. I mention the

condition of Bonne Bay to show how great need there was of some provision for the spiritual wants of the inhabitants, and how great should be our thankfulness that it has pleased God to send a good and faithful labourer into that portion of His harvest.

In that voyage (of 1863) I confirmed seven hundred and fifty-three candidates at thirty-five stations; at seventeen in churches; at eleven in rooms; and at seven on board the Church-Ship. The largest number presented in one Mission was one hundred and eighty-four, by the Rev. Mr. Le Gallais; some of them in settlements never before visited by a Bishop, and accessible only by boats. I consecrated in the same voyage two churches and eight grave-yards; six of the latter in settlements many miles distant from any church.

In my second voyage, I mean that of last year, I had the great gratification of finding candidates prepared for Confirmation in the region of White Bay and Canada Bay, on the eastern French shore, so long unthought of and uncared for, but now blessed with the services of a zealous and faithful Missionary. The Rev. Mr. Temple presented to me candidates in both White Bay and Canada Bay, the firstfruits of, I trust, an abundant harvest. They were chiefly persons advanced in life, who thankfully embraced the first opportunity of being thus presented, thereby testifying their allegiance to the Church, and their desire to profit by her holy ordinances and means of grace. Mr. Temple also petitioned for the consecration of four grave-yards, cleared and fenced by the people at his instigation and under his superintendence. I regard the desire to set apart a place for Christian burial as an approach to reverence for holy things, and to an appreciation, or at least apprehension, of those great doctrines of our Creed, "the resurrection of the dead, and the life of the world to come;" and on these, and other accounts, am always glad to have it

encouraged. It is perhaps the first step to be taken, in outward things, in every new Mission, and it has been well taken in White Bay, and will be followed, I am persuaded, with results of more importance. I had also in this voyage the gratification of consecrating a fourth church on the Labrador (at the Seal Islands), and of officiating in a fifth, nearly completed, at Red Bay. I held a confirmation at Battle Harbour, the second or third during Mr. Hutchinson's residence, at each of which some Esquimaux were presented and confirmed; and, but for the recent change of the Missionary at Forteau, I should have had the like privilege in that Mission. I visited nearly all the principal harbours on the Labrador, inhabited or resorted to by our fishermen, from Indian Tickle to Blanc Sablon, some of them for the first time; several also on the French shore, not yet embraced in any Mission, but greatly needing and desiring more frequent visits; nearly all the inhabitants being members of our Church. In this second voyage I confirmed 756 persons at 32 stations; at twenty-six in churches; at four in rooms; at two in the Church-Ship; and consecrated six churches and eleven cemeteries. In the interval between these two voyages, I confirmed twice in the Cathedral; one hundred and seventeen on the former, and one hundred and thirty-one on the latter occasion; and consecrated two new churches in Conception Bay, and two in Trinity Bay, and a cemetery at Harbour Grace. Since my late return from Bermuda, this year, I have confirmed five hundred and ninety-eight well-ordered candidates in the Deanery of Conception Bay, and a second gleanings in the Mission of Ferryland; and consecrated a cemetery in Upper Island Cove. Putting the numbers together, it has been my privilege, in the interval of four years since the last Visitation, to confirm about two thousand four hundred persons, and to consecrate thirteen churches, and twenty-two or twenty-three grave-yards.

There are four more churches finished and awaiting consecration¹, and five or six others in progress ; all, I believe, of a character and construction far superior to those of former days ; nearly all being furnished with a convenient vestry and comely chancel, open seats, prayer-desk, lectern, pulpit, and font.

I do not know that there is any particular remark to be made or advice to be offered, in reference to the occurrences of these voyages and visits, more than I have made and offered to you severally, as occasion was given, on the spot. You must allow me, however, to acknowledge my great obligations to you for your kind attentions to me personally, and yet more for the well-filled churches and holy services, with which you welcomed and refreshed me. I hardly call to mind more than two or three churches on each coast in which I did not witness some improvement, either of structure or furniture, and what is of far more importance, some increase of reverence and attention, some addition to the (as I trust) worthy partakers of the Holy Table : and if the candidates for Confirmation were not, as it seemed, in every place duly prepared, or not sufficiently acquainted with their part in the service, I could not but remember how infrequent and irregular, in most cases, are your opportunities of meeting them for examination,

¹ Three of these have been consecrated since the delivery of this Charge, and a Confirmation celebrated in each : viz. at Long Pond in Conception Bay, and at Kiels and Bonavista in Bonavista Bay. The whole number therefore of churches consecrated since the 24th of June, 1863, is sixteen, in the following order : viz. in 1863, at Ferryland and Channel ; 1864, Bay of Bulls, Salmon Cove, Carbonear, Heart's Delight, and Sillee Cove ; 1865, Seal Islands (Labrador), Shoe Cove, Exploits, Pool's Island, Salvage, and New Perlican ; 1866, Long Pond, Kiels, and Bonavista. At the Confirmations since the Visitation, 111 have been presented, making the whole number in the same interval, that is, from St. John Baptist's Day 1863 to the present time, upwards of 2,500.

and how small, in general, their amount of knowledge and power of self-instruction.

You are in this respect, as indeed in many others, but in this particularly, far less happily circumstanced for ministerial duty and usefulness than your brethren in Bermuda; all whose candidates may be reached by their respective Clergy any given day, and are continually under observation, while nearly all of the younger class can read, and have and use their books of Common Prayer: and, therefore, except in respect of age, I hardly know that I should venture to repeat in your case the requirements properly addressed to those who enjoy such opportunities; requirements grounded upon the many years' experience of the pious and prudent Bishop Wilson, the sage and saint of Sodor and Man; "that the Clergy should present no candidates for Confirmation, but such as are fifteen years complete, well instructed in the Christian religion, and fitted for the Lord's Supper." I am too well aware that such attainments and preparation in many cases in this country are not possible; I trust however that you will all remember, and see carried out, the directions in the Preface to the Order of Confirmation; and will require from your candidates some declaration and evidence of a desire to use and profit by all the opportunities of instruction and means of grace.

All hitherto related of our proceedings and progress appears, nay indeed is, highly gratifying and encouraging, and affords abundant occasion of thanksgiving to Him Who has favoured and helped us in the accomplishment of so many good works, in the midst of a season of almost unprecedented poverty and depression. But lest, it may be, we should be unduly elated by these marks of God's favour and mercy towards us, or, forgetting the favour and mercy, should think too much of our own endeavours and performances, we have been

of late too sensibly taught that we are not exempted, or to be exempted, from trials and disappointments, which, though they affect some Missions particularly, cannot but affect and afflict all who realize the doctrine that "if one member suffer, all the members suffer with it;" chiefly and especially him, who (if I may adopt an Apostle's language) has the care of all the Churches, and who, if permitted to "rejoice with them that do rejoice," must be prepared to "weep with them that weep." Sad indeed was the trial, and grievous the disappointment of not being enabled to hold Confirmations in the populous and important Missions of Harbour Grace, Portugal Cove, and the Out-harbours; containing seven churches with as many different settlements, and in each many young persons needing and desiring those gifts and graces, which we are taught to expect, if it please God, by the laying on of hands. And yet more sad and more grievous still, that in these Missions young and old should be deprived, as they all now are, of the services of the duly appointed Minister. Two of these Missions are now vacant, nor do I see any early prospect, in the present dearth of Clergy, of their being filled. Add to this, the want of a competent person for the office of Vice-Principal of our little College, vacant now for upwards of a year and a half; a great want, and fraught with many bad consequences, not the least of which is the pressure upon the Archdeacon, who, in the midst of his other heavy and anxious duties, has most kindly undertaken the instruction of the students, and the general direction of their studies and pursuits. And here I cannot but choose to mention, as an occasion of mutual congratulation, that I have been enabled to obtain for myself and you the services of an Archdeacon of experience, learning, and piety, who has already shown his desire and power to

share and lighten my labours; and who, I am persuaded, will be equally ready to advise and assist you, as there may be occasion and opportunity. It can scarcely be necessary to remind you that he, next to the Ordinary, and after him the Rural Deans, are the chief Ministers, unto whom, in every Diocese, "is committed the charge and government over the other Clergy." I may take this opportunity of tendering my thanks to the Rural Deans for their services; and, at the same time, of requesting their brethren in each Deanery, respectively, to show their regard for the office and their desire to render it more effective, by applying to them, in the first instance, for information in any matter of doubt or difficulty, and by receiving and accepting cheerfully and gratefully their instructions and admonitions; and, let me add, by interchange of visits, where possible, and other personal intercourse. None of you can know, until you have tried, and tried for a sufficiently long time to form a just and right judgment, the happy, holy effects of such brotherly intercourse, specially, I would say, in the case of persons holding different views; presuming that they hold their views in purity and charity; or, as St. James teaches, "without partiality and without hypocrisy." In such persons, no method is, I believe, so effectual for removing suspicions, and correcting, on either side, prejudices and misapprehensions. I speak from experience; and it may be of use to mention that during the whole eleven years of my incumbency of a parish in England, it was my privilege to belong to a voluntary association of neighbouring Clergy, meeting periodically at each other's houses; which has survived, I believe (with, of course, frequent changes of members), to the present day. And although there was, or rather let me say because there was, that diversity of view on matters of both doctrine and

practice, which has ever existed, and may lawfully and religiously exist, between members or Ministers of the Church on earth, I at least, and I believe I might affirm the same for all, found our meetings both pleasant and profitable ; not only in learning from each other, and coming to agreement on controverted points, but in finding that our differences were not such, or so great, as to hinder charitable and brotherly intercourse. If any thing was wanting to bring our conferences and consultations to a practical issue, or to prevent too vague and desultory discussion, it was an acknowledged head, or, if you please, centre : which want is now, I understand, generally supplied in England by meeting under the presidency, or in the presence, of a Rural Dean. I would strongly recommend such Associations and Meetings of the Clergy, wherever practicable ; and I feel assured that with the exercise of patience, humility, and charity, all would reap some benefit, some fruits, as I have said, both pleasant and profitable. Even if you did not attain to that degree of grace and holiness, which the Apostle desired for his Corinthian brethren and disciples, to be “ perfectly joined together in the same mind and in the same judgment,” there would at least be “ no divisions among you :” may I not rather hope that “ whereunto you have attained, or did attain, you would walk by the same rule and mind the same thing ?”

In connexion with this subject it is proper to inform you, that the Rural Deanery of Trinity Bay (embracing, as you know, Bonavista Bay), having become, through the late happy increase of Clergy in each of these Bays, too large for convenient superintendence by the Rector of Trinity, will henceforward be divided ; and that the Rev. Mr. Bayly, the resident Missionary of Bonavista, will be the first Rural Dean of the new Deanery of Bonavista Bay. Mr. Bayly has the recommendations

not only of age and experience, but of dutifulness and devotion to the work of his calling, of which he has given evidence (after erecting a very comely, well-finished church in the smaller settlement of Aquaforte, while Missionary of Ferryland) by undertaking and bringing to completion a noble and beautiful church in his present Mission, suitable to the requirements and antecedents of Bonavista, the residence, for several years, of the first Archdeacon of Newfoundland. I easily persuade myself that Mr. Bayly's acceptance of the office of Rural Dean will be as agreeable to his brethren in the Bay as to his Bishop, and that both will derive benefit from his counsel and co-operation. I feel bound, however, to observe that I have not been induced to make this change by any unwillingness or inability on the part of the present Rural Dean of Trinity Bay to perform all the duties and services required of him. But the range of the two Bays has always been too extensive, and the addition of three Missionaries, and two of them very distant from Trinity, would increase, beyond reason, his work and responsibility.

I have alluded to the vacancies now existing in two important Missions and in the College (some of them, alas, of long standing), and the improbability of filling them to our satisfaction. Now it cannot be doubted that one cause of this most distressing difficulty, felt and complained of more or less in all the British North American Dioceses, is the inadequacy of the stipends; or I might say, in this Diocese, the absence of any fixed stipend. What payment will be guaranteed? is the question always, and most naturally asked, by or for those who are invited or recommended to leave their homes for the service of the Church in a colony or foreign land. And this difficulty may be expected to operate most strongly in obtaining a Vice-Principal of our College; inasmuch as, in his case, some special

qualifications and attainments are requisite, which can command in England special and high remuneration. The present stipends of the majority of the Clergy in this Diocese are derived in great part, and the support of the College almost entirely, from the funds of the Society for the Propagation of the Gospel in Foreign Parts, over which we have no control, and which may be withheld from us, or reduced in amount, at the pleasure of the Committee: and some reduction we have been warned, many times and long ago, to expect and prepare for. The Society, partly, it may be, induced, or influenced, by my published "Plea for the Church in the Colonies" (of which each of you, I believe, has been furnished with a copy), have consented to renew and continue the stipends of all the present Missionaries, and the whole allowance to the College, for this and the two following years; but on the condition, or understanding, that we exert ourselves in the mean time to form some kind of endowment, as is being done in the other North American Dioceses. Nobody can dispute the reasonableness and justice of such a condition. Now it has occurred to me that the formation or commencement of such a Fund in this Diocese would meet with more favour and success if devoted, in the first instance, to some definite and attainable object, such as the support of our little College. For this object—or rather for the support, including education and training for the Ministry, of not more than six students—I am allowed to draw from the funds of the Society, for this and the two following years, the full allowance of £50; that is, in all, £300 per annum. Is it beyond hope that we might, with some assistance from friends in England, relieve the Society of that charge by the close of the prescribed period; and at the same time place beyond risk an institution which has already

proved of so much value to the Diocese, and on which we must continually depend, more and more, for the supply of Clergy? If at any time it should be deemed necessary or expedient that the interest of the amount raised should be applied towards the maintenance of Missionaries, it would be competent, with the consent of the subscribers, so to apply it; but the following reasons incline me to give preference, or at least precedence, to the Endowment of the College.

(1) Through the College we may hope to obtain a more ready supply of Candidates for the Ministry; presenting an opening and inducement to pious and respectable young men in the country, who would hardly bear the expense of seeking education and training elsewhere; and this consideration would, I believe, incline our men of means more cheerfully to give their assistance; for their fellow-countrymen, as well as for the Church's sake.

(2) A definite and attainable object generally has more favour, or at least support, than one of which we do not see the end and result.

(3) Lastly, the number of Clergymen who have been wholly or in part educated and trained in the College is now sufficiently large to testify the usefulness and efficiency of the Institution; and we may reckon upon their earnest advocacy. It is therefore my intention to propose that a considerable grant be made from the Funds of the Church Society; and that subscriptions be solicited and collections made in the Churches, until, if it please God so to prosper our endeavours, we can bring the College Endowment Fund to the same satisfactory state as the Fund for the Relief of the Widows and Orphans of the Clergy:—I mean, to meet the requirements of the College, as the other Fund does, and we trust will, every demand made upon it. The Fund, as far as created in Newfoundland, I should desire to be under such control and

management as the majority of the subscribers may determine and approve. I shall not be afraid or ashamed to advocate the cause in England, if I am enabled to lay before my friends and the public there a real and good commencement in our own Colony and Diocese. I earnestly hope this plan or method of endowment, unless a better can be proposed and carried out, will meet with your approval and support.

It may not be amiss, in connexion with this subject, to inform you that the Society for the Propagation of the Gospel have lately given fresh evidence of their care for their Missionaries, by establishing a Superannuation Fund; available, I presume, for the relief of Missionaries, who, as well by sickness or any other adversity, as by age, have become incapable of ministerial work. I trust this excellent charity may in some manner be extended to meet the similar incapacity of Missionary or Colonial Clergymen not on the Society's list; who generally will have as little, or in some cases even less, opportunity of making provision for such an emergency, and whose labours will have been equally severe, and equally, it may be, unrequited.

I may also mention that the Society for Promoting Christian Knowledge has in like manner established another claim upon our gratitude by offering, unsolicited, a small Theological Library to any of the Missionary Clergy in this Diocese, who apply for it with the sanction and recommendation of the Bishop. The offer has been made directly, I believe, to every Clergyman in the Diocese connected with the Society for the Propagation of the Gospel; the Library to be permanently attached to the Mission. While I have had great pleasure in generally recommending the applications, I must add that I could not feel justified in doing so for those Clergymen whose Missions are not provided with a Parsonage, in which the books might

be preserved for future Missionaries. But, on the other hand, I have ventured to request the Society to extend their very useful and acceptable gift to the Clergy, not in connexion with the Society for the Propagation of the Gospel, occupying Parsonages or Mission-houses, and stipulating in like manner for the preservation of the books. In the majority of cases the same arguments apply in their behalf in respect of this Charity as in that of the Superannuation Fund. And I shall be ready to forward and recommend the application of any Clergyman really needing the books, and undertaking to have them preserved and handed down to his successors.

I am not aware of any new local events or circumstances affecting yourselves or your congregations generally (other than those already mentioned) to which it is necessary to allude, except perhaps the recent introduction in some Missions of Wesleyan Preachers and Meeting-houses. It is useless to refer to and expose, as is easily done, the inconsistency (to use the mildest term) of retaining the name, while departing from the principles, of their founder; but we cannot shut our eyes to the fact that under, or with, the name of Wesley this sect now assumes the divinely appointed Orders and ordinances of our Church, and propagates their system with all the zeal of separatists. I believe it is no longer pretended, as formerly, that they do not differ or separate from the Church of England;—at any rate the ordination, with laying on of hands, of their Ministers, the erection of what they now call Churches (which their founder taught them to call Preaching or Meeting-houses), and the celebration and administration in form and manner of the Holy Sacraments, must remove all doubt not only of difference but separation. And for this avowal we may be thankful, both on

account of their congregations and our own: on account of theirs, because there is more hope that the difference, being perceived and understood, may convince some of their error and danger; and of ours, because none can any longer doubt of the character and pretensions of modern Wesleyanism, or fail to perceive how unreal revivals are but efforts to recruit or sustain an unreal Church. And our duty in regard of both Wesleyans and our own congregations now is, not to prove that there is a difference,—that is admitted or cannot be denied,—but to show what the difference is, and wherein consist the error and danger of the separation. To do this with effect it will be necessary you should be well acquainted with the origin and progress of their Society, and with their departure by degrees from their founder's principles, until they made themselves, contrary to his precepts and professions (and, in his view surely not less than ours, contrary to the rule and doctrine of Holy Scripture), a Church—the Wesleyan Church! In the mean while, though separation has in its nature more zeal and energy than an established system, we and our congregations may and should be provoked to jealousy by those who, whether they are or are not a Church, are abundant in labours and liberal in contributions. And let us never forget the hands stretched forth to them with us, and to us with them, yes to both, all the day long,—“a disobedient and gainsaying people.” O that those pierced hands may not be stretched forth to either of us in vain! O that both, and all, may know and obey the truth! And surely for those who have a zeal of God, though, it may be, not according to knowledge, our heart's desire and prayer to God must ever be, that they may be saved.

There are now resident and officiating with my licence in Newfoundland and Labrador forty-two

Clergymen, besides the Master of our Church of England Academy: two more are absent on leave, and I grieve to say their places not supplied; and the important post of Vice-Principal of the College is still vacant. If all the vacancies were filled, we should number forty-five Ministers "lawfully called and sent," according to the rule of our Church; all but two wholly engaged in ministerial work. If the number appear considerable, in comparison with that of former days (say of twenty-five years ago), let us always remember that for the chief maintenance of the majority, and of your Bishop, we are still dependent and depending on foreign charity: yes, shall I confess it? in great measure upon the shillings and pence of artisans and labourers in England, collected by persons on whom we have no claim, and whose work and labour of love is performed on our behalf on the supposition that our congregations cannot provide for us—that is, in truth, for themselves. How far such a supposition is correct, and how far we and our congregations are justified in continuing thus largely dependent, are questions which ought to be asked and answered, if we really expect to maintain our standing, and prosper in our work; much more if we hope, by God's blessing, to lengthen our cords and strengthen our stakes, to stretch forth, as we ought, to the right hand and to the left. And I wish to remind you, and pray you to keep it in mind, that at least six additional Clergymen are urgently required in Newfoundland, and one or two on the Labrador, to form as many new and additional Missions. Lay these things to heart, and say if there be not need and occasion more than enough for praying and striving together, ministers and people, each for each, that the grace of God bestowed upon the Churches of Macedonia (of which the Apostle wrote so gladly and gratefully to the

Corinthians) may be vouchsafed here also; though not, as in their case, for the temporal wants of others, but for our own spiritual necessities—a far more urgent call: while the poorest may comfort themselves with the gracious assurance that, “if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.”

Of our Schools I might almost ask, Where are they? for, excepting our Sunday Schools, we, as Clergymen and Incumbents of Churches, or rather as members of the Church of England, strictly speaking, have none. A move indeed in the right direction has been made in the last Session of the Legislature, for which I am very grateful, giving in a small measure the same power and privilege to the Church of England, which have been so long and liberally granted to the Roman Catholics, and, I believe, in a good degree to the Wesleyans also;—I mean, to establish Schools under our own management and superintendence, hampered by no chilling compromise or jealous interference. I have not forgotten that large legislative grants have been, and are, made, year after year, to the Colonial and Continental Church Society for the support of their Schools, on the supposition that they are ordered and directed according to the rules and principles of the Church of England. I have already, on more than one occasion, felt it my duty to state plainly why I cannot regard them in that light, and why consequently I cannot, to my sorrow and loss, co-operate with their Society; but always with a free and thankful admission that their Schools have been, and are, of much benefit to the Colony. I must be pardoned if I cannot understand how, as Clergymen, having regard to our own and each other's rights and duties, we can support a Society which selects, appoints, and removes Teachers, without any reference

to the resident or officiating Minister, gives him no voice or part in the management or direction of the Schools, no not to examine in them the children of the Church, without the permission of the Master or Mistress. I may mention in explanation and excuse of my objections a recent instance of my own experience. I visited, as permitted by the rules of the Society, a School of girls; was kindly and respectfully received by the Mistress, and was invited by her to examine a class; but when I would have gone forward for that purpose (there are few duties in which I take greater pleasure), the Mistress informed me, very properly, that the Teacher of the class belonged to the Wesleyan Church! What could I do or say? Should I offend her feelings and convictions, or forget my own character and office? I thought it kinder to her and her pupils, and better and safer for myself, to retire. I might indeed have asked some questions in grammar or arithmetic, or have propounded some general Bible truths; but how could I, or any Clergyman, in such circumstances, have sustained the character or discharged the obligations of a Minister of the Church of England? If these were only secular Schools, of no distinctive or denominational name or character, as those of the British and Foreign School Society, there would be nothing, in what I have stated, contrary to the principles on which such Schools are conducted; but it is different with professedly Church Schools, supposed to be conducted on Church principles, and to inculcate Church doctrines. I may confess that I have been moved to make these remarks and offer these explanations (which, I fear, may appear rather out of place on such an occasion) by the Report of the local Committee of this Society recently presented to the Legislature. All of you, I presume, are aware that the different Boards

of Education have been called on to present Reports, containing their views and recommendations on this all-important subject. As might be expected, their opinions and suggestions are many and various; that in which there appears to be the most general agreement is the inefficient or unsatisfactory character of the present system of Inspection. I cannot, however, doubt that the Inspector's office, if performed by persons in whom the Boards could feel confidence, and the Clergy and Ministers could respect, is, or should be, of great value; as is proved in England by the high state of efficiency to which the Elementary Schools have been brought by their instrumentality. It may perhaps be a question whether this Colony is in a condition to profit by such agency, and whether the salaries of Inspectors would not be better employed in increasing the stipends of the present poorly paid Teachers, or adding to their number. With their other suggestions we, perhaps, as Clergymen, are not specially concerned. It is different with the Report of a Society, or Committee of a Society, professing to be strictly of the Church of England, receiving as such legislative aid and the subscriptions of Church people in England, and presenting their Schools to us, in that character, for the education of our children. We cannot perhaps complain or wonder that their Report is condemnatory of every mode and manner of education but their own, and begins and ends with recommending their own Schools, particularly the Central School in St. John's; but I am at a loss how to reconcile with any Church principles the declaration, that grants ought not to be made according to, as they are pleased to say, "the miserable distinction of religious denomination in education."

I have already suggested that for the better education of the poor of our Church, better especially in

regard to the essential element of true religion, our desire and aim should be to obtain the privilege (already long enjoyed by the Roman Catholics) of placing the instruction of the children, I mean the children of our own communion, under the direction of the members of our own Church only; in short, to procure the sub-division of the legislative grant. The separate amount recently placed at my disposal is but trifling, and is chiefly intended for, and will be expended in, places otherwise unprovided for, as on the Labrador and the new Missions on the French shore. In the mean while I would entreat, and, if it were right and necessary, enjoin you to give much attention to, and, if possible, attendance in, your Sunday Schools; and, if you cannot teach in them, or superintend the teaching, yourselves, to take care that the instruction given and books used are such as will lead the children to a knowledge and humble reception of (1) the divinely revealed truths of our Bible, as the Word of God; and (2) the orders and services of our Book of Common Prayer, as the traditions and doctrines of the Catholic Church. But what is still more necessary, and more incumbent on you, as enjoined by our Church, both in Rubric and Canon, is the practice of catechizing during Divine Service in the Church; always incumbent while so enjoined, but especially so under the circumstance to which I have referred—the want of any week-day Schools in which the doctrines and services of the Church can be freely and fully inculcated. I need say no more on this subject, except I observe that, although the Church Catechism is the groundwork and chief subject of the instruction of children in the Church, we are not required to confine ourselves to the question and answer, but may diverge to any matter arising from or connected with it; or, I suppose, any services in our Book of

Common Prayer. And allow me to add, that to catechize with good effect and to general edification will demand some considerable pains and preparation.

In entering upon subjects of common interest to the Church here and elsewhere, but chiefly brought to our notice at this time by recent discussions and controversies, I desire, in the first place, to make a few remarks, or, if you please, offer advice, in reference to some outward ceremonies and observances in the Church; which, though perhaps of little importance in themselves, become by diversity of practice occasions of judging and being judged with respect to views or doctrines. I would remark then, as a general rule, that you will do right and well to observe and comply strictly with the letter of the Rubric, except where a contrary practice long continued and acquiesced in by those in authority has virtually abrogated the law, or deferred its operation. On this latter point I would be permitted to adopt the dictum of one of our most able casuists, the learned and pious Bishop Sanderson: "It is evident," he says, "that laws rightly constituted may be so abrogated by a contrary custom that they cease any longer to oblige: which custom is no other thing than a joint consent of the people neglecting to observe the law, as being useless, and of the ruler's not requiring its observance²." We may apply this dictum to the rubric which orders that "the table at the Communion time shall stand in the body of the Church or in the Chancel, where Morning and Evening Prayer are appointed to be said." The present mode

² This is not modern doctrine. Durandus, explaining, and, it seems, excusing the neglect of a decree of a Council, which ordered that the ends of the Stole should be crossed over the breast of the priest, the neglect of which, he says, might subject the offender to excommunication, adds, "Nisi forte quis dixerit hoc decretum per contrariam generalis ecclesiæ consuetudinem abrogatum."

of communicating in the Lord's Supper renders such a law useless ; and I believe for one hundred years at least it has been neglected and rarely observed : and strange it indeed seems that any person, more strange that any Clergyman, should plead or suppose that it does still oblige, and should attempt to revive it. Yet the attempt has been made. The same argument, it has been said, applies to the revival or renewed use of " the ornaments of the Church and Ministers thereof," prescribed in the rubric set at the beginning of our Prayer Book : but some differences are alleged ; 1st, That the contrary custom has not been so general or of so long continuance ; 2nd, That the law is not useless ; 3rd, That ornaments of the Ministers of the Church, ordered by a Rubric to be retained and be in use, at all times of their Ministration, do concern them more than an observance or practice not enjoined on them. On this subject I may perhaps offer some remarks hereafter. At present I would refer only to practices which must be observed by every Clergyman, but in the manner of observing which there is a difference, and a difference which to some curious persons indicates or suggests different views of doctrine.

(1) Before the Consecration of the elements in the Holy Communion the rubric directs that " when the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration." Now it is understood by some that the Priest should " stand before the Table," only so long as he may be occupied in " ordering the bread and wine ³," and then return to the north side ; while others contend that he should continue to stand before

³ This view is maintained in the " Duties of a Parish Priest," by the late Professor Blunt.

the Table while saying the Prayer of Consecration. On this point there may be a difference of opinion and a corresponding diversity of practice; and to ascribe particular views to either practice would be greatly unreasonable, inasmuch as either will sufficiently satisfy the law. The chief consideration is, how the Priest may “with more readiness and decency break the Bread *before the people* (coram populo);” for here, I conceive, no diversity of practice is allowed. The Rubric is plain and express; the action prescribed is one of sacred significance, and the people may desire, and, I think, require to see it done; and the same may be said of the Priest taking the Cup into his hands, and both may be done, even while standing before the Table, by turning towards the people during the action. Having complied with the Rubric, we may content ourselves, whatever may be thought or said of standing, or not standing, during the prayer before the Table.

(2) I notice also a diversity of practice in the administration of Baptism, hardly, I presume, implying, at least in the present day, any particular view of doctrine, though formerly each diversity had reference to a prevailing heresy. I allude to the practice—of novel observance as far as my experience goes, and hardly yet, I conceive, adopted by the majority—of pouring or sprinkling water three times upon the child in pronouncing the sacred form of words. Many of you are no doubt aware that Trine Immersion was ordered by a decree of one Council in reference to, or as a protest against a particular heresy; and set aside by the decree of a subsequent Council on account of another and opposite heresy. I do not conceive it can be necessary to enter upon the question which of these decrees, or whether either of them, should be binding upon us; or whether three affusions (which, I believe, some persons regard as three baptisms) correspond

exactly to Trine Immersion. The action, no doubt, is piously intended to symbolize or suggest the great doctrine of the Trinity; but as a different practice still prevails, it is of some importance to observe that either may be justified or sustained by the words of the rubric, which says, "It shall suffice to pour water upon the child." The like expression, "shall pour water upon him," is used in the Baptism of such as are of Riper Years. And the "Ministration of Baptism to such as are of Riper Years" was, as you know, compiled and introduced at the last revision of our Book of Common Prayer, and we cannot doubt very carefully considered by the good and learned men employed in that revision, who would not have hesitated to enjoin or suggest the three affusions or threefold affusion if they had deemed them of importance. Either practice, however (as I said of the different practices in the Holy Communion), may be justified; only here, as there, something is enjoined which must be strictly observed, viz. "to pour water," not to sprinkle it: for even to pour is only said "to suffice," where the ancient and scripturally symbolical practice of dipping is omitted; a practice duly recognized by our Church, and ordered to be observed "discreetly and warily," where "the godfathers and godmothers certify the Priest that the child may well endure it." I would only further suggest—where the threefold affusion is adopted—whether it would not be more appropriate and significant if sufficient water were taken up at once⁴, which would prevent the objection of three Baptisms (occasioned, I presume, by three

⁴ On this subject some older ritualists observe: "Sacerdos haurit aquam de fonte baptismali, et *continuâ actione* fundit super caput infantis paululum inclinati, et simul fundendo, pronuntiat *semel* distinctè et attentè hæc verba; N: ego te baptizo in Nomine Patris et Filii et Spiritûs Sancti. Amen."

times taking water from the Font), and yet preserve the symbol or suggestion I referred to. However, the rubric says “it shall suffice to pour water upon the child.”

(3) It is of more importance to determine the proper interpretation and use of the questions after the administration of Private Baptism; when the child so baptized is brought into the Church, and the Minister is directed to examine whether the child be lawfully baptized or no; especially when it appears, in answer to the first question, that the child was baptized by lay hands. As however I have on former occasions fully, or, I trust, sufficiently considered this subject, I would only now once more remind you that you ought to insist upon receiving the answers from some person who was actually present at the Baptism, or at least that some person actually then present should be ready to answer plainly and positively those two questions relating to the matter and the words,—the use of water in the Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism): because if it cannot appear,—and I submit that it cannot appear, except upon the testimony of some person present who saw and heard,—that the child was so baptized, your duty is to use the conditional or hypothetical form there prescribed.

I have also on a former occasion stated my reasons for objecting to the proposed alterations of the Canon which forbids fathers to be Godfathers to their own children, and I repeated my statement in my late Charge to your Brethren in Bermuda. I need not therefore detain you on that subject—though a very interesting and important one—except to inform you that the alterations proposed and passed by the Convocation of Canterbury have not received the Royal Assent; on the ground that “capable of receiving the Holy Communion” is (as I ventured to suggest four

years ago) an indefinite expression, open to various questions and constructions. I could have wished that the other alteration, equally anomalous and objectionable, I mean to accept the natural parents as God-parents, had been as plainly rejected or contravened. However, you will please understand that the old Canon still remains in force, as much at least as formerly, and that if a new Canon be passed and receives the Royal Assent, we, in the Colonies, are not at liberty to adopt it, separately or collectively, until further instructed.

You are all, I doubt not, well aware that the Royal Letters Patent creating Dioceses, or appointing Bishops with ecclesiastical jurisdiction, in Colonies possessing independent Legislatures, have lately been pronounced by the Judicial Committee of the Privy Council null and void; or rather, in these particulars, *ultra vires*. You are aware also of the many questions and discussions which have arisen and are still rife in consequence. I hope I shall not appear presumptuous if I venture to think and say that our relation and connexion, or, if you please, our mutual duty and dependence, are not, or need not be, weakened or materially affected by this discovery. Allow me to relate the process of my appointment, to show how little the position and authority of a Colonial Bishop, once admitted, depend upon the Letters Patent, and how little in consequence he is affected by their nullification. I was invited to accept the appointment and office by the late Bishop of London, with the knowledge and expressed approval of the Archbishop of Canterbury; by them, with the assistance of two other Bishops, I was consecrated, after I had sworn the oath of due obedience to the Archbishop. After my Consecration I came here, as directed and commissioned by Her Most Gracious Majesty our

Queen, to exercise my office in this Colony as part of Her Majesty's dominions. I can hardly suppose that so far there was any thing said or done *ultra vires*. But, granting the commission to exercise the office of a Bishop in this Colony to be *ultra vires*, as also the acknowledgment and acceptance of that commission by the Governor of the Colony (I do not admit or suppose that it was so in either case), yet when, being here, I was owned and accepted by the Clergy as their Bishop—they submitting to me their Licences and Letters of Orders and renewing the promise of canonical obedience—this, of itself, was and is sufficient; I wanted, and want, no other authority. As for the title, the coercive jurisdiction, as it is called, and other matters of that nature, said to be improperly granted by the Letters Patent, I require them not, being well persuaded that considerations of this kind did not enter your minds in making before God and the congregation that solemn declaration, and promise, “the Lord being your helper,” “reverently to obey your Ordinary and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments.” If I might venture, in this much lower sense and application, to adopt the language of an Apostle, I would say, “If I be not a Bishop unto others, yet doubtless I am to you.” To the large majority of you the office and work of a Priest in the Church of God were committed by my hands. From me you received authority to preach the Word of God, and to minister the Holy Sacraments in the congregation. And you cannot, I conceive, claim and maintain your authority, or exercise your office, without a due acknowledgment of the source from which they were derived,—both your office and

authority,—or without a like acknowledgment of your obligations, I mean, of canonical obedience and submission. We have lived indeed to see these obligations, even the oath of due obedience to a Metropolitan, disregarded and broken by one who has exacted of others like promises, and, I presume, at one time expected their fulfilment; and not for wrath but for conscience' sake. It is hard to understand how any Christian man can suppose an obligation of conscience may be removed by State interference. It would be very grievous to me to think that I am now addressing you as any officer of the State, or that you receive my admonitions and advice only in that light, and on that ground, or that we require or desire any other bond of union than that of our spiritual relationship. But enough, perhaps more than enough, on what may appear of personal concern. I have deemed it expedient, however, to state plainly on what foundation our mutual duties and obligations now stand, and how little they are, or should be, affected by any supposed or real defect in Her Majesty's Letters Patent. At the same time I would not be supposed ignorant of, or unconcerned about, the too possible evils of this new phase of the voluntary system, or rather of voluntarism without system. I foresee the possibility of many evils and inconveniences, which it will be our wisdom and duty to anticipate and prevent by some Church organization. But the subject is too large and difficult to be discussed on an occasion like the present, and it appears to me more prudent to wait the settlement of these questions at home, I mean in England, by the Church and State (as far as either or both can settle them), before they are discussed in the Colony. It is satisfactory to know, on the authority of the Attorney-General of England, that the power given to the Bishop to hold Church property as a

Corporation sole is not annulled by the late decisions or dicta of the Judicial Committee.

I was led to this digression, if you please so to regard it, by a consideration of the question whether new Canons enacted by the Convocation of the Province of Canterbury, and duly assented to by the Queen's Majesty, must, or may be, adopted and acted on by those Colonial Dioceses, or Churches, which are still in subjection to, or whose Bishops owe obedience to, the Metropolitan See of Canterbury. And a like question arises respecting Acts of the Imperial Parliament, called Ecclesiastical. As however I have spoken on that subject in my late Bermuda Charge, I may revert to the consideration of those rubrics which are, or should be, our guide in some observances which in the present day are occasions of contention or controversy, or which having been long neglected are now regarded with suspicion as innovations. My object is to show how by strictly observing the rubric, where not abrogated by contrary custom and consent, we may at least satisfy our own consciences, and, we may hope, in due time, convince the gainsayers : convince them, not merely of our good intentions, but, of the propriety and advantage, which they will surely learn by experience, of the observance enjoined.

I desire in the first place to direct your attention to the rubric or rubrics respecting the Holy-days and days of fasting or abstinence, to be observed in the Church of England throughout the year. With regard to the Holy-days I need say little or nothing, as the obligation to observe them all, with the Sundays, is so plain and positive ; and happily they are now generally observed here and elsewhere. I may however remind you that a few years ago it was not so : the observance of Holy-days, other than Sundays, was very rare, and by not a few regarded as a piece of superstition or

Popery ; or, at best, condemned, on a mistaken interpretation and application of some passages in St. Paul's Epistles. If any persons now object to their observance, we fall back upon our rubric, or rather, let me say, we make our rubric an occasion and obligation of both observing them ourselves, and recommending, and, as far as we may, enjoining their observance. On the same, or similar grounds I would plead for a more general observance of the fasting-days ; and in doing this I must not be accused of introducing or suggesting novelties. In my very first Charge, twenty-two years ago, I made the following remarks : “ Among the notices which the Curate, i. e., the ministering Parish Priest, is required to give after the Nicene Creed, you will observe that he is directed ‘to declare unto the people what Holy-days or fasting-days are in the week following to be observed.’ I hardly need say it is my wish that this rubric may be punctually complied with, and the declaration or notice duly published ; but I draw your attention to it because I have remarked that in some churches, where the Holy-days are thus declared, and even observed with their proper and appointed services, the fasting-days are passed over in silence. Now surely none can suppose that any branches or members of Christ's Church upon earth are entitled and in a condition to keep Holy-days with feast and festival, without some corresponding seasons of fast and humiliation. It cannot therefore but appear inconsistent or inconsiderate, to use the mildest term, to begin with restoring feasts and festivals, when both for the Church and ourselves there is more occasion of fasting and abstinence, sorrowing and self-abasement.” Such was the advice I ventured to offer on this head, in my first Charge ; and I am thankful to know that this duty also, I mean of declaring the fasting-days, is more generally observed. It is true that, with the

exception of the great fast of Lent, no special services for these days are appointed, which may be regretted; but the name sufficiently implies in what manner they should be kept. And as many of you do now, with or without the daily morning and evening prayer, have one special full service every week, I would recommend and request that the Fridays be chosen for such service. "All the Fridays in the year, except Christmas Day, are to be observed," so our Prayer Book directs, "as days of fasting and abstinence;" which direction is sufficient to justify a special service on all Fridays, in preference to any other day in the week not selected by the Church; but when we consider the cause and reason of the selection, and how much it concerns us and all Christians to remember and lay to heart that great cause, the death of our dear Redeemer, to which we owe our salvation,—"delivered," the Scripture says, that is to suffer and die, "for our offences;"—when we consider this great cause, this most prevailing reason and occasion, we shall not be determined by the supposed greater convenience of any other day in the week for our special service, but observe it and make it as appropriate as we can on "all Fridays in the year." And is not this the right preparation for the holy, happy services of "all Sundays?"

Before I proceed to subjects of more intrinsic importance, I must allude to one other matter of form or outward observance, which has lately occasioned some discussion and controversy,—the time at which those who do not intend to communicate in the Lord's Supper should leave the church. I referred to this also in my first Charge, specially in consideration of no direction being given us in our Prayer Book. Of this apparent omission, I said, two explanations may be offered: (1), that the Holy Communion being formerly a separate, as well as a distinct service, it

was supposed that none but communicants would attend it, in which case none of course would depart,—and such is now the case at every early celebration ; or (2), when the Order of Holy Communion is made a continuation or part of the Morning Prayer, the Church may purposely have omitted the directions about departure, using a pious and prudent caution, lest she should appear to recognize and sanction it. However, so it now is, that the Order of Holy Communion is not commonly used separately and distinctly, and many (alas ! how many) attend the commencement of it, or ante-communion, who have made no preparation and feel no inclination to communicate. In the absence then of any other direction, I would venture to recommend that they depart after the Sermon, and before the Offertory and Prayer for the Church Militant. I am aware that a practice very generally prevails of inviting the whole congregation to remain on communion days (when there is no communion a rule is given us) during the recital of the Offertory, and of collecting alms from all,—a practice which has some obvious recommendations, in increasing the amount of collections for pious and charitable uses, and, it may be hoped, enlarging the hearts, as well as opening the hands of the congregation generally towards the Church and her poor members and Ministers, by the recital of those earnest appeals, on behalf of both, from Holy Writ. There is, however, or may be, one evil attending it, which, as it involves a principle of some importance, ought to be known and considered ;—I mean, the tendency of it to make people think much of their contributions, and little of refusing the Holy Supper, when they see their alms presented and placed upon the Holy Table with those of the communicants. These remarks however apply primarily and particularly to non-communicants ; whether those who usually

communicate should be forbidden to remain on occasions when they have not made the necessary preparation to receive, is a different and more difficult question. I will not, however, hesitate to express my belief that it is not intended or expected by our Church that they should remain. The carefully weighed words of our Articles appear designed at least to discountenance it; and I have given some probable reasons for the omission of any injunctions or directions against the practice, without coming to the conclusion that it was intended to recommend or sanction it; which would have been little in accordance with the views of those who compiled our present Order of Holy Communion, well acquainted as they were with the errors associated with the practice.

I may now proceed, as I promised, to subjects of more importance (as more directly involving the doctrines of our Church) lately made matters of controversy. Some of these have been so often and openly discussed, and I would venture to say so clearly determined, that but for recent controversies I should be almost ashamed to occupy your time with, or about them. I shall content myself, and I hope and believe shall content you also, with stating and explaining the doctrines of our Church, as contained in our Book of Common Prayer. I content myself with statement and explanation, because I am satisfied that our doctrines and rules have been drawn by pious and very learned men from the records and traditions of the primitive and undivided Church, and confirmed, as far as such confirmation is requisite, by most certain warrants of Holy Scripture. It would, I conceive, be worse than idle on the present occasion, and perhaps hardly wise or useful at any time, in speaking to those who accept the teaching of our Prayer Book, to undertake the proof of every doctrine and declaration by

texts of Holy Scripture. May we not be satisfied this has been already done, fully, truly, learnedly, and religiously; with prayer for the teaching and guiding of God's Holy Spirit, as well as with all assistances and appliances of human study? It is possible, of course, that persons may deny this—may contend that the Fathers and Reformers of our national Church did not know, or did not regard, the primitive interpretations, or did not themselves search the Scriptures. In such persons it would be consistent to require proofs, or to demand alterations to meet their views or the views of those on whom they rely. You will not, I am persuaded, do me the injustice to suppose that I would in any way deter, or discountenance your own frequent, nay continual, reference and appeal to the Holy Scriptures, with such studies as help to the knowledge of the same: but I am dealing now only with those who profess to accept the doctrines of our Church, and to desire that they may be as truly and plainly taught, as they have been fully proved and established. And who shall teach them? Is it come to this, that we and our congregations shall receive our instructions and directions, the knowledge of our doctrines and the modes and methods of inculcating them, from newspapers and pamphlets of whatever character or denomination? I am too well aware that in the numerous and pressing avocations of our pastoral work, we lack opportunity and ability to avail ourselves of the stores of learning and wisdom by and from which we might perceive and produce the proofs of every controverted doctrine. Still I hope and believe we both have and use better opportunities than they who in this country undertake to teach their teachers; some of us more, and some less; and it surely must seem unreasonable that those who have most should be censured or contradicted by

those who confessedly have least. And while we submit to each and every doctrine and declaration in the plain and full meaning thereof, and maintain and exhibit our unfeigned assent and consent to all and every thing contained in and by the Book of Common Prayer and Administration of the Sacraments, let us not forget that it was provided and ordered by that Convocation which enforced subscription, under the auspices of Archbishop Parker, "that the Clergy shall be careful never to teach any thing from the pulpit, to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and collected out of that very same doctrine by the Catholic Fathers and Ancient Bishops."

It must surely appear to all plain people almost incredible, that persons accepting the teaching of our Prayer Book can deny the doctrine of a Regeneration in Baptism. If there be any dispute, or difference, it can only be about the meaning or application of the term or name. And it is well known to those who have examined the subject, though I dare believe not known to numbers who speak most confidently about it, that the word Regeneration has of late years been used by some writers and many talkers in a different sense from that of our Reformers and the Ancient Bishops.

It is to little purpose therefore to inquire whether this or that person holds the doctrine of Regeneration in Baptism, because if we understand Regeneration in a different sense, the answer would give no satisfaction, convey no real information. The question should be, Do you believe, with our Articles, that "the Sacraments are effectual signs of grace," and that Baptism is such "a sign of Regeneration or new birth?" Do you, as taught in our Catechism, profess, each for

himself, that “in Baptism we were made members of Christ, children of God, and inheritors of the kingdom of heaven,” that “an inward and spiritual grace is given in Baptism,” and that grace “a death unto sin, and a new birth unto righteousness?” If we so profess and so believe, it would matter little by what name we describe the doctrine, had not our Church in her offices so frequently and expressly spoken of the baptized as regenerated, and in the Articles made “baptized” and “regenerate” convertible terms.

The case is nearly the same in reference to the question so frequently agitated of the Real Presence of Christ in the Lord’s Supper. One may deny the real presence and another assert it, and yet may both agree in receiving, or intending to receive, the true doctrine of the Church and Holy Scripture. All depends upon the meaning and application of the term “real.” They who limit the word to things carnal and visible will rightly deny such a presence of Christ; but they who apply it to things heavenly and spiritual may, shall I say must? maintain and defend such a reality in the blessed Sacrament. The questions then are, Do you believe, with our Articles, that “to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing, a partaking of the Blood of Christ?” Do you confess, with our Catechism, that “the Body and Blood of Christ are verily and indeed taken and received by the faithful⁵ in the Lord’s Supper?” “Only,” to use the wise and pious language of our Reformers in the Homilies, “only thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent: but, as the

⁵ Fideles = Christians.

Scripture saith, the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of His death, yea the Communion of the Body and Blood of the Lord by a marvellous incorporation, which, by the operation of the Holy Ghost (the very bond of our conjunction with Christ), is through faith, wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win to their bodies a resurrection to immortality." If you assent to this doctrine, you may use or refuse the term "real presence." Those however who use the expression, which the most cautious divines of our Church have not scrupled at, must not be charged with teaching or allowing a corporal presence, or what is commonly understood as the Romish doctrine of Transubstantiation.

But on such a mysterious subject as the mode of Christ's presence in the Holy Sacrament of His body and blood, it might be expected that questions and controversies would arise. When so many volumes have been written upon it, by so many learned and pious divines, it is impossible not to admit that it is a subject of immense difficulty and importance. It would be well if that view of it were always borne in mind, and we should at least avoid the double offence, of which too many, it may be feared, are guilty, (1) of deciding too easily and positively for themselves; and (2) of thinking and acting uncharitably towards those who differ from them. Referring to our Prayer Book and Homilies, it would appear to be open to us to adopt any view of the subject between the two extremes of, (1) a bare sign or untrue figure of a thing absent, which, as I have already remarked, is condemned in the Homilies, and is inconsistent with the language of our Catechism and the Order of the Holy Communion; and (2) a corporeal presence, which is

repugnant to the Articles and the declaration attached to the Communion Service. That there is a real, though invisible and supernatural, presence of Christ, and that the body and blood of Christ are given, taken, and received in the Lord's Supper, is the consentient testimony of all our great divines, and is abundantly confirmed in our Liturgy, Articles, and Homilies. But other questions are now (unhappily as I think) raised and discussed, viz., 1st, Whether the body and blood of Christ are, or can be, received by the wicked? and 2ndly, Whether any, and, if any, what worship is due to the real, though invisible and supernatural, presence of Christ? in which questions is further involved that of the end and effect of Consecration.

With regard to the first question, Whether the body and blood of Christ can be received by the wicked? it is argued on one side that such a belief is at variance with the XXVIIIth and XXIXth Articles of our Church, in the former of which it is asserted that "the body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner, and the mean whereby the body of Christ is received and eaten is Faith;" and in the latter, that "the wicked and such as be devoid of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the body and blood of Christ, yet in no wise are they partakers of Christ." But in answer to these arguments it is observed that the XXVIIIth Article has reference only to such as rightly, worthily, and with faith receive, and is directed (in the words quoted) against Transubstantiation, not touching the question of reception by the wicked; while the expression "in no wise are they partakers of Christ" (it is not said, as in the preceding Article, "the body of Christ") does not imply that the wicked cannot partake of the body and blood of Christ to

their condemnation: "partakers of Christ" being a Scriptural expression, applied, in the Epistle to the Hebrews, to those Christians who persevere; for "we are made partakers of Christ," says the Apostle, "if we hold the beginning of our confidence stedfast unto the end." And when we couple these considerations with the declaration in our Liturgy of the "great danger of receiving unworthily," ("for then," it is said, "we are guilty of the body and blood of Christ our Saviour, we eat and drink our own damnation, not considering the Lord's body,") we may, I think, see and confess that if it was unwise to open and affirm the question, that the body and blood of Christ can be received by the wicked to their condemnation, it is hardly safe to deny it on the ground of repugnance to an Article so worded as to avoid any precise and positive statement and assertion on "so great a thing⁶."

As regards the worship due to the real, though invisible and supernatural presence of Christ in the Sacrament, it is affirmed, as in the former case, that any such worship is forbidden by the Article (the XXVIIIth) which declares that "the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped;" while on the other side it is maintained that this statement does not refer to, and therefore does not forbid, the worship of Christ's divine nature, supposed to be ever present with His blessed body and blood: inasmuch as the Article, it is said, relates only to the adoration condemned in the declaration appended, in our Prayer Book, to the Order of Holy Communion; viz. "adoration unto the Sacra-

⁶ It is worthy of notice that the words "nullo tamen modo Christi participes efficiuntur" (in no wise are they partakers of Christ) are substituted in the Article for "procul dubio nec manducat spiritaliter carnem ejus nec bibit ejus sanguinem," in St. Augustine.

mental Bread and Wine, there bodily received, or unto any corporal presence of Christ's natural flesh and blood ;" words so very plain and precise, that they appear intended to leave open the question of adoration unto Christ himself, or His divine nature, as present spiritually and invisibly.

You will easily perceive how the end and effect of Consecration are involved in these questions, since in the one case it appears that through the words of Institution, by the operation of the Holy Ghost, the bread and wine become to us, the partakers, the body and blood of Christ, and as such are received to our "great benefit" or "great danger ;" or, on the other hand, that they, the elements, by faith become or are made the body and blood of Christ, when they are received. The objection to this latter view is, that Consecration has no proper end or effect, and that faith itself, while it makes, as it were, the body and blood of Christ, is deprived of its more blessed office, whereby, as is beautifully expressed in our Liturgy, "we spiritually eat the flesh of Christ, and drink His blood ; we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us."

I have ventured thus far rather with the view of showing you the very difficult and delicate nature of the questions raised, than of stating my own judgment or influencing yours. I shall be satisfied if what I have brought before you has the effect of inducing you to suspend the positive expression of your own opinion, until required, and the censure or condemnation of other men's views.

In these remarks I have gone over, as some of you may remember, old ground, repeating in substance what I stated in a former Charge,—I refer particularly to my remarks on Baptismal Regeneration, and the Real Presence of Christ in the Sacrament of His blessed

body and blood. I have been induced to repeat them partly to show that I long ago maintained and taught the doctrines which of late have been so violently impugned, but much more because to many of you these statements may be both new and needful; to none of you, I trust, without interest and use, having regard to the renewed disputes and discussions on subjects of such deep importance.

It cannot, I think, be necessary, and therefore would not be right, to inflict upon you a repetition of the arguments (chiefly from the writings of our Reformers) by which, on a former occasion, I demonstrated the doctrine of the Apostolical Succession. I was then induced to speak on the subject in consequence of the circulation of a sermon, in opposition to that doctrine, and in condemnation of those who maintain it, equally unsound, uncharitable, and unjust. We cannot wonder, and must not complain, if persons of like disposition and attainments, renew from time to time these misrepresentations and mistakes. The misfortune is that because we have not leisure or inclination to renew the refutation or reply, too many believe that our opponents have truth and reason on their side. Should any of you desire to be reminded of the views of our Reformers and other great divines on this subject, I am not afraid to refer you to my Charge of 1858, and the notes to that Charge; which, though necessarily brief and incomplete, are sufficient, I trust, to establish the truth and importance of the Succession; not indeed as the test of an approved ministry, as some, in the sermon referred to, were slanderously reported to have said, but as (to use the language of Bishop Hooper), "with succession of sound doctrine, a good proof of the Catholic Church." Pious and learned divines in both schools of our Church, from the time of the Reformation to the present day, have maintained the

necessity and fact of the Succession, and grounded their authority upon it. Our Church asserts, in the preface to the Ordinal, that *from the Apostles' time* there have been these Orders in the Church, Bishops, Priests, and Deacons. St. Paul gave directions to those persons, and, as far as we learn, to those only, on whom he had laid his hands, and appointed for that purpose, to ordain elders in every city. In Archbishop Cranmer's Sermon of the Keys, contained in his Catechism (which Catechism was published in 1548, and presented by Cranmer himself to King Edward), we find it declared how "the preacher must not run to honour, but be sent; how his ministrations may be otherwise ineffectual, because not commissioned of God; the Sacraments dead, because unduly dispensed, *nor by those in the line appointed from the Apostles.*" "After Christ's ascension," he says, "the Apostles gave authority to other godly and holy men to minister God's word. . . . Wherefore when they found godly men and meet to preach God's word, they laid their hands on them, and gave them the Holy Ghost, as they themselves received of Christ; the same Holy Ghost, to execute this office. And so the ministration of God's word, which our Lord Jesus Christ did first institute, was derived from the Apostles unto others after them, by imposition of hands, and giving the Holy Ghost, from the Apostles' time to our days; and this was the consecration, orders, and unction of the Apostles, whereby they, at the beginning, made Bishops and Priests, and this shall continue in the Church, even to the world's end." Let us hope that we shall hear no more of the Reformers of our Church as opposed to the doctrine of Apostolical Succession. It has been asked by some, and specially by one whose other learning hardly qualified him for speaking so confidently on questions of theology and Church history, and who little dreamt of the errors and

heresies to which his self-relying teaching would give rise, it has been asked, Where do we find mention of Apostolical Succession in Holy Scripture? It may be sufficient in reply to ask, Where do we find mention of Infant Baptism or of the Holy Trinity? It is enough for us if godly and well-learned men, who have given their time and thoughts to the study of Church history, have assured us that these doctrines were implicitly held from the beginning, and were proved and illustrated from Holy Scripture as soon as, by doubt or denial of them, occasion arose.

The absence of Scriptural authority cannot be alleged against the doctrine of Confession, which appears of late to have caused in some quarters special offence: “*Confess your faults one to another,*” says an Apostle, “*and pray one for another.*” It is hard to understand how, or why, we should observe one part of this precept, and neglect the other; how or why we should think it a duty or a privilege to pray one for another, and not equally so to confess our faults one to another. Should it be contended that by one to another the Apostle only meant Christian friend to Christian friend (I presume it will be acknowledged that he was speaking of Christians only), that is enough to establish the propriety, and I suppose intimate the benefit, of Confession. And, if to any Christian friend, to whom more properly, or with better hope of receiving all the benefit, than to your spiritual pastor; whose very office it is to pray for you, and who ought to know, first and best of all, the remedies, the consolations, the supports of fault-stricken souls? But, if we examine the context of the passage referred to, or will trust those who have examined it most carefully, with such studies as help to the knowledge of Holy Scripture, or will rest satisfied with its application by our own Church, we shall see good reason to conclude that the

Apostle is there speaking specially of the priests and ministers of the Church: and further that “the benefit of absolution” is therein clearly intimated. I will refer but to one out of many of our commentators who have given us this interpretation and application. “Absolution,” says Dean Comber, “seems to be positively enjoined by St. James to be given to the sick penitent by the elder or priest that comes to pray over him: for the Apostle adds, ‘if he have committed sins, remission or absolution shall be given him,’ which is the right translation of the impersonal verb used in the original⁷: and the practice of the Primitive Church (the best of commentaries) confirms this exposition, they having been always wont to grant absolution to all sorts of penitents, lying in danger of death.” Such is the interpretation or application of the passage by one of our wisest commentators; and you will find that Hammond in his Commentary, and Bishop Wilson in the “*Sacra Privata*,” take precisely the same view.

But what we are chiefly concerned with, in this as in other like questions, is to know and teach the doctrine and rule of our Church. And here it cannot, I presume, be denied, that our Church does expect and require of every member of our congregations, at every assembling of ourselves together, whether for prayer only, or for Holy Communion, a general confession, to be followed in each case by an absolution, to be pronounced by the priest alone. Does any person pretend that our Church supposes, or allows, that these Confessions, publicly made, and the Absolutions publicly pronounced, are mere forms: the Confession made without the purpose to confess, the Absolution pronounced without the intention to absolve? It is true the

⁷ ἀφεθήσεται αὐτῷ, where our Bible reads, to the same effect, “they shall be forgiven him.”

Confession in these cases is public and general, and, if you please, to God only (though every member of the congregation must hear what his neighbour confesses); and the Absolution public and general, and in God's name too (yet every member of the congregation must receive and apply it to himself):—Confession is made by every one, Absolution is pronounced to and for every one. These, however, being general, and, we fear, in general but little considered or regarded, create, it seems, no alarm or shame—give no trouble or offence. It is the invitation to open in private the particular grief, and the sin which causes the grief, though to a discreet and learned Minister of God's Word, and to receive the benefit of a particular Absolution, together with ghostly counsel and advice—it is this which appears to some persons so alarming, and to approach so nearly to the Roman Catholic rule.

Now it must, I think, be admitted that our Church expects that all persons, before they come to the Holy Communion, should faithfully endeavour, by examining themselves by the rule of God's commandments—by confession to Almighty God, with full purpose of amendment of life—by reconciling themselves to those they have offended, and being ready likewise to forgive others who have offended them—the Church expects, I say, all intending to come to the Holy Communion, to endeavour, by these Scriptural means and helps, to quiet their own consciences; applying to themselves the promises of forgiveness for Christ's sake upon repentance, or waiting for the Absolution to be pronounced in due form by the Priest in the service. But should it so happen, and surely it may and must happen in some cases and to some persons, that they cannot by their own undirected and unassisted endeavours quiet their own consciences—

cannot satisfy themselves of the sufficiency of their confession, and purpose of amendment of life, or assure themselves of pardon and forgiveness—and they require, as in such cases all must require, further comfort or counsel—they are then invited to come to some discreet and learned Minister of God's Word, and open their grief, (which implies and requires a declaration and confession of the sin which causes the grief), that, by the ministry of God's holy Word, they may receive the benefit of Absolution: in other words, that by the Minister's statement and application of the rules and promises of the Gospel, the reality and sufficiency of the repentance may be determined, and the conditions of pardon and forgiveness made known; and that Absolution, which they had heard and received in the congregation after their general Confession, declared and pronounced to them separately and individually.

And is it really the case that all, or the most, who would partake of the heavenly feast, do so examine themselves, do so confess themselves to Almighty God, do so reconcile themselves to their neighbours, that they can come with a full trust in God's mercy and a quiet conscience; that few, or none, require further comfort and counsel, who might, if they would, come to some discreet and learned Minister of God's Word and open their grief? If it be so, our people surely have arrived at a happier and holier condition than our Church, in framing her services, dared to contemplate. Or is it that the discreet and learned Ministers are not to be found? That would be a reproach and evil as little anticipated. *“Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of My people recovered?”*

I have ventured to say that it appears the purpose of our Church to instruct and require people, at least

in ordinary cases, to quiet their own consciences by self-examination and confession to Almighty God, with resolutions of amendment of life; just as in ordinary cases of bodily sickness we rely upon household and familiar remedies. And I believe there are helps to self-examination which, if honestly used and applied, will be more likely to bring men to a knowledge of their offences and of their real inward state in God's sight, than a declaration to others of the faults or sins they see or feel in themselves, liable as all are to self-deception and a wrong estimate of our guilt. Nevertheless, if we do not pretend to judge of other men's constitutions, and still less of their secret maladies and need of remedy or relief, but allow them, if they require or desire it, the help of a physician, "*in whom there may be at times good success,*" we, as Ministers, shall at least be as careful and considerate in regard of their spiritual state, never refusing them the opportunity of opening to us their griefs, and receiving "the benefit of Absolution, together with spiritual counsel and advice." "Do not," says Bishop Wilson, in his "Short and Plain Instruction," "Do not entertain a thought so injurious to the merciful promise of the Saviour to the Pastors of the Church, or imagine that the Absolution given by His Minister, after he has inquired into the motives and manner of the repentance, according to the rules of the Gospel—do not imagine that this will be of no avail to the health of the soul, or the comfort of the mind."

If it be asked, In what do the doctrine and will of our Church differ in this matter from those of the Roman communion? we answer chiefly in this:—

That with them confession to the Priest is compulsory, or at least strictly required of every one at certain set seasons and occasions, and every remembered sin must be confessed. We have seen how

different in these respects is the rule of our Church. An invitation only,—and to those who cannot quiet their own consciences,—and, it would appear in reference chiefly to greater offences. But let it not be forgotten that such invitation we are instructed and required to make, when we give warning of the celebration of the Holy Communion; and, I scarcely need add, are equally bound to hear and consider the grief of all who come to us in answer to that invitation. It is not then with us a question of opinion or of choice, but of duty; and shame to that Minister who through ignorance or indifference shrinks from or neglects it. Does any one who has received the commission and authority hesitate, in misconceived humility,—thinking rather of himself than his Master, or of his own ability or inability rather than of the gift and grace of God,—does any Minister of Jesus Christ hesitate, in his Master's name, to absolve the penitent? and does he think nothing of pronouncing over the child conceived and born in sin, “I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost?” Is this holy Sacrament, ordained by Jesus Christ and administered by us according to His will, a mere form and ceremony? Is nothing meant when we declare of the baptized child that, being born in original sin and in the wrath of God, he is now, “by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life?” Is it so much more presumptuous, when the same Lord has given us the commission, to say, “I absolve thee,” and to expect that for His sake forgiveness of actual sins will be extended to the penitent? Did not the same Lord who said to His Apostles, “*Go ye and make disciples of all nations, baptizing them,*” say also to them, the same Apostles, “Whosoever, sins ye remit they are remitted

unto them ; and whosoever sins ye retain, they are retained ?” And was one ministry to be continued and handed down without the other ; or are we at liberty to assume and exercise one, and refuse or ignore the other ? Fully admitting, nay rather earnestly maintaining, that none can forgive sins but God only, and that He can and does forgive upon repentance without man’s agency or intervention (was it not so in the Apostles’ days ?), still we are taught to believe and to say, that “ God hath given power and commandment to His Ministers to declare and pronounce to His people, being penitent, the Absolution and remission of their sins.” Shall we repudiate the gift conveyed, betray the trust committed, or neglect the duty imposed in and by those solemn words pronounced over every one of us, when we received the Order of Priesthood : “ Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His holy Sacraments ; in the name of the Father, and of the Son, and of the Holy Ghost.”

The subject is far too deep, sacred, and important to be discussed on an occasion like this in all its points and bearings. My object and endeavour have been to state and explain, not to prove or establish (that, I trust, will hardly now be required or expected of me) our Church’s doctrine and rule, and to show your privilege and enforce your duty. I will conclude with some remarks of the commonly-called (and I presume by us still so esteemed) judicious Hooker, “ We have,” he says, “ in the least and meanest duties performed by ministerial power, that to dignify, grace, and authorize them which no offices on earth can challenge.

Whether we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of God's mysteries, our ends, judgments, acts, and deeds are not ours but the Holy Ghost's."

The subjects hitherto noticed are all of present and personal interest; I mean they are such as may, or rather must, more or less, occupy our minds and affect our practice; and, as such, deserve our particular consideration. Matters affecting the Church generally, or more in other countries than here, must be dismissed more briefly. You may perhaps expect from me some notice of Bishop Colenso's publications and proceedings, which have occasioned such general surprise and grief, and brought upon him almost as general censure. With regard to his publications, I must content myself with confessing, and am not ashamed to confess, that of his Biblical researches I have not read a single word. It appeared to me at the outset preposterous that a Colonial Bishop, after less than two years given to the subject (so I observed that he himself confessed) should presume to publish theories, original or borrowed, in opposition to the generally received traditions of universal Christendom. And when I learnt that in both houses of the Convocation of Canterbury, without, I believe, a dissentient voice, his views were pronounced unsound and heretical (though all might not agree in the necessity or expediency of a synodical condemnation), I felt that my time and thoughts might be more profitably employed in my proper work and duty. Indeed we should have, I conceive, very little, or assuredly much less than we all have, to do, or more curiosity than I at least possess, to occupy ourselves with difficulties and objections which have been explained and answered, as far as is needful and right to be required, many times and many years ago. I say as far as is needful and right to be required, because

in regard to the Old Testament history—remembering its great antiquity, the manner of its preservation and transmission, and that it is and must be in great part its own interpreter—it would be strange indeed if there were not in it some things hard to be understood, which a perverse ingenuity might represent as errors and contradictions. How much more may we expect this result where the professed object is to disclose, to those who can receive them, the will and purpose, the doings and dealings of Almighty God ; and those things, respecting which our blessed Lord even thanks His heavenly Father, because He has hid them from the wise and prudent,—that is in their own sight,—though He has revealed them unto babes. “There is a sacred obscurity,” says Bishop Wilson, “in the Holy Scriptures, which we ought to value them for, because that convinceth us that we must not hope to understand them without a light from God, which we must ask from God and fit ourselves to receive it.”

It is quite unnecessary for me, even if I were sufficiently acquainted with Bishop Colenso’s writings, and otherwise competent and qualified, to pursue the subject, as you can have recourse to many able replies and reviews, which this new or rather renewed assault on the record of all we know or can know of the way and will, the works and purposes, of Almighty God our Heavenly Father, has called forth. Some of these, kindly sent me by their authors, I have read ; and if it should appear a somewhat unphilosophical method of coming to a conclusion on the merits of a book,—I mean by reading only the replies and reviews, without studying the work itself,—let me hope that none of you, or of your friends, will adopt the opposite, and, on such a question as the truth and authority of all Holy Scripture, far less excusable, method of reading and receiving the objections and contradictions, without a careful

examination of the answers, or some of them, which have been written and published ; answers so numerous, learned, and weighty, that we might almost excuse and be thankful for the misdirected judgment and misapplied talents which gave occasion for them.

Near akin to the error, if I should not say sin, of creating doubts and difficulties in respect of the authenticity and authority of Holy Scripture, is that of depreciating the decrees of Councils and Synods by which the Catholic Faith has been cleared, maintained, and published : an error in one respect more dangerous than the former, because it creates generally no alarm, but is received with favour and approval, as an appeal to individual judgment, on matters where it is supposed every man is at liberty to judge. And with sorrow and shame I confess this error prevails in the writings of some much admired, I cannot say learned, Professors of my own University. An instance may be given from Professor Stanley's Lectures on the Eastern Church : " The fact," as he writes,—“ that the whole Christian world has altered the Creed of Nicæa and broken the Decree of Ephesus, without ceasing to be Catholic or Christian, is a decisive proof that common sense is, after all, the supreme arbiter and corrective even of Œcumenical Councils.” Common sense, it is sometimes said, is the most uncommon sense ; but inasmuch as every man, or surely every Professor, supposes himself to possess it, it is easy to foresee what would become of our Creeds and Canons, if Councils and Synods were subject to such a corrective. Now, while, with our numerous and urgent avocations, it is idle to aspire to the learning and knowledge which can only be attained by study and reflection, in retirement and leisure, we ought to be prepared to meet the popular objections as well in reference to our Creeds and Articles of Religion, as to the sacred deposit of

truth from which they are derived. You will, I trust, be prepared accordingly, and at least, as admonished by an Apostle, “*be ready always to give an answer to every man that asketh of you a reason of the hope that is in you.*”

You must allow me to add a few remarks on a subject which has of late attracted much notice, and occasioned some alarm in the Church at home, far beyond its intrinsic importance. You are all, I presume, aware that upon the authority of the rubric set at the beginning of our Prayer Book, to which I have already alluded, such ornaments of the Church and of the Ministers thereof, as were in the Church of England in the second year of the reign of King Edward the Sixth, have lately in some Churches at home been industriously sought out and ostentatiously displayed. That it was the intention, or rather, perhaps, the wish of those who undertook the last revision of the Prayer Book, after the Savoy Conference, to restore, or make way for the restoration of, the symbolical ornaments of the Church and appropriate habits of the Clergy, specially in the Chancel and ministration of the Holy Communion, may, I think, be inferred; 1st, from their having determined that the rubric should remain, contrary to the expostulations of the Puritans, who plainly foretold its probable effect; and 2nd, from their having introduced into it the word “retained,” which does not appear in the rubric of the Prayer Book as published at the accession of Queen Elizabeth, or again after the Hampton Court Conference. “Such ornaments of the Church and of the Ministers thereof at all times of their ministration shall be retained and be in use,” &c. Such, it might be supposed, was, so to speak, the *animus imponentis*, the purpose or wish of those who framed, or reframed the law, and the wording of it is

sufficiently plain and explicit. But it never, it seems, was carried into effect—no attempt ever made to enforce its observance. Yet there it stands; and, although there is some question about “the authority of Parliament,” it seems generally agreed that the ornaments of the Church and the habits or dress of the Clergy mentioned in the First Book of King Edward the Sixth are intended, i.e. to be retained and be in use. What then should be our course, or, if you please, what should be my course, if any attempt should be made or any desire expressed to introduce them in any Churches in this Diocese? I have already remarked that—the law having been so long in abeyance and having reference to things in themselves indifferent—no Clergyman need think himself under any moral obligation to observe it or have it observed. I would remark further, that to have it observed belongs rather to the congregation than to the Clergyman, inasmuch as all the ornaments both of the Church and the Minister should be provided at the expense of the congregation; and, lastly, that, as far as it does or may belong to the Clergy, they ought not to adopt any such change without the authority of the Bishop or Ordinary. We are informed, and I am prepared to believe it, that in general the Clergymen who have adopted, whether of their own choice or by the desire of their congregation, the ancient ornaments, are earnest and sincere; that they hope and intend to show respect to the house and worship of Almighty God; that they perceive, as I presume we all do to a certain extent, a fitness and propriety in certain ornaments in reference to the time, or place, or service. You all know that the Puritans at the Savoy Conference objected to the dress,—any distinctive dress,—of the Clergy, and I think you will all agree and coincide in the Bishops’ reply;—that “reason and experience

teaches that decent ornaments and habits preserve reverence, and are held therefore necessary to the solemnity of royal acts and acts of justice, and why not as well to the solemnity of religious worship ? ”

With reference to ornaments generally of our Church, I would be permitted to quote some observations of my first Charge, to show what my opinion was and is, and that I did, as I do now, conceive that they deserve on principle our very serious attention. “ These directions, ” — they were directions referring to the arrangements and furniture of our Churches, — “ will appear minute, but cannot by any persons be judged unnecessary or unimportant, having regard to the subject and purposes to which they relate. And if we look into the directions which God, Almighty and Allwise, Himself gave for the furniture of the Tabernacle, these we find were far more minute, numerous, and particular ; not less so, it has been observed (and why should they be ?), than the spots on the wings of an insect, or the streaks and colours of a flower. My meaning is, that God, who has taken such abundant care (if we may presume so to speak) that there should be order, and arrangement, and beauty in all the works of His hands, which He has pronounced very good, and which all praise Him, will not be displeased, but rather expects and requires of us (having also sufficiently declared His Will in Holy Scripture), that we provide, according to our ability, for a similar accuracy and propriety even in the minutest parts and circumstances of His worship. ” And in a subsequent part of the same Charge I remarked, “ We cannot, I fear, have much reference, in our present wooden edifices, to the symbolism of ancient Churches, where the minutest ornaments had their peculiar and appropriate significance ; but a Chancel might, I conceive, be frequently added : ” and I drew attention to the vessels used in

the Holy Communion, that they should be of silver, and the fonts for Baptism of stone. And in a later Charge I quoted the Royal Injunctions of 1601 for the better and more comely keeping of Churches, complaining of “the negligence and lack of convenient reverence towards the comely keeping and order of the (said) churches, and especially of the upper part called the Chancel; leaving the place of prayer desolate of all cleanliness, and of meet ornaments whereby it might be known for a place of religion and worship.” Such were, such are, my views and wishes in reference to the ornaments in general of the Church; and I am thankful in having the best evidence that they have been and are generally approved, by the general addition of the Chancel to many old, and in nearly all new, Churches, and the adoption of the more comely and costly furniture and other “meet ornaments.” And I confidently believe that the desired result—increased and increasing reverence and regard for the House of Prayer and our holy services—has been in large measure attained. I cannot doubt, therefore, that we are agreed that all suitable and appropriate ornaments of Churches may be and should be adopted, any or all which may enlarge devotion or testify duty and thankfulness, and also, if special seasons are marked by special services, whatever is outwardly appropriate to the season or service, and tends to bring the intended instruction home to the mind and heart. Only the more excellent, useful, and holy the observance, the more is any ill taste, abuse, or exaggeration to be deprecated. *Corruptio optimi est pessima*. Still, whatever may be our conviction or agreement, we are not called on, or rather, not justified, in forcing or pressing the introduction of new or unaccustomed ornaments or observances, till the meaning and purpose are generally understood and appreciated; nor to make our ideas

and views the rule or measure of what is or should be edifying to all men. In these and other like matters the Apostle's advice should ever be present to our minds, "*We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every man please his neighbour for his good to edification.*" It is true this advice did not apply in the first instance to the Ministers of the Church in the execution of their office; and it has been contended that, if we can satisfy the right-minded and reasonable, we may proceed with good courage and a good conscience, though others ill-informed and ill-disposed may take offence. But the same Apostle in another place instructs us "*to walk in wisdom toward them that are without, redeeming the time, because the days are evil:*" upon which Bishop Wilson observes, "Prudence is very necessary in dangerous times; it being no small fault to give occasion to the raising of storms against the Church and her members, for want of having a due regard to the times and to the passions of carnal men."

Until the last revision of the Prayer Book only the ornaments of the Minister, but these always, were referred to in the rubric; and therefore, we may conclude, have always been considered of special importance. And here again I may be permitted to remind you that on the first opportunity after my arrival in the Diocese, I ventured to recommend, as a substitute for the not well-defined tippet, the adoption of a scarf or stole by all in Priest's Orders, but of silk only by the Rural Deans and Bishop's chaplains. My two-fold object being to distinguish the different orders and degrees of the Ministry, and to give the Clergy generally an appropriate and becoming ornament, thus distinguishing them from lay-clerks and choristers—an ornament, however, not generally used by Priests when I entered the Ministry. I have already observed that it probably

was the purpose, or wish, of the divines who were entrusted with the last Revision to reintroduce in the ministration of the Holy Communion the more ornate habits of the Clergy ordered in the First Prayer Book of Edward the Sixth: thus making a distinction between the Order of Morning Prayer and of Holy Communion. And as in other respects there is a distinction, the Communion being celebrated in the Chancel—and the Chancel, on that account, more or differently ornamented—it is difficult to understand why there should be any objection to a distinction of dress in the officiating Minister, or rather, why that should not be in keeping with the rest; all to give more honour and win more regard and respect to the higher service. And the same in proportion in the ministration of Public Baptism.

That you all approve of the introduction of what is considered comely in your official dress, and are all, to a certain extent, ritualists in this respect, appears from your ready adoption of scarf or stole, not generally used in the Church, I have said, twenty-five years ago. We must beware therefore of establishing a rule against ourselves, and, by denouncing stoles of this or that colour or shape, opening the question of the right and propriety of adopting them at all. Should it be contended that this stole or scarf was, or is, part of the ministerial dress, so, and more expressly so, according to our rule, was and is the cope in the Holy Communion, and it would be difficult on principle to show why we have resumed or adopted the stole rather than the cope, and not less so to determine why the colour or shape must be what we or others approve, and every where the same ⁸.

Enough—some will perhaps say more than enough

⁸ Erasmus in his "Colloquies," speaking of the appliances used by

—on a subject of comparatively little importance. I must however be permitted to add, that in my humble judgment, progress and improvement in the ornaments of the Minister are the natural accompaniment and complement of the progress and improvement in the ornaments of the Church. No person, I presume, supposes that when it is said in the rubric immediately preceding that which has occasioned so much discussion, “The Chancels shall remain as they have done in times past,”—no one supposes (or if any did, the injunctions of Queen Elizabeth, and still more the proceedings of our times would have undeceived them,) that it was intended they should remain “desolate of all cleanliness and of meet ornaments,” &c. And surely a similar inference in respect of the ministering Priests is inevitable. And this inference is strengthened by the fact, which I before mentioned, that in this rubric (of 1668) for the first time the ornaments of the Church are expressly named distinct from, but in connection with, those of the Ministers. And the vast increase of the “*linigerum genus*,” in choirs, consisting of all imaginable trades and occupations, points to the necessity of some other distinction for the Priest. Let me, however, in conclusion say, that while I think and teach, as I have thought and taught, that too much art, skill, and (having regard to other duties) expense, cannot be bestowed upon the appropriate ornaments of God’s house and worship, and should be glad and thankful to have them understood and valued by our congregations, I would deprecate the introduc-

the priest undertaking or expecting to exorcise the evil spirit says, “*Addita est in collum sacra stola, quam vocant, unde pendeat initium Evangelii secundum Joannem.*”—*Exorcismus*. Whether he designed to ridicule the stole, as he certainly did the proceedings of the exorcising Priest, I must leave to those better acquainted with his writings to determine.

tion or reintroduction of those alluded to in the rubric, or any others, which would give general offence—I will not merely say to the pious and right-minded through want of knowledge, but to those who wait for our halting, and by whom even our good will be evil spoken of.

“In quietness and in confidence shall be your strength,” was the motto chosen by the author of “The Thoughts in Verse” (such is the modest title) “for the Sundays and Holy-days throughout the Year.” Who, in these latter days, more deserves the reverent attention of all who love the Church of England, and desire to guide and be guided by the spirit of her rules and ordinances? His white stole, we are told, now hangs,—shall I say mourns?—over his vacant stall in the Church which he built by the proceeds of that book, from which thousands have learnt, and thousands in generations to come will learn, to value and honour more and more all our services for the Christian Year. That speaks; but hear his own words, among the last he wrote and published, on this, at that time, new subject of dispute and difference: “On these, and all like matters, we shall perhaps do well to accept the counsel of our Church in her first reformed Liturgy concerning another main point of Christian discipline. Such as are satisfied with the more modern and plainer ritual not to be offended with them that adopt the more ornate and symbolical requirements of the rubric: they, on the other hand, who find comfort and edification in the ceremonies to bear with their brethren, who, for various reasons, think best to dispense with them for the present.” *O si sic omnes.* O that the same, or like, prudence and charity, the same spirit of loving quietness and holy confidence, might always govern our speech and guide our steps; that in these might be our strength!

And where were this quietness and confidence learnt,

and the strength ensuing upon them, by him whose name and praise are in all the Churches? where but in the lessons of the Sundays and Holy-days, and other holy services of our Church? Let us then honour, love, and study them more and more—let us learn her doctrines, and observe her rites and ceremonies, and practise her rules, and obey her laws. Thus may we, by God's grace, be every day more worthy of the office and ministry to which He has called us: and thus, by the same grace, the Church and congregation whom we serve shall profit by us daily, while we diligently preach the Word of God, rightly and duly administer His holy Sacraments, and exercise Godly discipline, for His sake who loved the Church and gave Himself for it:—then, and thus, shall we learn the true meaning and application of those holy words of comfort, “*No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord.*”

POSTSCRIPT.

I THOUGHT it best, if I should not rather say I found it necessary, for several reasons, to print my Charge in England. One principal reason was that I could not make leisure while in Newfoundland to prepare my manuscript for the press. I had time for this, and some other like occupations, in my pleasant voyage to England, in the "Great Eastern." One result of this delay has been, that I find some of the statements in my Charge controverted by the (so-called) Ritualists; able and conscientious men, but led away, as it appears to me, by an unauthorized desire of progress and development in Liturgical observances.

It has been asserted; 1. that "*in all cases 'at' (the Holy Table) certainly meant with the face turned eastwards:*" 2. that the north side (of the Table) meant the north part of the *west side*; and 3. that "to break the bread before the people" meant in the presence of the people, *but with the back towards them*. The two first assertions are sufficiently answered by the facts that in the Scotch Liturgy, compiled by as able Ritualists as any in the present day, "north side or end" is the phrase, where in our Prayer Book we read "north side," and that our best Liturgists (Bishop Andrewes

and others) did stand at the north *end*; of which latter fact there is satisfactory evidence. And with regard to the first assertion, it may be further observed that at least *in one case* (in the Solemnization of Matrimony) it is ordered, that “the Priest standing *at the Table*, and *having his face towards them* (the man and woman kneeling before the Table), shall say, &c.” The third assertion surely can hardly be maintained by any persons who will consent to take words in their plain grammatical sense (which we of the Clergy are specially bound to do), even without considering the significance of the action. It is contended indeed, that there is a difficulty in complying with the present Rubric (the difficulty, I am sure, was little felt, or known, twenty-five years ago) which says, “When the Priest, standing *before the Table*, hath so ordered the bread and wine, that he may with the more readiness and decency break the Bread *before the people*, and take the Cup into his hands.” I have pointed out in my Charge two ways in which this (supposed) difficulty may be overcome; in one or other, of which it has been overcome (if that can be said to have been overcome, which has never been encountered) by nine-tenths of the Priests of the English Church for the last two hundred years. *Ecquis erit finis?*

I trust I may still indulge the hope that to you, my brethren, those concluding sentences, “Concerning the Service of the Church,” in our Book of Common Prayer, will be a useful guide in these and other like diversities: “Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversely take any thing, shall alway resort to the bishop of the diocese, who

by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop."

The mind of the Reformers on the subject of Confession, even on the approach of death, may perhaps be inferred from the following expressions in the Colloquies of Erasmus; contrasting a peaceful and happy death with one of parade and tumult; and they afford an illustration of some remarkable words in our Liturgy: "Accitus parochus rursus porrexit corpus Domini; sed citrà confessionem: negabat enim quidquam scrupuli residisse in animo."—Funus.

EDWARD NEWFOUNDLAND.

THE END.

5
to the G. S. 1867
A CHARGE

DELIVERED TO

THE DIOCESE OF OXFORD,

AT

His Seventh Visitation,

DECEMBER, 1866,

BY

SAMUEL, LORD BISHOP OF OXFORD,

LORD HIGH ALMONER TO HER MAJESTY THE QUEEN, AND CHANCELLOR
OF THE ORDER OF THE GARTER.

Published at the request of the Clergy and Laity.

Oxford and London:
JAMES PARKER AND CO.

1867.

Printed by James Parker and Co., Croton-yard, Oxford.

A Charge, &c.

ONCE again, my brethren of the clergy and of the laity, our three years' period has run out its sands, and we meet in this the chief Church of the Diocese to review God's past dealings with us, to sum up our work accomplished, to take measure of what remains to be done, and, in His presence, to form new resolutions for attempting, in His strength, its better accomplishment. Again we are warned, by vacant places and new names upon our muster-roll, of the shortness of our day of work, of the coming of our night of rest, and, may God grant it, of our joyful day-break of reward, when our beloved Lord shall stand again amongst us. Forty-two Incumbents^a have been gathered in the last three years to their Fathers;—fourteen more than in the parallel preceding period.

During the three years last past, I have confirmed about the same number of candidates as in the three preceding. Again, I notice a growing equality in the numbers of the two sexes, amongst the confirmed; in itself, I am convinced, a hopeful sign, and one which, I rejoice to say, seems to me to be borne out by the still increasing appearance both of intelligence and of devotion in those whom you have prepared for this Office. Nothing can be more marked than the difference between the Confirmations of these last years, and those of twenty years ago; and often, as I sit in my chair of Office, casting my eyes with many a prayer

^a See Appendix I.

over the kneeling band, I mingle praise with supplication, on noting the evident fruits of your labour and your prayers on those whom you have at length brought before me for the imposition of my hands, and the gifts bestowed in that Apostolic benediction.

Once more I would press upon all of you the great importance of securing the attendance at the Confirmations, wherever it is possible, of the Parents and God-parents of those confirmed. Many a grace might be won by the prayers of that season, many a new foundation laid of holier family life, the natural bonds of which had been consecrated and transfigured by such communion in worship.

I venture also to request you, my brethren of the clergy, to undertake one other labour connected with this most blessed Ordinance;—I mean, that you would keep for me an accurate account of those who follow Confirmation up by that which is its proper conclusion—the coming to the Table of the Lord. And here let me say one word as to the proper age at which your candidates should be presented. Enquiries from different parts of the Diocese have led me to think that some of you imagine me to have fixed some definite age below which I would receive no candidates. This is an entire misapprehension. I do not conceive myself to have been invested by the Church with the right to make any such general rule. The general rule is made alike for me and for you. It is the simple one that none should “be presented who cannot say the Creed, the Lord’s Prayer, and the Ten Commandments, and be further instructed in the Church Catechism.” So far then, as age goes, this is the

only rule. The Church leaves to you the duty of applying it amongst your own Flocks according to your discretion ; subject to an appeal to me which, in each particular instance, may reverse your decision either for the admission or the exclusion of any particular candidates. I should advise you to exercise your discretion far more by the rule of spiritual fitness than of age^b. If you find a younger candidate longing to receive the Grace of God in Confirmation and looking forward to Holy Communion, I should make no question as to age. If you are satisfied that an older candidate has no spiritual desires and no intention of following up Confirmation by Communion, I should not consider mere age as a sufficient qualification ; though, in deciding the question as to rejecting such an one, I need not counsel you that it is more dangerous to err on the side of harshness than of mercy.

Your returns of congregations and of communicants exhibit no marked change from those given me at the last Visitation. But they are, from many places, and from some important ones, grounded upon data so little claiming exact accuracy that I do not trouble you with the figures. There is, I rejoice to see, in many parishes, a considerable increase in the number of the celebrations of the Holy Communion ; and in many of these cases there is added the marked observation, that, with an increase in the number of the celebrations, there has been a corresponding increase in the total number of communicants. I earnestly entreat the

^b The great John Wesley was admitted by his father, the Rector of Epworth, to Holy Communion at the age of eight years, and in the case of so strict a Churchman as old Mr. Wesley we cannot doubt the previous Confirmation of his son. See Watson's "Life of Wesley," p. 5, 11th Edition.

direction of your careful attention and of your prayers for guidance to this matter. I am myself persuaded that we shall never have the fulness of God's blessing on our ministrations until in every parish the great service of the Lord's Day, at least, includes this crowning act of intercession and worship. It is clear that this is what our Reformers intended to establish amongst us, when they provided the Epistle and Gospel for every Lord's Day and every greater festival, adding, as what alone was to prevent the celebration, that there should be none "except there were a convenient number" (in very small parishes, three are specified as the least) "to communicate with the Priest." For the prohibition of a celebration when there are not communicants (intended to prevent the corrupt custom of solitary masses), is an injunction of it when there are, especially in a body in which this had always been the universal custom. Various causes have tended to make the omission of the weekly communion so common, that it is only by degrees that it may be wise to restore, in any particular parish, the earlier and better way. For it is never well to startle our people with sudden changes in their modes of worship; but we are bound to remove, as far as we can, the causes which have led to so injurious an omission. One of these I believe to be the length of our Morning Prayers, with the celebration; and it is therefore desirable to let no unnecessary prolongations make it over-wearisome. Thus in towns where the neighbourhood of the population to the church makes it easy for them to attend, it has often been found useful to break the two services into three: Thus again, the sermon, which ought not to be omitted, should be condensed as far

as possible ; it should also be made to take more conspicuously its real place as a part of the Communion Office ; for this reason the wholly unauthorised custom of introducing prayers and a hymn before the morning sermon, is far better omitted. The same object gives importance to what is simple obedience to the rubric, the interposing no change of dress between the rest of the Communion Office and the sermon. Where indeed, the custom of the minister putting on a black gown to preach in has become inveterate, it must be a matter of care to you that you do not, by a sudden and unexplained change, shock the ungrounded prejudice which associates the wearing of the black gown instead of the surplice, with a freedom from Roman tendencies,—for to such height ignorance and prejudice have in some instances risen amongst us : although, in truth, the black gown is the Popish innovation, it having been brought in by the black monks, — those sturdy supporters of the Papacy.

For another reason, well put forward lately by one^c singularly qualified to give weight to such an argument, it is important, where you can do it safely, to return to rubrical exactness on this point. For few things have tended more to stir up ardent and undisciplined minds to excess in ceremonial, than the frequent defect in its proper amount which some of our churches have in past times exhibited. Nothing, certainly, more weakens the hand of authority in repressing excess than a prevalent defect which, for the sake of charity, it leaves uncorrected. For all impartiality in administration would be gone if some men were, without question, suffered either

^c The Rev. Sir H. Thempson, Bart. See Appendix II.

from coldness or indolence, or private opinion, to fall below the true standard; and when zeal and earnestness led others to some excess, it was at once repressed with severe vigilance. I would impress, in passing, therefore, upon all who look with apprehension on a great development of ritual amongst us, that they can act more immediately on the side of moderation by raising that which is too low, than by being over ready to clamour against what they think too high.

In some parishes, as I have above suggested, the inconvenient length of the whole Morning Service and Communion may be remedied by saying the Morning Prayer proper at an earlier hour, and beginning the Communion Service with the Litany. I shall gladly receive applications to authorise this change from any who think it will tend in their own parishes to promote a better attendance at this great act of worship.

Against one suggestion of most recent times for increasing these services,—I mean Evening Communion,—I must again solemnly warn you. As in my Charge of 1860 I have stated at length the grounds on which I believe, 1st, that such a celebration is contrary to the law of our Church; and, 2nd, why I feel bound myself to enforce obedience to that law, and to resist, by all means in my power, the introduction of this greatest of innovations, I will not repeat what is in your hands already. I will only say that my reading and observation since that time have, if possible, deepened my own conviction, and that I deprecate,—even more earnestly than I did then,—the introduction of such a practice into any of your parishes, as contrary to the

rule of the whole Church for 1800 years, and certain, in the long run, to lower men's reverence for that great Sacrament. One fact only I will add to what I have said before, namely, that the judgment of the greatest of the foreign Reformers on this point is as clear as is that of our own Church. "At this day," are the words of Peter Martyr to Bishop Hooper, "we so administer the Eucharist in the morning time, that after dinner we will not have the Communion in the sacred assembly^d." And to the same effect Bucer writes, "Hence we celebrate the Sacred Supper neither in the evening nor in a private house, nor recumbent, nor among men only^e."

The Ordinations of the last three years have, on the whole, been marked with many encouraging tokens of the blessing of God. No part of the anxious life of a Bishop of the Church is fuller of anxiety than the Ordination period. On the one side, there is the fear of laying hands suddenly on any; on the other, the dread of discouraging one whom the Lord's voice is calling and His love drawing by cords so secret as to another to be indiscernible, to the great charge of the priesthood. Then, as the day draws nearer, and the candidates are gathered around you, there is the longing desire to reach each heart, to set some stamp for God on each soul, to be the means of bestowing some gift upon the waiting company. Again, there is the choice of subjects on which to speak to them, the handling them when chosen, the private converse, the many prayers, and all these gathered into a single point of intense interest as one after another kneels before you in the house of God, for the laying on

^d Gorham's "Reformation Gleanings," p. 195.

^e Ibid., pp. 205-6.

of hands and the gift of the Spirit; and then is sent forth to exercise that ministry of which, in all its details, the great Bishop of souls will demand the account. All this, as it crowds in upon the mind, is often little less than overwhelming. Such deep realities tend greatly to render the spirits low, and the judgment unduly discouraged. Yet I can speak hopefully of this portion of my work. There has been no falling off in our numbers. During the last three years I have ordained 140 deacons against 133 in the preceding period, an increase of 7; and though only 121 priests have been ordained instead of 131, this is no real measure of diminution, as the small deficiency is accounted for by the number who have from various causes migrated into other dioceses during the period of their diaconate. Two other cheering tokens too, have marked this portion of my work. First, that amongst the recent candidates there have been several distinguished by the highest gifts of intellect: a complete practical answer to the taunt we have sometimes heard of late, that the ministry was now sought only by those who were hopeless of distinction in secular professions. But even this fact, important as it is, weighs less with me than the second I would mention, and which I estimate as one of the best tokens of God's presence with us, namely, the general character of piety, earnestness, and zeal, which I have noted in the candidates for Orders. These promising indications too, I thankfully record it, have been carried out in the opening ministry of many of our younger pastors. In the returns made to me from various Rural Deans I have read with joy their testimony to the higher standard of clerical life and duty which marks the younger men

who have entered their deaneries. Though by no means limited to such, yet especially has this been the case with those who have added to their academical training, residence at a theological college. Three more years' experience of what such a college may be, and may do, has deepened my thankfulness to God for having graciously accepted the attempt to found one in this diocese. Our own college is, and has been, entirely full. Almost all its students are University men, and more and more men who are not seeking (good as that is) to make up for lost time, but who are crowning past diligence in their academical life by giving themselves altogether to the studies and the training which may best fit them to be "workmen, who need not be ashamed^f" in the ministry of the glorious Gospel of Jesus Christ our Lord.

Our Diocesan Societies have continued their course of useful labour in their several departments. The Church Building Society has in the last three years given material aid to the building of 16 new or rebuilt churches, to the restoring and enlarging of 23 others, and to the building of 8 parsonage houses^g. To effect these it has granted £3,840, towards a total of £81,851 expended, and thus has secured 4,883 new free, and 610 appropriated sittings. As to this Society, I have this year gratefully to acknowledge both from the clergy and laity of the diocese an extraordinary aid in answer to a special appeal which I ventured to make to them. Our principle in this Society is not to accumulate an invested capital in money, but to invest from time to time in increased church accommodations the funds committed to our stewardship. So large had been the demands

^f 2 Tim. ii. 15.

^g See Appendix III.

on us that we had to choose between either greatly lessening the standard of our grants or pledging our whole income for the next two years. The Society wisely chose the last alternative, and I ventured to appeal to the diocese to ratify their decision by reinstating us in the funds needful for carrying on our work. The answer was a contribution of £3,322, from 121 donors in the diocese to whom I had personally applied, and £1866 10s. 8d. from collections made in answer to a like request in almost all our churches. Out of the 621 parishes of the diocese collections were made in 538, from the remaining 83 there were very few refusals, and, with the exception of this very small minority, some temporary local reasons alone prevented the collections being universal.

Whilst heartily thanking you, my brethren of the clergy, for this compliance with my request, I cannot refrain from using this success as an argument for your granting to the diocese in which you minister, this annual aid. Surely the education of our own young, the providing church accommodation for our own people, and increasing the ministry of the Church amongst our own flocks, are causes which may claim once a-year precedence over Societies, however excellent, which are wholly external to ourselves. Once more I entreat those who have withheld from their parishioners the opportunity of listening to the request of their Bishop, and relieving the needs of their brethren, to weigh the question, whether Christian charity and the law of order in their Church should not lead them to adopt a different line of conduct.

The Diocesan Society which at this moment is in the greatest need, is that for increasing the spiritual

provision for the wants of the diocese, by furnishing a part of the funds necessary to secure a curate, and additional services for the ill-endowed parishes of the diocese. Such assistance is now furnished to thirty-seven parishes. The exact sums expended, and number of labourers provided, since my last Visitation, are as follows :

In 1864, thirty-seven additional clergy were provided, at a cost to the Society of £1,352 18s. 4d.

In 1865, thirty-six additional curates, at a cost to the Society of £1,395 0s. 4d.

For 1866, thirty-seven additional clergy, at a cost of £1,475. The expence of conducting the Society has not exceeded £29.

You will, I hope, not fail to notice at how very small a cost for machinery, the Society is worked, and how entirely, therefore, all that is given goes directly to the real object. But our applications multiply, and our funds are entirely inadequate to meet the demands made upon us. A searching enquiry into every case now receiving assistance has recently been made by a special committee, on which, I am thankful to say, several laymen consented to act : but all their attempts at reduction, though extending to a large diminution of grants, not because they are not needed, but because the places to which they are granted have received them for some years,—will barely leave us solvent, and certainly admit of no increase of the number of our grants. May I, then, once more ask the help of every one of you, my brethren, in this matter. The Pastoral Letter which, in accordance with the advice of the Archdeacons and Rural Deans, will be addressed to the Churchwardens as well as to the Minister, will be issued

in the ensuing year in behalf of this Society; and if you will aid it as generally through the diocese as you helped the Church Building Society, we shall be able to supply to some more of our overworked and ill-paid parochial clergy, the means of securing for their people more services, more house-to-house visitation, and more of all that loving care which is so freely given by our clergy to the poor of Christ's flock. Party spirit, so often the hinderer of our efforts, surely cannot enter here; for the grants are made solely in relation to the needs of the parishes, and the incumbents choose with absolute freedom their own curates.

The Society formed some years since to aid in raising the endowments of our very poor parishes, has worked with vigour and success. It has been the means altogether, by the local funds it has called forth, by its own grants, and by those which it has enabled us to claim from the Ecclesiastical Commissioners, of adding, in the three years last, not less than £16,000 to the endowments of the diocese. Its able and energetic Secretary, the Rev. C. D. Goldie, has, I grieve to say, been transferred to another sphere of labour; but he still, from love of his old diocese, continues to us, as to this Society, his great services.

The Diocesan Board of Education^h, under the able superintendence of the Rev. F. Menzies, has carried on its work throughout the three years, and, greatly in consequence of the labours of the Diocesan Inspectors, there has been a general rise in the tone of our Church schools.

Our Diocesan Training College has in these last three years been passing through the crisis which the

^h See Appendix IV.

sudden changes introduced by the Revised Code inflicted upon all these schools. In the fierceness of the storm, some of them have gone down, and many fainting hearts augured ill for our own institution. I am thankful to say that I trust the peril is now past, and that our Training College is established on as firm a base as ever. It is but justice to an admirable officer of the diocese, to say that this is mainly owing to the resolution, care, and wisdom of its present Principal.

Of all the educational institutions of the diocese I can speak with pleasure. Radley and Bradfield are year after year rising to greater excellence and striking firmer roots into the soil; whilst for those who need a less expensive education, the schools established, with such noble exertions, both at Bloxham and Stony Stratford, afford an admirable training. Bloxham has grown in six years from having one day-scholar to receiving eighty-eight boarders, with the prospect of a hundred after Christmas; and the numbers are even larger at Stony Stratford. Below them again, the school at Cowley, in connection with the Diocesan Board, maintains its numbers and its character.

Through the last three years the Sisterhoods at Clewerⁱ, at Wantage^k, and at Oxford^l, have continued and increased their works of charity. Associated houses carry out in Cornwall and near Bristol the work of Wantage; whilst that of Clewer is extended, under their several bishops, to the dioceses of Exeter and London. At Clewer itself, the last few weeks have seen the opening of a convalescent hospital, which, in

ⁱ See Appendix V.

^k See Appendix VI.

^l See Appendix VII.

connection with the London hospitals, promises greatly to alleviate that amount of human suffering which waits ever upon great cities, and high civilization.

Turning from the institutions of the diocese, to the wider question of its general state, as I find it mapped out for me in your careful and interesting returns, I can, after an anxious inspection of your different reports, in spite of some darker lines, upon the whole rejoice with you at the result. There is much to do ; much to lament ; but there is almost everywhere life and progress ; and to a degree, rare I believe at this time, almost everywhere,—harmony.

In almost all the deaneries of the diocese I find the record of churches built or restored within the last three years, some by subscription, some by the single munificence of the owners of property. I find almost everywhere schools built, night-schools opened, classrooms supplied. In some, I read with peculiar pleasure, that the landowners have rebuilt the cottages of the labourers with arrangements which render easy those decencies so often impossible in our older cottages, and yet which are so essential to the purity of family life, and the formation of religious habits.

Again I read, over wide districts of the diocese, of a great improvement in the Choral Services of the Church and the accidents of its worship ; of the founding of Confirmation and Communion classes ; of more frequent catechising ; of Harvest Thanksgivings attended with new interest and greater apparent devotion to God ; of growth in missionary exertions ; of fresh efforts made for the support of missionary students ; of an increase of weekly services ; of a large advance in the frequency of Communions. I read too, with peculiar pleasure, such entries as the fol-

lowing: "There has been a great improvement in the clergy of this deanery, and a corresponding increase in the power of the Church." And again, from another district: "We have better clergymen than we had. There is more of a Church tone about them. There is a larger-hearted moderation amongst them, and a kinder appreciation of one another's views and work."

Here are not a few encouraging symptoms. But this is not the whole of the picture; there is a reverse side; and to it, as setting before us what remains for us to do, it is well that we should most carefully attend. In some districts, then, the churches are reported as still unrestored, and, by their bad arrangements and decay, injurious to the tone of public worship in the parish. Schools for the middle class are still noted as amongst our chiefest deficiencies. From some districts where, shall I say,—deeper—or sadder views are taken by those who overlook the ripening fields, I hear of "a lack of devotional and spiritual growth" equal to the exertions made to promote it; or even proportionate to the improved moral tone of the parish. Elsewhere, I read of long-formed habits of neglect of Holy Baptism as still infecting the population; and perhaps, as the natural consequence of such an evil, of "a lack of recognition of our Lord's presence in His Church, making it of the utmost moment that the clergy should unite together in impressing on their people's mind that the Church is in very deed the Kingdom of Grace, and that Christ is to be found in His own ordinances." Again I find, in several places, lamentations over a new evil as to which we are as yet scarcely on our guard, the wide spread of "a cheap and often local literature,

the tone of which tends greatly to sap amongst our working-classes the old foundations of their loyalty and their belief."

Then there are the old evils of the beershops, with their drunkenness, their vice, and their misery; of women's labour in the fields, with its demoralizing consequences; of labourers' cottages too small for the decencies of life; of hiring fairs, with their long train of evils; of "neglect by too many employers of labour of the habits of their servants, and, with it, a lowering of the whole tone of their moral being." So far, I must remind you, has this seemed to reach, in one or two districts, as to have drawn forth burning words of blame from one of the Queen's Judges of Assize.

Here then, my brethren, clerical and lay, there is much for us to do; much for us to pray, much to live for. In our own lives must be the great spring of any work we can effect for God's glory and for our brethren's souls. If we ourselves live more near to God, become more weaned from the world, are more penetrated and possessed by the love of Christ, we shall find daily new openings for service, and new power for labour. In this life of God within our souls, we shall find our own true guard against the special dangers of the day: its luxury, its love of excitement, its growing tendency to the outward, its sceptical temper, will take, through God's grace, no hold on us, if we are indeed watchful to live close to Him; if in the secret of our own spiritual being we are more and more learning to know nothing but Jesus Christ, and Him crucified.

Something more of this blessed life, I trust I may say, on the review of the last three years, we have

been enabled to realize ; some of the work set us we have been strengthened to accomplish. As we have seen, some churches have been built ; many restored ; many schools added to our list ; and, beyond this outer work, we have done something for the living temple ; many children have been trained in useful secular knowledge, and, better still, in the nurture and admonition of the Lord ; many young ones have been confirmed in the faith ; many have been brought to Holy Communion ; many kept to the habit of public worship, the tone of which has been greatly, though soberly, raised ; many have been taught more perfectly the way of the Lord ; more have been led to offer freely of their substance for spreading the kingdom of Christ throughout the world. We, the clergy, have moved up and down amongst our people in the daily exercise of our ministry. Some sorrows we have lightened ; some evils we have lessened ; some souls, God grant it, through our means have, by His Grace, been saved.

Every one of us,—chiefly, believe me, he who speaks to you,—knows how far, alas, we have fallen below what we might have been : every one of us, I trust, longs, for whatever time may remain to him, to love more, to work better, and to see, if it please God to grant it, more of the power of His converting Grace, really renewing souls under the ministry of the Word. To win which blessings, let us never forget it, we must live ourselves closer to Him, must be abundant in prayers, must be fuller in our own souls of the light of His truth.

“Lux gregis est Pastoris flamma ^m.”

And now, leaving the retrospect of the past, with

^m Gregorii Epist., lib. viii. xxxiii.

heartly thanksgiving to God,—to Whom be all the praise ascribed by every one of us for anything we have been permitted to effect for His great glory,—let me ask your kind attention to one or two suggestions I desire to make to you for the future.

And first, my brethren of the Churchwardens, let me remind you of one important point of your duty ; you are not on any excuse to suffer any alteration to be introduced into the fabric or fittings either of church or chancel (for in this they stand precisely on the same footing) without my authority. There has never been any doubt as to the law upon this matter, and it has been enforced in the Court of Arches to its fullest extent in the last term : where the parties who had made such changes have been admonished to replace at their own expense all matters as they were, and were condemned in all the costs of the suit. Great expense will be saved, and many unhappy quarrels prevented, if in every instance the law herein is strictly observed, and nothing changed without the previous consent of the Ordinary. For you must understand that even that which has been improperly introduced into the church cannot afterwards be removed except on the authority of the Ordinary.

To this and all other parts of your office I pray your careful attention. It is an office of high honour, of great antiquity, and of extreme importance. I entreat you to work with your clergy in all their praiseworthy endeavours for the good of your parishes, and to aid them with your influence and your example in promoting the temporal well-being, the moral, and, above all, the spiritual welfare of the parishioners. Further, I would beg you to co-operate with them in their endeavours to bring the people

regularly to public worship, and to assist their efforts for beautifying the houses of God, and making the services in them more fit expressions of our love and thankfulness to Him.

I thank you cordially for your support in times past of your clergy and of me, and I bespeak the continuance of your kind and zealous offices.

There are one or two matters on which I have not yet been led naturally to touch, as to which I will give you a few words of counsel.

And first, as to the proper time for the publication of the banns of marriage. There are various reasons which make correctness and uniformity as to this a matter of importance. There is no reasonable ground for doubting that the opinionⁿ hereon of the late Baron Alderson is entirely right; and that the only legal time for publishing banns of marriage in the Morning Service is after the Nicene Creed, or, where there is no Morning Service, after the Second Lesson in the afternoon. The entirely unauthorised alteration of the rubrics in some of the later editions of the Book of Common Prayer, may have misled many. These fallacious rubrics, inserted by no authority, appear to have been grounded on a misapprehension of the Act 4 George IV., c. 76, which first embodies the existing rubric as to banns published in the time of Morning Prayer, and then proceeds to enact that they may also be published in the afternoon; where there is no Morning Service, and provides that this afternoon's publication shall be after the Second Lesson. These unauthorised rubrics prescribe that the morning publication also should be made after the

ⁿ See a statement in reference to this from A. J. Stephens' "Book of Common Prayer," vol. ii. p. 1151. See Appendix VIII.

Second Lesson, and hence has grown up the custom of publishing them then. But these rubrics have no legal validity: and it is my duty to point out to you that any who, after due warning from their Ordinary, continue the unlawful practice, may bring themselves under the very severe penalties enacted in the case of undue publication of banns.

As to another point, I repeat advice which I have already given. In choral service, it is right to chant the alternate verses of the Athanasian Creed from the opposite sides of the church; but where the Creed is read, it greatly promotes devotion to let it be read like the other Creeds, through,—by the officiating minister and the congregation together. This is especially the case in small country parishes, where the responses are not unfrequently made only by the clerk, whose pronounciation of words to which he is little accustomed, tends too often to provoke a smile rather than to aid devotion.

In answer to many enquiries, I add that the proper time for reading the Churching Service is immediately before the commencement of Morning or Evening Prayer, whilst the congregation is still gathering; it is the thanksgiving of the delivered woman on being raised up from the bed of suffering, and enabled to take again her place in the congregation. The woman, taught by the clergyman, is to repeat after him the whole Psalm as her special act of thanksgiving; it is not to be said responsively by the priest and people. It is contrary to law to interrupt the service either before the General Thanksgiving, or at any other place in order to interpolate this office.

The Lord's Prayer at the commencement of the Communion Office is to be said by the minister alone;

the clerks and people are not to say it aloud after him, as they are when it recurs later in the service.

I am thankful to see a large increase in the appointed observance of Saints' days throughout the diocese, and I strongly counsel the extension of these services. These I should feel bound to enforce in any parish where members of the Church requested such an enforcement; but there are, I trust, none in which the known readiness of parishioners to attend such services, would not lead the clergy to commence them without any reference to me.

To another matter of parochial administration I desire to call your attention. I do not think that the improvement of our churchyards has borne any proportion to that of our churches. Uncared for churches in this diocese are, thank God, startling exceptions to our common rule; but neglected churchyards are still too common. This, I think, is an irreverend and an unwise neglect. A high sense of what the Incarnation of our Lord has done for man, ought to make us careful of God's acre, in which are laid the bodies of His saints, which once were, and which shall again, be temples of the Holy Ghost. This neglect, moreover, is, as indeed is all irreverence,—unwise also. Few secondary influences, I believe, have more strongly attached the people to our Church than our Burial Service and our churchyard guardianship of the dead. The miserable Cemeteries' Act, with its deep degradation of perpetuating in death the sad separation of religiously divided lives, was itself, I think, in a considerable degree, the offspring of this neglect. Still, in a multitude of parishes the churchyard is yet the resting-place of the dead; still, around the sacred enclosure cluster those holy sympathies

which bind the living to the departed ; and still, if we would undertake generally the task of making our churchyards what they should be, might they be a powerful instrument, especially in country parishes, of keeping the affections of the people faithful to the Church of their baptism. I confidently request in this work of piety the assistance of the clergy and the churchwardens.

As to one other matter, I would ask for more universal exertions. I have expressed my thankfulness for the increase of missionary exertion within the diocese. It has been not a little remarkable. The full measure of it I cannot lay before you, from the variety of missions now assisted by us. But the mere difference in the sums contributed to our two greatest missionary societies now and some few years back, is some indication of the spread of missionary zeal amongst us. Thus in 1845 the sum raised from this diocese for the Society for the Propagation of the Gospel, was only £1,419 0s. 4d., in the past year it had risen to £4,961 19s. 8d. ; whilst for the Church Missionary Society, in 1845, only £2,238 19s. 8d. was raised, but the contributions of 1865 had risen to £3,355 12s. 3d. Still, there are parishes where nothing is done ; and this ought not so to be. Every parish, because it is a separate centre of the Christian Church, with its own ministry and sacraments, ought to have its own share in discharging the great commands, “ Freely ye have received, freely give ;” “ Go ye into all the world, and preach the Gospel to every creature.” I would therefore beg the representatives of every parish in the diocese, to see that in it there is an organized attempt to gather every year the alms of the faithful for the supply of the means of grace to

our emigrant brethren, and for the conversion of the heathen world to God.

And now, I turn from our own diocese, to questions of a more general character. Amongst those which concern us in common with our whole Church, I esteem one of the most important the resolution^o adopted by the whole Episcopal College to provide for the employment of laymen whose heart God has touched with a love of souls, in an orderly and systematic way as readers in our parishes. I have already been requested to license such. But according to my custom, I have deferred acting on the resolution till the annual gathering of the officers of the diocese shall enable me, as to its detail, to consult them, and through them you. I believe that there are many amongst our lay brethren who, when they find that they can undertake such works under the authority and licence of their bishop, will gladly give some of their time and labour to aiding us in our great work of “seeking for Christ’s sheep that are dispersed abroad, and for His children who are in this naughty world, that they may be saved through Christ for ever.”

The grave question of the reconstitution of the Court of Final Appeal in matters of doctrine, remains unsettled. It is one, the issues of which are so important that, provided only it is not let to fall asleep, I would rather see it wait the gradual clearing away of difficulties, than risk the dangers of a too hasty settlement. I will not now do more than urge you to study two important papers upon this question read by the Chancellor of our diocese before the Congresses of Norwich and York: papers full, as are all he

^o See Appendix IX.

writes, of knowledge of his subject and of loyalty to the Church of Christ. Time and discussion can hardly fail to clear away some of the great difficulties in the public mind which now stand in the way of legislation.

Perhaps the most mischievous of these are the often-repeated fallacies : first, that because our Church is a national Church, the nation is entitled to settle its doctrine ; and secondly, that those who seek for an improvement in our Courts do so that its doctrine may in future be settled by the clergy and not by the nation.

It may be worth while to examine for a few moments each of these common assertions.

To see how unfounded is the first, we have only to understand what it is a Christian nation does when it establishes the Church within its borders. What it really does, is this : it makes terms with an independent power ; it gives much and it receives much, by fair, and, as we believe, by righteous compact. It gives, as distinct from the purely spiritual powers of the Apostolate, the right to exercise ecclesiastical jurisdiction, the power, that is, of holding Courts, of administering oaths, and of enforcing coercive discipline. Besides this, it gives what proportion it will of worldly rank, wealth, and precedence to the officers of the spiritual body. All this the people of England have given largely to their Church, and all this, which they have given, they can take away or modify. But they receive as well as give. They receive the doctrine, the means of grace, the exercise of the spiritual gifts of the body they endow ; and they do this on the conviction that she is the true body, has the right faith, and can confer the real gifts.

The compact is, not that she shall be the State's instrument for teaching what the State shall from time to time approve, but the teacher for the State of that which she has already convinced the State is—"the Truth." Any body which undertook to teach, not the faith revealed to us by the Lord, but the teaching which the State should at any time desire to receive, might well furnish prophets of the groves to sit at Jezebel's table, but could put forth no pretension to be the Church of Christ. Such a body could not stand for a day against infidelity on the one hand, or Popery on the other.

What is to be taught, having then, once for all, been settled, neither party can, without the assent of the other, justly vary the terms of this contract. The State cannot require the Church at its will to alter one particle of the old truth. The Church cannot teach a different doctrine from that which she at first propounded, and which the State acknowledged as true. If new forms of error should ever make new definitions of the faith needful, not to change, but to secure the continued sameness of the Church's teaching, both parties to the contract must agree to such an alteration before they can justly be enforced. The Church must prepare them in her Convocations, and the State assent to them in her Parliaments. In no sense, then, can it be truly said that the nation settles the doctrine of the Church because it is the national Church.

As to the second assertion, we must note first that the office of the Courts of Law is altogether diverse from that of the Legislature. They have to settle what the law is, not what it ought to be.

If then, the question arises whether one of the

ministers of the Church should be removed for wrong teaching, the State has a right because he is a teacher in the State Church to be satisfied that his removal is just ; but the State has no right to demand that he shall be removed because it dislikes his teaching ; or be spared, because his teaching is what it approves. Its approval is not the matter in question ; the only question is, Has he taught against that old truth which the Church covenanted to declare and the State covenanted to receive ? This, the State is bound to see honestly asked and truly answered. The State does not, in any sense, after its first agreement with the teaching body, settle the doctrine of the State Church, neither does the ecclesiastical body settle it. It is settled for both ; both are bound by their contract. The only questions are,—for the State, What upon this point is the teaching, from the beginning, of that body with which we have made a compact?—of the Ecclesia, Is this the teaching I engaged to give ? What the Church has a right to ask, and what the State is surely bound to grant, is, that the Courts which decide such matters should be so constituted as shall best secure a right answer being given to the question,—Is the teaching which is assailed the teaching we contracted the one to give, the other to receive ? If the decisions of the courts of law, instead of settling this question, proceed by introducing new, or unsettling old definitions of the faith, to change the character of the teaching which is to be given and received, they would, in fact, with none of the qualifications for legislating, be assuming the office of the legislature. The distress which some recent decisions have caused to faithful members of the Church, is to be traced to the apprehension that

by a neglect of these principles the State was by little and little altering the received sense, and so perhaps preparing the way ultimately to alter the very letter of the old standards of doctrine, for the maintenance of which the Church is founded, and to the recognition of which the State is pledged.

The Conscience Clause question continues still unsettled, and unhappily the Committee of the House of Commons appointed to enquire into it, separated without agreeing to a Report. My own judgment on the matter remains unaltered. Whilst I advise all of you to receive into your schools the children of Dissenters, for whatever part of the teaching in the school the parents are willing to send them,—in the hope that God may bless to them that portion of the Church's teaching which their natural guardians will allow them to receive,—I cannot but esteem the enforcement of what is called the “conscience clause” as absolutely at variance with the system deliberately adopted by Parliament of supporting denominational education, and full of danger to the present efficiency and future character of our schools. The published correspondence on this matter between the Archbishop of Canterbury and the late Lord President of the Council, proves, I think, to every fair-minded man, 1st, that the conductors of Church schools which have admitted the conscience clause, are considered by those who impose it to be under an honourable engagement to teach the children of Dissenters none of the religious doctrines of the Church to which their parents object,—that right of objecting, reaching up to the Apostles' Creed; and 2ndly, as the necessary consequence of this, that the conscience clause, as it is now worded and enforced, is simply a provision for compelling the clergy of the

Established Church to give a secular education to the children of Dissenters. This, I believe, Parliament never intended, and, when the question is stripped of its ambiguities, will never enforce.

Further, I regard the admission of the conscience clause into the trust deeds of schools as endangering their power of maintaining, in time to come, before courts of law, their right to be considered distinctively Church of England Schools. It is possible that some variation of the terms proposed to be inserted in the trust deeds, accompanied by a parliamentary enactment declaring the full Church character of schools which adopt it,—may remove these difficulties. Failing this, perhaps the only safe solution which can now be given to this vexed question is, the dropping Building Grants altogether. The remarkable diminution in the number of such grants received by Church schools since the enforcement of the conscience clause, shews that the Church would lose little by the adoption of such a course.

Two other most important matters seem to demand our notice; I mean, the development of ritual in the public worship of some of our churches; and the proposed attempts for restoring the unity of Christendom.

I class these two movements together because I think both spring from the same source; and because I believe that we cannot duly measure the good and the evil which are working in them, unless we see from what they originate, and what are the great influences by which they have been modified. The retrospect must be to a time somewhat distant, but the importance of the object must excuse my asking you, for a few moments, to revert with me to it.

The history of human thought is little else than

a chronicle of re-actions ; and the true links which bind successive schools may most often be found in their antagonisms. Thus the rise of the great evangelical movement in this land, to which not this nation only, but every quarter of the world owes so much,—was itself, through the working of the Spirit of God, a re-action against the sluggish apathy of the last century as to Christian doctrine and the spiritual life. It was stirred into fuller action by the infidel revolution of France, amidst the sparks which were blown amongst ourselves from that vast conflagration. This movement, by degrees, changed the whole temper of our Church. Being,—and needing to be to do its work,—essentially a protest against old formality in the dry use of common means of grace, its great labour was to stir up the spiritual life in individuals. It proclaimed the uselessness of creeds and formularies, and services and sacraments, to those whose souls were not awakened by the living breath of the Lord. Dwelling thus mainly on the subjective side of Christianity, to a certain extent it tended to prevent the putting prominently forward those great objective truths and institutions which provide for the permanence of the Church ; and, as it died away in a generation, many of whom inherited more of its watchwords than of its spirit,—it left the Church with a vast increase of individual piety, with a general standard of religious feeling raised by the spasms of true life through which it had led so many,—but with some estrangedness amongst some of its most exclusive adherents from the great external provisions which God has set in the new covenant for perpetually re-implanting, and so maintaining, the Divine life in the world.

Meanwhile, a new eddy in the great world-stream was making these very provisions pre-eminently important as safeguards of the faith. The rising temper of the day was one marked by an impatience of all authority, human and divine, which was running rapidly into utter lawlessness. Every opinion, every institution, almost every fact, in politics, in history, in morals, and in religion,—was attacked. Upon the established Church, as was natural, because it stood directly in the course of the revolving cyclone, the storm burst in all its fury. The men of the former school, who clung pertinaciously to their own shibboleth, were in some respects singularly disqualified from making head against it. Many of them, in their hearty zeal for individual piety, had come to see in their Church little more than the most national, the best educated, best endowed, and most sober-minded of the sects around them. The subjective and individual had swallowed up the objective and the corporate, just when the whole strain of the struggle must rest upon the Divine fact of there being a revealed external truth, and a Divine present machinery upon which the individual and inward could rest.

But this was not the case with all. There woke up in many hearts, which had been directly and indirectly affected by the last movement, a new modification of the old re-action. Loyal spirits were driven back to contemplate the true essentials of the Christian Church, as the divinely constituted keeper of God's word, and God's truth, as through the teaching of that word, the unchanging authority in a world of perturbations, as the divinely constituted channel of His grace to man. To maintain and spread these

truths, to prove that our Church was for our land, this one Apostolical communion,—and to shew her forth in this character,—was the vocation of the new school. It took into its ranks, as all new and strong movements will, most heterogeneous supporters. But many of its leaders were the very men who, in the former generation, would have been the standard-bearers in the evangelical column. Inheriting their love to souls, their zeal for truth, their simple-hearted devotion to Christ, they were ready to bear every suffering and reproach, so that they in their day could but fight, as their fathers had fought in the generation before them, the good fight to which *THE VOICE* had called them.

How mighty for good, even with all its drawbacks, has been the result of this movement, even they can form some idea who measure it by the mere outward standard of the spiritual power of the Church of England, as it was then, and as it is now. And yet this outward power is but the consequence of that growth in devotion, in self-sacrifice, in zeal for the faith, in belief in God's presence with her, which lie deep down below the outer surface.

But such a movement must have its own dangers. As it attracted the attention of eager, and drew the affections of passionate men, in whom was no great depth of faith, to the glorious vision of the Church of Christ, some would rest in it, and so become the victims of mere exterior sensations ; whilst others would crave, amidst the unsettledness and questions of the day, for the assertion of infallibility and the utterances of absolute authority.

Beside such fantastic and undisciplined spirits, in their hour of weakness, ever stood our Church's oldest

and deadliest enemy, the schismatic papal communion ; offering them all that their mother in her wisdom withheld, promising them what she in her very love denied. And when troublous times came, when it seemed as if some great doctrine of the faith were not duly asserted amongst us, she succeeded, even with some nobler natures and more loyal hearts, in drawing them away, to drink of the cup of her sorceries, and exchange their true old English Churchmanship for the distempered foreign growth of an intriguing Ultramontanism. This was most especially the case with some whose earliest training had been in the Evangelical movement, and upon whom the vision of the Church in her completeness burst as a new discovery with an almost dazzling brightness. Yet still, in spite of such losses, and of the foul reproach and deep suspicion to which they exposed it, the movement flowed on unchecked, blessing often the most those who did not, as party men, belong to it, until at this day, restored churches, re-established ritual, more frequent and devout communions, works of faith, and love, and mercy, and a devotion to the truth and to the fellowship of the saints, and stirrings of life in Synods, Convocations, and Missions, such as our fathers knew not, attest,—we humbly trust,—the presence with us of the good hand of our God.

Now, it is at this time and amidst such blessings, that there has risen amongst us (to deal first with that subject) this great development of Ritual. Doubtless it has sprung out of the two movements I have sought to describe. It seems to me like some brilliant fantastic coruscation, which has cast itself forth from the surface of the weltering mass of molten metal, which, unaffected by such exhalations, flows on with its full stream into its appointed mould. Those

burning sparks witness of the heat of the mass from which they sprung; they are not, in their peculiar action, of its essence or its end. For it is carefully to be noted, that, where the movement itself has been the deepest, there ritualistic extravagances have the least appeared. No diocese, perhaps, from various causes, has risen more than that of Oxford, with the general rise of Church devotion; none has been more free from these peculiar excesses. And this suggests some important considerations as to our conduct with regard to these newly restored rites, and as to those who have sought to introduce them.

How then, first, are the introducers of these rites to be treated by us? Not, I venture to say, at once, with harshness and reproach, not with unloving severity, not with undistinguishing condemnation, not with unbrotherly suspicions. These are not the weapons of Christian men; by these, Christ's truth cannot be advanced. We are bound to admit, that amongst the clergy and the laity (for this has been anything but an exclusively clerical movement) who are conspicuous for the introduction of these novelties, are men inferior to none in self-devotion, in apparent love to Christ, in tenderness towards His poor, in zeal for His truth, or in the fervour of their own devotion. Such men we can ill afford to lose. I trust that no taunts from without, and no timorousness within, will lead any of the rulers of our Church to aid in driving out any one who can, consistently with truth and faithfulness, be kept amongst us, lest we repeat again our fathers' fault, and lose our brethren as they lost John Wesley and his noble fellows^p.

^p For some almost prophetic words from a predecessor in this See, see Appendix X.

But, with this kindly forbearance, which strives to retain the men, there must be joined distinct utterances as to the truth committed to our charge. We do, my brethren in Christ,—I doubt not one and all,—hold fast to the great protest against mediæval corruption made by our fathers three hundred years ago. Certainly in our day we have seen nothing to induce us to let it die out in uncertain or ambiguous murmurs. We have seen the full bloom of corruptions which were then but budding; doubtful expressions of earlier times concerning the Blessed Virgin have been first exaggerated (“developed” is the Romish euphemism for the characteristic operation), then fixed in formal statements, and at last enforced as dogmatic truth. The growing cultus of the mother of our Lord, long bordering on the highest act of impiety against the only God, that of transferred worship,—seems to have reached its highest conceivable limit. Never did the English mind revolt more thoroughly than now against that whole system which hangs like a lurid atmosphere around ultramontane belief; poisoning, as it seems to us, the blessed sanctities of family life, and breaking into strange distortions the straight lines of unswerving truth.

No tenderness then towards men, can make us trifle with the protest of our Church against the Roman alterations of the primitive and apostolic truth. Should it at last unhappily be plain that any do indeed intend, through practices in appearance at least somewhat assimilated to those of Rome, to introduce the Roman teaching,—one course, and one course only as to them, would then remain. May God avert that evil day, and teach us in the meantime how to draw closer to ourselves those whom,

for our very love of Him they love,—we cannot choose but love.

Most reluctantly should I admit any general charge of disloyalty to our own Church as the moving spring of this ritual development. In some few of its abettors such disloyalty may lurk,—I trust in very few. I cannot doubt the hearty honesty of the great number of those whose actions I am, nevertheless, compelled to condemn. I desire to believe that they have intended only to protest in act against the careless negligence which has shocked them in some of their brethren, and against the lowering down, through modern unbelief, of some of the great doctrines of our reformed communion; that they have desired to raise the English not to introduce the Romish use.

But, leaving the men, the question remains as to these new rites. We in this diocese have read of them without; but our churches, as to these, remain as they were. To such a course I have earnestly exhorted you both publicly and privately, and to-day, in the face of the Diocese, I repeat the counsel. Nor will I scruple to assign my reasons for praying you still to maintain this cautious abstinence from such changes as these.

First then, let me say I do not rest this advice upon any authoritative decision of mine as to the illegality of any or all of these innovations.

There are two reasons why I avoid altogether this ground of advice.

1. Because I may at any moment be required, as an ecclesiastical judge, to decide upon this question, having heard it argued before me; and it seems contrary to the duty of my office to pronounce as if I

had prejudged what I afterwards must hear with impartial care.

2. Because I think the mere legal settlement of such a question cannot meet the vast issues which are involved in it. I should have far more hope of healing our troubles by taking a broader view of the matter than merely ascertaining the exact limits, intended or unintended, of a statute passed some hundred years ago.

I would then, ask all who long for these alterations, whom my voice can reach,—to consider for a few moments what are the purposes and what therefore, at any time, ought to be the limits of ritual. All religious ritual then, which is not used in conformity with the direct command of God, must of course be adopted for the end of assisting His people to set forth His glory. There can therefore, be no absolutely fixed standard to which all public Christian worship should rigidly conform. It must, to a certain extent, vary according to the knowledge, the customs, and the temper of the country and age in which it is practised. This I notice first, because the necessity of such power of variation may, I think, lead us on to see what are the great fundamental rules on which the whole scheme of ritual ought to be framed. For to fulfil its purpose, it must lead the worshipper *to* God, not interpose itself as a veil between God and him; it must express, whilst it may elevate his devotion. Whatever fails in this, fails of effecting its true purpose. For if it does not express the inward worship of the heart, it must be either an hypocrisy or an oppression, and in either case it must mar and not raise devotion. It may thus fail if, by extravagance, or by its mere unaccustomedness, it rudely shocks the religious in-

instincts of the worshipper. It may thus fail if by its splendour, its variety, or its intricacy, it draws the soul, which should be lifted up to God, down to the painted images which float as upon an intervening mist upon its own presence and action.

If these principles are sound, it follows—first, that whilst ritual may rise with, and in its turn help to raise increasing devotion, such a rise must be most gradual, that it may be free from the starts and shocks which must accompany the sudden acting of external force on any living body, and be able to adapt itself freely to the unseen growth of the inward and spiritual devotion of the souls whose outward worship it is to embody and express; next, that all sudden changes of the externals of worship, which in violation of this harmony run greatly beyond the inner life of the worshipper's devotion, are like to injure the character of his worship: and thirdly, that, irrespective of any such shocks, a greatly raised ritual need not necessarily be in itself a blessing; for that it may be approaching the condition in which the intricate and artificial character of its symbolism, or even its very beauty and gorgeousness, unfit it for being a transmitting medium of the soul's worship.

As to the application of the two first of these limitations, whilst we must always guard against weakly yielding to the love of pre-eminence which still leads many a parish Diotrephe to seek to dictate rudely to those who are set over him in the Lord; yet there ought to be a loving, tender watchfulness on the part of those, whether clergy or laity, who desire any change, lest what they deem an improvement should become a stumblingblock to another. Still more care

is needful as to the third limitation. For as we have, in all the details of worship, no divinely-appointed ceremonial, we must watch jealously in all changes whether or no we have with us indications of the leading hand of God, and at once suspect as earthly additions, whatever seems to lack such discoverable tokens of the Divine approval. And now, when I proceed to try by these principles the extreme ritualism of which I speak, I have no hesitation in avowing that it does not appear to me to make good its claim to our adoption. Its growth has certainly been hasty and apparently excessive. For, first, the sudden restoration of unaccustomed vestments,—always trying to eyes used only to a simple and colourless attire,—has been accompanied by an obtrusive introduction of new, perhaps suspected, attitudes, postures, and actions, as well as by interruptions of the wonted service which, through addresses to the senses of sight, sound, and smell,—challenged to themselves notice and criticism. In all this, then, there has been no advance by insensible gradation, but rather a studied display of large and rapid change. Next, there has been no general preparation of men's minds for such alterations. All, I suppose, would admit that in most, if not all, of our old parish churches, the introduction of these new rites would be startling and disturbing,—we may even say offensive,—not only to a few jealous, ignorant, and narrow-minded persons, but to the great mass of our sober-minded and devout worshippers. Thus, instead of finding the ground prepared for them, they would necessarily repel those (and they would be the many) to whom they would be offensive, and may we not further fear that they would too often tend to draw down from the great

Object, to the mere vehicle of worship, too many of those to whom they were welcome?

Further; are there about the introduction of these rites those marks of God's leading which should precede, or at least accompany, such changes? I cannot trace them. Rather I see counter-indications. For, the working of the unseen Spirit which fashions and moulds the external aspect of the Church, must surely be traced by most orderly developments, or God were not the God of Order. So I think it has been in that marked rise in the tone of our services which has distinguished the last thirty years. The choral worship which survived, under the shelter of authority, in our cathedrals, has spread to one after another of our parish churches, as the parishioners became fitted for the change. Whole districts have been leavened gradually with a higher idea and practice of worship. With that has come a greater outward exhibition, and, I verily believe, a quickened inward spirit of reverence towards holy things, and in religious services. Faith in God's presence and gifts has grown equally with the external manifestations which belong to and affirm them, until some, at least, of those without have been constrained to fall down and confess that God is with us of a truth. But can we with any like confidence claim His working in these later changes? We have seen already their lack of that character of gradualness which is a correlative of growth. Are they not wanting in other almost equally sure indications of the presence of His hand who is the author and the restorer of all good? Have they the marks of being, like all stirrings of the life-giving Spirit in nature and in grace, common and diffusive? Again, Have they with them, I will not say the encouragement,

but even the clear allowance of living authority, whether in office or in the weight which gathers in any church round wisdom, learning, and holiness? Is it not, on the contrary, a matter of notoriety, that they have been eminently sectional, if not individual in their rise; and that they have been mainly introduced, sometimes clearly by the rash, and generally by the young and the ardent, against the wishes of the more sober-minded, and the advice of those whom He has appointed overseers of the flock?

Is there not here again, a marked diversity between the introduction of these new changes, and the advance of that earlier and broader column of which it is apt to deem itself the head. Opposition indeed there was to the earlier movement; but until the publication of the celebrated "Tract 90," nothing like the general condemnation of the Episcopal body; nor was there, as now, the voice of the Church's synod uttering, as now, its cautious but distinct words of censure on the character and amount of what had been attempted.

If I am so far right in my principles and my conclusions, I may venture, without any fear of seeming faint-hearted, to go one step further, and suggest to those who favour these changes the great dangers which wait on such a course. These seem to me manifold. There is no small peril that it must ere long raise before Courts of Law questions both of religious worship, and even of doctrine, touching those sacred and mysterious subjects which are never brought into such precincts without fearful injury to the reverence, tenderness of spirit, and devout love of many; nor without absolute shocks to the faith and steadfastness of others. I may go further still and

say, that, in the present condition of our Courts, such a reference to them might easily involve us in the peril of provoking, as to some of the most mysterious articles of the faith,—authoritative statements which would create a wide-spread schism. This first ; and then, beyond this again, there is the danger of provoking what is too likely to prove the injurious because, if for no other reason, the premature legislation of Convocation and Parliament on these high matters. And again, there is the danger too of waking up the half-slumbering spirit of religious suspicion and narrow intolerance, which needs but to be awaked to do, as in the times of our fathers, deeds of ignorance and brutal violence which might make us hide our faces before Christendom in shame. Here surely, are dangers enough to make us cautious ; and all the more so, because in these dangers is involved the great risk of staying, if not of driving back, that gradual advance of reverence for holy things, and that modest and yet prolific increase of sober ritual, and withal of deepened devotion in worship, which the present generation has seen moving onward with such a blessed presence.

Two other dangers let me suggest, lying in a deeper sphere than those I yet have named.

As it is through the spiritual organization of their own Church that her ministers and members come into actual contact with that whole body of Christ in which the Spirit dwells, and which is moulded by that Divine presence,—is there not a danger, lest in resisting authority, even to promote, as they think, the efficiency of our services,—men may be found to have been putting rashly forth an uncommanded hand to stay the ark of the jealous God ?

With the suggestion of one remaining danger, I will quit this part of the subject. There are, I believe, those who have favoured these changes because they appeared to them to introduce not Roman customs but those of England before the Reformation;—such as those embodied in the Sarum Missal or the Provincial Constitutions collected by Lyndwood, or his glosses thereon. This is true in fact, but it seems to me to go but a little way towards removing the just objections entertained to this revival by those who value purity of doctrine above all things. For these were not the rites of the earlier, but of the later centuries. There can be no question that, though our English rite preserved even at that time, like the Ambrosian at Milan, its own distinctive character,—yet that as we were then deeply imbued with the corruptions of the West, these errors would in some degree be represented in our peculiar services. Earnestly, in God's name, would I implore all who value His truth to weigh well the danger they incur by familiarising the young and the unwary even with such mitigated forms of error. For one, I tremble at our Master's words, “Whosoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven^a.”

For these reasons then, amongst many others, I deeply lament these extreme changes which have been here and there introduced amongst us. I lament if possible still more the lack of temperate discretion, and the manifest unwillingness to obey, which has in many instances marked the mode in which the changes have been made. Most of all I deplore what seems to me the unquestionable fact that in some in-

^a St. Matt. v. 19.

stances there has been a studied introduction of names and usages which seem to have nothing else to commend them than their distinctively Roman character. Words would fail me in condemning such conduct, if it implied in Church of England clergymen a secret attachment to that schismatical and corrupt body. But if it be free from this greater sin, how grievous is the fault of at once seeking to introduce novelties into God's service, and at the same time needlessly attaching to them that most certain of scandals, to all true and loyal-hearted English Churchmen,—a popish appearance! Most justly does the Committee of the Lower House of the Convocation of our Province “remonstrate against the adoption of a phraseology borrowed from foreign communions, and which is, in some instances, as applied to the ministrations of the Church of England, novel and offensive^r.” Surely our Master's tenderness with the weak, and His love for souls, has been too much forgotten in such displays as these.

But you may ask, What are the practical steps which the crisis requires? The indiscretion of our brethren has made any answer to this question difficult, and I propose one with unfeigned misgiving. But thus much appears clear to me.

I. That the remedy cannot be found in legislation: first, of course, through our Convocations and ultimately by Parliament. Such legislation would be eminently premature, and therefore dangerous. To be safe, it should embody and ratify, but not precede the Church's general conclusions. To take but one instance. Legislation, if attempted, must of course deal

^r Report of the Lower House of the Convocation of Canterbury on Ritual.

at once with the Rubric, which is quoted as legalizing these restored ornaments. What could it do? If it simply repealed the enactment, it would, by the mere act of such repeal, stir many sleeping embers into a wide-spread blaze. For this is the enactment which connects the whole ceremonial of our Church with the ceremonial of Christian antiquity. It is the counterpart in outward rites of the claim which we put so fearlessly forward in doctrine that we hold implicitly all which was held from the beginning by the undivided Church. Circumstances may have suspended the common employment of these outward tokens of our unity with the past, but we claim them as ours should occasion require us to use our inheritance. How many amongst us who would greatly prefer allowing our existing customs to rule undisturbed in act, would protest earnestly against breaking any links which yet join us to the pre-papal Catholic Christendom? Looking at the constitution of many minds, it is really impossible to say how far this might not reach.

But, besides these considerations; if this rubric were simply repealed, no rule for our ritual would remain. Are then the times propitious for Convocation and Parliament proceeding further, and enacting by canon and statute a new table of rules for all the ornaments and ceremonial of our Church? Every one of us, I believe, would deprecate a step so certain to be richly productive of evil in its discussion, so likely to promote in the end variance and schism, which might utterly rend our body and paralyse its usefulness. Any legislation, be it remembered, must be in the direction of restricting the large liberty now enjoyed by men of all shades of opinion in the Church, from the mere fact of the various present sources of

rule. For statutes, canons, prescriptions, and usage all now tend to modify and to enlarge our licence. A new sharply-defined statutable rule would indeed make havoc of the Church's liberty on every side.

The same objection applies to seeking in judicial sentences new and authoritative interpretations of rules, the many-sided application of which has often enabled our Church to expand or contract her ceremonial with the elasticity which a great national communion so eminently requires. Here, again, I think we may find words of wisdom in the Report of the Committee of the Lower House, when they give their opinion that "judicial proceedings would tend to promote rather than to allay dissensions," and that "to attempt to establish a rule applicable to all places and congregations alike, is to establish a uniformity which cannot be obtained except at the price of peace^s."

Add to this, the certainty of another and perhaps a greater danger. However we might strive to limit the question to rites, we could not, in the discussion, avoid dealing with the doctrines of which rites are the shadows; so that we should incur the peril of requiring such tribunals as ours are, to interpret with authority definitions of the greatest mysteries of our holy faith, which we have inherited from an undivided Christendom, of the history of which, and of the value of the theological terms in which they are expressed, the Judges of such courts are likely to be absolutely ignorant.

Legal proceedings then, as well as legislative measures, may, I trust, be avoided: and yet I fear both

^s Report of Committee of Lower House of Convocation on Ritual, p. 11.

will be inevitable unless those who, by rashness, to say the least, of action, have brought themselves and us into these difficulties, will make, under the fatherly counsel of those set over them in the Lord, some sacrifice for peace. My earnest counsel to them is, that, in every instance, they lay their whole case before their Bishop, and act absolutely on his direction. He will, no doubt, consider well and lovingly the special circumstances of each church; the difficulty of suddenly abandoning all to which a congregation has become attached, and, so far as he deems he lawfully can, will seek to meet such difficulties by a just and comprehensive settlement of the questions referred trustfully to him. In urging this course upon faithful Churchmen, I speak with the more confidence because it is assuredly the true Church line. Until the passing of the Act of Uniformity there is no question that the Bishop to a large degree fixed the Liturgy of his Diocese; those, then, who contend, on the strength of a dormant Rubric, for a legal right to innovate on the use of the Diocese against the judgment of the Bishop, are, in truth, seeking to supersede the Church's rule by an Act of Parliament. Peace, I believe, is still obtainable if, as I venture to advise, they will place the matter in their Bishop's hands. For, that which has most alarmed the great body of the Church, is a sense of entire insecurity as to what amount of alteration, and what hidden doctrinal meanings, recent changes seem to threaten.

It may be objected to this that it would still leave some difference of ceremonial in different churches. To a certain extent it would. But I do not regard such a variation, if it be moderate, allowed by authority, and such as implies no discordance of principle, as in

itself an evil. So far from it, with a general uniformity some differences in detail ought, I conceive, to be allowed. On this principle, I have now for twenty-one years administered this Diocese: never even urging upon those who from habit disliked it themselves, or feared the misunderstanding of their flocks, (and not in such cases urging it now,) obedience to such plain requirements as that the Sunday morning sermon, when a part of the Communion Office, should be preached in the surplice and not in the gown. And, in leaving such matters open, I have feared no injurious breach of uniformity. What is most suitable in one church may be very unsuitable in another. Choral service, a sober splendour in ceremonial, all that our Church allows of symbolism, may be useful in one place and most harmful in another; and, for the most part, the just application of so flexible a rule as this of course implies, may, I believe, be trusted to the discretion of the clergy and their congregations throughout our different parishes, under their Bishop's rule, if only we are prepared at once to remind the turbulent and disaffected that the due ordering of the services rests, within the limits fixed by the law, with the Ordinary, and not with them, and at the same time to consult, with a tender anxiety, ever for the infirmities of the really devout. So far, indeed, do I carry this principle, that where new churches have been built with a view to the practice in them of a legal ritual higher than the common, and where congregations have been gathered to it and learned to value it,—I should greatly regret any sudden and violent changes (except as to matters absolutely necessary) being forced upon them in the direction of a lower ceremonial in order to maintain a frozen uni-

formity. Within certain limits, and those somewhat wide ones, I should wish to see the Church of this free country left free to gather in the people to herself. If into churches in which there are no worshippers of longer standing, who, being used to another mode of conducting the service, would be rudely shocked by some increase of ceremonial, any of those multitudes who are now without, can, by any increase of the externals of worship which does not violate the law, or tend evidently to superstition, be drawn in to hear God's Word, and to worship Him,—I for one should unfeignedly rejoice. Nor, whilst I think it our absolute duty to regard tenderly and lovingly the very prejudices which in our own people have entwined themselves with their devotions, can I understand why those who have preserved for themselves the simpler modes of worship to which they are accustomed, should grudge to others the more florid use to which their hearts incline, provided only that the differences involve no variety of principle or infringe upon the harmony of a common faith. By such conscientious self-restraint, alike in adopting changes ourselves, and in interfering with and judging others, I think we may best promote that growth in faith, in devotion, and in the accidents of worship, which has marked the present century, through the influence first of the Evangelical, and then of what I should term the Church movement, and which, I trust, through God's mercy, may yet advance soberly and healthily amongst us.

For surely there is much left to be attained. How far, for instance, are we below the standard set by our Reformers as to our celebration of the Holy Eucharist. They, as I have already remarked, to guard against the abuse of solitary masses, provided that the

celebration of the great crowning act of public worship,—which they clearly contemplated as the rule for Sundays and holydays,—should be arrested at a certain point of the service, unless four, or at least three, should be ready to communicate with the Priest; and we, alas, have adopted, as the normal condition of our services, what they prescribed,—under exceptional circumstances,—to prevent one special abuse; and, except on one Sunday in the month, too commonly interrupt our celebration as a matter of course, however many may be present who would communicate.

Surely the natural consequences of such a decline may be traced amongst us in our infrequent celebrations, in the comparative paucity of our regular communicants, and in the wide prevalence of low and unworthy notions concerning the blessed mystery of the Lord's Supper.

It is not then,—and I trust that this may add weight to my words of caution,—from a blind contentment with our present standard as absolutely perfect,—that I have advised you to abstain from adopting the recently exhibited extreme development of ritual. Nay, it is not even because I would imperatively stay all ritual progress, so only that it conforms to these four conditions:—First, that it is not contrary to law; 2ndly, that it does not tend to promote amongst us any false doctrine or corrupt practice; 3rdly, that it be at the least not condemned by living authority; and 4thly, that it be the gradual expression in outer things of the advancement of the Church's inward life. Such a moderate and sober development of its ceremonial seems to me to belong necessarily to the Church as a living body: nor, if it be at all in its normal condition, can its ritual be healthily congealed

into absolutely unalterable forms. Life implies, of necessity, change. As the sap rises abundantly or is impeded in its flow, the outer aspect of the living bough bears witness to the alternations of the hidden current. As the currents of the blood or the vibrations of the nervous energy, are healthy or diseased, the countenance, and even the very form of the limbs, will visibly alter. Death only secures immutability. No less certainly must the outward expression of the Life Spiritual change with the changes of its inner currents.

Again, in any normal condition of the Church, the spiritual necessities of the body necessitate changes. Every varying phase through which it is passing renders some change expedient, perhaps essential to life. The bark-bound tree, the hide-bound animal, must suffer, and too often die. The rigid clasp of an unalterable ritual may fatally repress zeal, generate formality, or nourish superstition. In the normal condition therefore, of the Church, ritual must be, and ought to be, elastic, and subject to variations. But it may be thought that with us such changes are made impossible by the legal character of our rubrics and services. Impossible of course such changes are not, even when they mount up to alterations of the letter of our rubrics; since they may be, and have been, effected by Convocation and Parliament. Difficult they no doubt are, and, from various causes, which will occur to most of you, often dangerous; and therefore not to be attempted save in the last extremity of some pressing danger; or, better still, when they are authoritatively registered by the legislatures of the Church and of the State as the conclusions which have been generally adopted after patient waiting and wide dis-

cussion. But it is of the essence of living bodies that they provide spontaneously and without external or foreign aid for the multitude of lesser contingencies by which they are beset. The bough which is growing over-weighty to maintain in the blast its connection with the parent stem, secretes the knotty fibre which sheathes anew the threatened junction. Animal life abounds in such self-developed compensations, and the spiritual life is not less self-sustained or exuberant in resource. How often, alas! in our own and in every other Church has the ebbing tide of the spiritual life, by its mere listlessness, reduced to its own new level its nominally unaltered ritual? How often, thank God, has revived love and renewed earnestness in devotion filled the old limbs with a flood of life which has transfigured forms which it retained? And it is the special duty of the Church's living governors to understand such symptoms, and to minister to their relief whatever powers of relaxation or control have been left to them, without incurring the hazard or waiting for the tedious issues of actual legislation. Many such powers our own Church has lodged in its living governors. It is their charge to interpret ambiguous rubrics, to reduce to unity matters diversely taken, to acquiesce in or to disallow changes which by minute accretions the living body has silently developed. Great, no doubt, is the judgment, the courage, the knowledge, and, above all perhaps, the impartiality which is needful to enable them to discharge aright these delicate and often momentous duties. But they cannot leave these duties undone without grievous danger to the polity over which they are appointed overseers; and, however difficult be the task, there is a strength for its discharge which they who seek it faith-

fully will find. Such difficulties are the sure accompaniments of times of earnestness and growth; when the full current of the inner life must, by reason of its strength, cast itself forth into some new development. Dull and lazy governors marvel at and hate such times; and there is mixture enough of evil in all such movements to make such a feeling plausible at least, if not natural. The mountain torrent which brings down the dust of gold carries with it a heavy load of far ignobler substances. But the opened eye reads in such flood-times, with all their turbulence and perils, tokens of the marvellous inworking of the Spirit, opportunities of co-operation with it, pledges of the great restoration of all things.

It is in this spirit that I think we are called on to look at the present time. The waters surely are troubled, but what if the hidden presence of an angel of the Lord has troubled them, and it be, if rightly used, a time of healing from our God?

Whilst then, I consider the actual ritual developments which have been so hastily adopted in their novelty, multiplication, and amount, as rash, unadvisable, and dangerous, may it not be that the attempt to introduce them, and the amount of welcome they have met with from many both of the laity and clergy, point to some part of our present system which may admit of perfecting? This is a grave question. Most of the heaviest blows dealt against our Church have been the result of neglecting such intimations. If Her rulers had read aright the signs of the times, and tried the wise policy of supplying within the Church that for which so many yearned, instead of retreating upon what must always be the losing game of a chill repression of the desires of a multitude of hearts, the

great Methodist division might, I doubt not, have been prevented.

Does then, the present movement point to any want to be supplied, or to any point to be gained? I believe that it does. There is, I think, clearly to be traced, not only in our own communion, but in the more earnest of the religious sects around us, a craving for a more expressive symbolism in worship. This is probably a re-action against the chillness in which Puritanism has been long dying out, as well as against the utter vagueness of modern doubts. Now, if this is so, the wise ruler should, I think, consider whether it is possible in any way to guide and satisfy so legitimate a desire. Its mere repression may make some sluggish and apathetic who might have been trained up in all the glowing zeal of Christian soberness. This is perhaps the great danger of the policy of bare repression. It tends so terribly to dry up the springs of an earnest spirituality of life. Besides this, it will assuredly drive others over to adopt the deceiving symbolism of Rome, which is ever lying in wait to profit by any mistakes of ours. She manifests by her undisguised hatred to all Catholic movement amongst us, how well she knows the strength we might find against Papal perversion in a satisfying amount of English Ritual.

But here we are met, first, by the allegation that this increased ceremonial is, after all, only the expression of a feeble love of ornament, an unmanly desire to deck out the ministers of the sanctuary in gorgeous attire and sumptuous vestments, and is really incompatible with spiritual worship. This, when it is examined closely, proves to be the old Puritan objection to the Church's whole system of external rites and

ceremonies; it really applies as truly to surplices and hoods as to chasubles and copes. I need not repeat to you Hooker's old argument against Travers, to expose such fallacies as these. All God's appointments in the Jewish, all early practice in the Christian Church, and all the symbolism of the Apocalypse, alike contradict such a teaching. So much, indeed, the more thoughtful objectors to all increase of ritual admit. For they object to change, not on its own account, but from their condemnation of the doctrines which the altered Ritual appears to them to symbolise.

They regard our limited customary rites as an essential part of our protest against Popery, and as all which can safely be allowed without some danger of restoring, with what they think Roman ritual, Roman doctrine. With me, and I doubt not with you, so far as our own judgment on the matter is concerned, this is the very essence of the question. We would tolerate no rites which do really favour the corruptions of Rome.

But do facts and does reason bear out this view? Is it not rather contrary to the facts, and derogatory to the character of our Reformation; derogatory to its character, as though it were directed against forms and not against corruptions in doctrine, against ancient vestments, and not against the claims of Papal supremacy and infallibility, against transubstantiation, against the worship of the Blessed Virgin, against purgatory, against withholding God's word from the people, against "those sacrifices of masses in which it was commonly said that the priest did offer Christ for the quick and the dead^t." The allegation that

^t Art. XXXI.

Rome uses this ceremonial, of itself, proves nothing against it. The real question for us English Churchmen is, Is it a use of Christian antiquity, or is it a Popish addition? for this is the very point of our protest against Rome. We charge her with having added her own superstitions to the great deposit of primitive truth and practice which we hold and observe with her; and never, therefore, do we more emphatically protest against her than when, rejecting her novelties, we assert our own Catholicity by our adherence to the old customs in their simplicity, which, for herself, she has depraved with her superstitious additions. If the real rule were, the farther from Rome the nearer to truth, we must equally give up Scripture, Creeds, and Sacraments, and become Rationalists, Infidels, or Brownists^u.

The question, then, is one of fact. Are our present rites all that the earliest times, or that our own most learned Divines have admitted and practised? There can be no doubt about the answer to both of these questions. The ceremonial of antiquity was far richer than ours; so was that in use by such great Anglican Bishops, (to name no others,) as Cosin and Andrewes. The real influence which, at the season of the Reform-

^u Our Church has always disavowed this mode of argument; hear, for instance, the language of the thirtieth Canon of 1603:—"But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of *England* to forsake and reject the Churches of *Italy, France, Spain, Germany,* or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of *England* confesseth, it doth with reverence retain those Ceremonies which do neither en-damage the Church of God, nor offend the minds of sober men: and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity and from the Apostolical Churches, which were their First Founders."

ation, lowered our customary ritual, was the presence not of the anti-Papal, but of the Puritan element; of that element which wrought on according to its nature, and never rested till it brought down, in one common ruin, our Altar, our Prayer-book, and our Crown. It was partly the need of Puritan support, partly the desire of Puritan comprehension, partly the influence of those who, after the Marian persecutions, returned amongst us with the glory and influence of Confessors, but with the feelings of the foreign rather than of the English Reformers, which carried forward these changes; it was the force of these influences, and not our protest against Rome, which gave its special shape and colouring to our own ceremonial.

Of this I remind you, 1st, for the sake of historical truth; and 2ndly, because I see little hope of peace amongst ourselves, and I see much danger of the loss of many, if matters are to be discussed in heats bred by misstated facts, and not in the calmness of reasonable consideration.

Yet it may be urged, that, as most of the points of ritual now in discussion, tend to exalt men's estimate of the Sacrament of the Lord's Supper, they must incline towards Rome. This common allegation seems to me to contain a most important error. The protest of our Reformers against the Roman teaching as to that great Sacrament, was not that it was lifted up thereby too high in men's estimation, but that its simple grandeur was defaced by human additions; that the doctrine of transubstantiation was a modern rationalistic mode of explaining what God had left unexplained; that it was not making the transcendental presence more real, but more material. All the Roman corruptions of this great Sacrament seem to me the results of applying to it this rationalizing process.

Instead of receiving with simple faith the institution as a whole, and resting on the assurance of God's Word, that, duly ministered and received, it conveyed to the receiver the partaking of the Body and Blood of Christ, speculation set busily to work to pry into what God had hidden, and ascertain how that conveyance was effected. Thus the immediate effect of the prayer of consecration was to be defined; the mode of the Presence to be explained; the difficulties attending it to be accounted for. Hence the solution of the change in the Sacrament of the matter of the Bread and Wine, with the preservation of their qualities; and, from this, the assertion of a material, and so, in truth, of a local presence on the Altar, and with this (as our Reformers most truly alleged), at once the overthrowing the nature and mystery of a Sacrament, and the giving occasion amongst the ignorant, to those superstitious, if not idolatrous, uses which are now so fearfully favoured by the new rite of the Benediction. It was to this chain of error, and not to the reality of the Presence, that our Reformers objected. I will not weary you with proving this; let, for such purpose, these few words of Ridley, (Bishop and Martyr here in Oxford,) suffice. "Think not because I disallow *that* presence^v," (the carnal presence asserted by the theory of transubstantiation,) "as a presence which I take to be forged, phantastical, and beside the authority of God's Word, brought into the Church by the Romanists, that I therefore go about to take away the true Presence of Christ's Body in His Supper rightly and duly ministered, which is grounded upon the Word of God^x," &c.

^v "Which the first proposition maintaineth."

^x Works of Ridley, Parker Society, p. 201.

There need not then, be any tendency toward Rome, but on the contrary, a safeguard against her wiles, in rites which shewed that we valued, as highly as herself, this great culminating act of Christian worship, whilst with our Fathers we protest in no faltering tones against her corruptions of the great primitive doctrine of the Eucharist, and refuse to receive the ungrounded fiction of a carnal, for the unquestioning certainty of a real Presence in it of our Blessed Lord and Saviour Jesus Christ. A distinctive dress then, for him who ministers at this celebration, need not be Roman. It is indeed at this moment ordered for our cathedral service ; it was in common use at one of our Cathedrals within a century. It need not, if unaccompanied by other causes of suspicion, shock any now. I know not that I can better shew this than by quoting to you some striking words of a bishop of our sister Church in America, of the school of thought most adverse to Rome, in answer to the allegation I have just dealt with : “ Our glorious Reformation was directed not against the ritualism of Rome, so far as it retained the sanction of the Bible and the Primitive Church, but against those false and corrupt doctrines by which she had so grossly innovated upon the pure creed of the Gospel. The main labours of my ministerial life have been devoted to our controversy with Rome, to the defence of our martyred Reformers, and to the vindication of our own Scriptural, Apostolical, and really Catholic system^v.” “ I have little doubt that my children will behold the ‘glory and beauty’ of our public worship brought back to its first stage in the Reformation, in accordance with the rule which has never been formally re-

^v Law of Ritualism, by Bishop Hopkins, of Vermont, p. 5.

nounced, and still remains in the rubric of the English Prayer-book^z.”

It may, I hope, allay the fears of some amongst us, who value, as I do, the great inheritance of primitive truth, won for us by our martyred Reformers, to see that the sober flow of reviving ritual is not hostile to that truth, and need not tend toward Papal corruptions: that it may tend, if rightly guided, only to restore to us what our Fathers had before those corruptions arose; to revive old English, not to ape new Roman, ways; and that, so viewed, it may be a movement of God's Spirit re-acting against the too prevalent inclination to remove all mystery from religion; a holy desire to mark more clearly in outward act and sign that the worship of the Church even here, for each one who has faith to read aright its true character, is but the shadow cast on earth of the intercession and the worship of the heavenly temple. Only let it never be forgotten, that every increase of outer ceremonial must be accompanied by an equal increase in the simple preaching of the Gospel of Christ, and of the heart's devotion of the worshippers: for that without this inward breathing of the soul under the inspiration of the blessed Spirit, all external imagery soon passes into the second death of a hypocritical formality.

On the second movement, which appears to me to have arisen from the same source as the ritualistic tendency, I will compress into a few words the suggestions I desire to make to you. To restore the true unity of Christendom,—that for which our Master prayed, that for which every heart He has touched with His own love must most intensely long,—who

^z Ibid., p. 98.

would not gladly die? Every such attempt then,—whether it be to remove the barriers between ourselves and our separated brethren in this land, or to heal the breaches between the East and the West, with their several subdivisions,—must, I think, attract to itself our deepest interest, and call forth from us most earnest prayers for the gift of one mind in our one, common Faith. God forbid that I should chill one such prayer, or check one such aspiration. Yet I must remind you that all practical attempts at re-union must be made with a full recognition of the wide difference between mere coalescence and unity. Coalescence may be of the earth, earthly; it may be the veiling of essential differences under well-prepared ambiguities of action or of profession: unity must, in our holy religion, be unity in Christ; and Christ is Truth. There can be no unity in Him based on disregard of error.

With these principles full in view, I yearn for the re-union with us of our brethren of the home separation. What might not be our strength against evil if this sore wound were healed? I see no formal differences of the faith which need hopelessly part us. I believe that time has, to a great degree, worn away the causes of our existing division. Let not the memory of past disagreements keep us for one day needlessly asunder.

Nor, with the great Eastern Church, if the spirit of unity breathe in mercy on us, should I despair of union. Old ways, old thoughts, old words, seem indeed to hang unchangeable, as in a charmed air, throughout the venerable East; and many of these are diverse from ours. Still the East is bound to no irreversible sequence of developed corruptions of

the One Faith, and with Her it may yet be that we may regain open intercommunion.

But, earnestly as we may long and pray for unity, we can make no overtures for it to any whose first principle is the absolute retention of what we hold to be grave error in doctrine and in practice. I see not how to avoid the conclusion that this must make at present impossible all such overtures from us to Rome. At the very gate of her spiritual dominion sit the two stern Portresses, Supremacy and Infallibility; forbidding, as it seems to me, all attempt to us to enter. "Since Rome"—these are her own words, spoken but yesterday—"is infallible, union with her cannot be accomplished except on her own dogmatic base, i.e. by the method of absolute and unreserved submission to her authority^a." How can we take the first step to such submission, contending as we do against many of her statements of Christian doctrine, and more of her practical abuses; against her claim to supremacy and infallibility; her cultus of the Blessed Virgin; her maiming of the Eucharist; her enforced confession; her enjoined clerical celibacy; charging her, as we must, with Donatistic self-exaltation and schism; and, abhorrent as is to us that cruel, faithless, arbitrary temper, which we believe these corruptions of the Faith have introduced into her moral nature? No, Brethren, I mournfully declare that I cannot believe that any honest explanation of conflicting terms can, whilst Rome is what she is, remove these hindrances to union. I, for one, could never, even for so great an end as the doing away of division, endure to see the English Church, the English people, English family life, or English straightforwardness, adapted to the standard in which Italy and Spain exhibit the

^a Dublin Review, No. xii. p. 448.

true consequences of Roman supremacy. I believe that,—though we are bound to wait and pray and watch for unity,—it is not, as I read the signs of the times,—given to us in our day to look for union with those who are of the Papal obedience.

Meanwhile, the old assumptions of Rome seem only to increase in arrogance. With more than her earlier hardihood she denies all membership in the Church of Christ to those for whom she has rendered union with herself impossible. Specially does she rage at this time against National Churches, seeking in the midst of its evident decline to exalt her own exclusive monarchical supremacy, and, as her power decays, waxing fiercer in her sentences and denunciations. Yet is this against which she thus rages the system which from the beginning had been established in the Church, in which each Bishopric was one independent whole, federally joined to all the rest, the seat of its own jurisdiction, and governed, not by an external despotism, but by the Holy Spirit expressing His overruling Will through the decrees of the common synods of the universal body. This was most clearly the system which St. Cyprian maintained, and on which, in spite of all opposition, he acted in all his memorable contests with Rome. Her present pretensions differ in nothing material from that which, in the mouth of John, Patriarch of Constantinople, woke up the righteous wrath of Gregory the Great, and led him, in his expostulation with his brother Patriarch, to declare that “in assuming the name of Universal Bishop he had caused scandal to the hearts of all the faithful, invaded the rights of all other Bishops, and learned from the old enemy to desire proudly to be like God^b.” And,

^b St. Greg., Epist., lib. v. 18.

again, “confidently to declare that whosoever calls himself, or desires to be called Universal Bishop, is the forerunner of Antichrist^c.” The English Church may surely rest quietly in a position in which she is defended against Pius IX. by Gregory the Great.

Sad, too, as to loving hearts must often be the sense of our isolation, may we not trace in the existence, and even, in some sort, in the separation of national Churches, one of those providential arrangements by which, even chastisements are, by God’s goodness, converted into blessings? Just as it seems to have been His purpose to keep the perfect truth of our blessed Master’s twofold nature ever clear before the Church, by suffering four independent witnesses to write the Gospel histories with the permitted varieties which the diversity of their own several characters stamp upon their narrative,—so may we believe that He has provided, in the chastisement of division, by the diversity of testimony, for the guardianship of His Truth. How diverse from the beginning have been the special vocations of the East and of the West;—the East maintaining, against all the subtlety of heretics, the great objective truths of the Trinity in Unity, the Incarnation, and the Godhead of the Eternal Son:—the West, with its more subjective tendencies, defending the doctrines of grace from all the wiles of the school of Pelagius. May it not be our special vocation, in maintaining our protest against those changes of the Faith which Rome has so corruptly sanctioned, to be the Witness who shall combine the active energies of the West with a maintenance of the primitive faith as absolute as that of the unchanging East; and at last perhaps to be the body whom God

^c Epist., lib. viii. 83.

shall employ to fuse again into unity those who stand on either side of her,—breathing younger life into those venerable but lethargic Oriental forms, and drawing back the West from the intoxication of her numberless developments into the sobriety of the Faith once for all delivered to the saints? Only let us not forget that if ever this service is to be rendered by us, it must be by us not as a sect, but as a Church, that it can be wrought. If we would keep alive the hope of so glorifying God, we must maintain our true membership in the written Word, in Creeds, in Sacraments, in the Apostolic ministry, and in the mysterious presence, power, and gifts of God the Holy Ghost with the Church of Christ from the beginning. So alone can we hope in the mean season to leaven this Land and its widening Colonies with the true life of God. In spite of all difficulties, if He be indeed with us, this we may accomplish. His Grace, His Word, His appointments carry with them His Almighty power; and we, earthly instruments, as we are, by the foolishness of our ministry may keep His revealed truth alive to be the salvation of this Land.

These great functions God has committed to our hands for this people, yea, and for His Church throughout the world. May He grant us grace and faithfulness duly to discharge our trust! May no slothfulness of spirit, no weakness of faith, no worldliness of temper, mar our work and forfeit our Crown! There are not wanting those who would counsel us, by all the arguments of expediency, to take another and a lower line. They urge us to consider the greatness of the position we may aspire to fill as the chosen clergy of this great empire, if we will but throw ourselves into full sympathy with what they

tell us is its spirit, and speak to it the accents which it loves to hear: "Behold now," it is the old whisper of this world's messenger, "the words of the prophets declare good unto the King with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good^d."

It is but to give up the supreme claim of God's written Word; it is but to drop the stern requirement that men to whom it is clearly proposed must believe in the dogma of revealed truth, and not develop a suitable religion for themselves, conformable to the fleeting intellectual movements of the hour, or the fanciful acting of their own inward consciousness; it is but to be content with the respectable position of doctors of the national religion, and so to consent to give up claims which are uncongenial with what are assumed to be the nation's opinions. Let us but get rid of the old-fashioned notion that the Church is indeed the very body of Christ, and we, servants of the Crucified, His Apostles, with powers committed to us through the Dispensation of the Holy Ghost, which man gave not, and which man cannot take away; with a supernatural kingdom around us and within us,—this is all, and we shall be as gods to this grateful people.

God grant that not one of us may listen to the seducing whisper, and so abdicate his trust. Let Micaiah's declaration be ours: "As the Lord liveth, what the Lord saith unto me, that will I speak^e." Woe were it for us, woe to this people, if we failed. If the Church of England ever consents to renounce her Apostolical character, and to receive her commission from man, she cannot for a day defend God's

^d 1 Kings xxii. 13.

^e 1 Kings xxii. 14.

truth against the Papist or the Infidel. In giving up these pretensions, be they popular or unpopular at the moment, she would give up that which from the beginning has enabled her to withstand the enemy, and to bless this land. How can she do for God any act of her daily vocation unless His own power does in very deed attend her ministry? How else can she believe that through her feebleness He will regenerate, or convert, or nourish with the bread of life, one single soul? What miracle is greater than these her daily works? If she dared to drop her royal claim, every sacrament she ministers would but seal her degradation, and the subject spirits would triumph at her fall.

No, beloved Brethren in the Lord, let us stand fast in our holy calling. Let us witness for Christ, in word and in deed. Let us speak in all the power of God the Holy Ghost. Having received this ministry, let us faint not; no one better knows than we how earthly are the vessels He has chosen for His service; yet in those vessels, earthly as they are, is the treasure of the Master's covenanted presence. Let us bear His testimony meekly, but unflinchingly, learning ourselves, through His grace and love day by day, to live more in the secret place of His tabernacle; to labour for Him more abundantly, to pray more constantly; to abound more in works of charity; and to suffer meekly, if it be His will, so only that on us may be more deeply stamped the impress of His Cross. These, I believe, are the special requisites for the due discharge, at such a time as this, of the ministry which He has committed to us.

At such a time, moreover, distinct dogmatic teaching must be especially required from those who bear the testimony of the Lord. And yet with what

tenderness of spirit, with what wise adaptation to His people's power of receiving it, with what a freedom from spurious self-asserting dogmatism, with what a living sympathy with all other truth, must dogma be taught, if we would avoid the great fault of placing stumbling-blocks in our brother's way.

We cannot indeed, veil, still lest distort, any truth. We must proclaim,—whether or no men will listen,—the authority of God's Word, the simple promises of Christ's Gospel; the mystery of the Triune God; the Incarnation and Atonement; the presence of God the Holy Ghost and His real acting through Sacraments and means of grace, on every side of us in the Church of the living God.

But these great truths, and all that flow from them, may be set forth drily, hardly, and pugnaciously; or, with every winning adjunct of tenderness and conciliation, as a nurse cherisheth her children. There may at times be forced upon us opposition to what the general intellectual excitement of the present day leads shallower minds to vent. There ought to be no opposition between us and the highest intellectual actings of our age. All that intellect requires for its grandest development, Christianity not only allows but furnishes. The temper she loves to form, that modest all-venturing courage, that ardent docility, that tender receptivity, that critical nicety of perception, that large observation, is the very temper of the true philosopher. No question can be raised which it is her interest to silence; there are few which it is not her special province to handle. Christianity has always tended to advance the intellect. Let any man who doubts this, study the pages of Origen, Augustin, Athanasius, or Aquinas,

and he will see how the believing Divine may, in mere power of thought, be centuries before the deepest thinkers of his time.

In some measure, perhaps, the too prevalent disposition to question this, is due to faults of ours. If many of the reproaches cast upon us rise from the carping poverty of thought which belongs essentially to unbelief, many more,—let us honestly confess it,—are the fruit of our own narrowness, our want of a fitting elasticity of mind, making us unable to sympathise with our age and our people; from our faithless fearfulness for the truth, and our shallow knowledge even of our own mysteries. Hence, even for the power of teaching dogmas, the first of all pre-requisites is to have received them into our own spiritual life, not to have heard of them merely by the hearing of the ear; to have learned them in watching and in living: above all, in a life of continual prayer, to have so imbibed their blessed fragrance, that our own life may be redolent of their sweetness. This will give us depth and comprehensiveness, and these are but other names for humility; and, with that, dwell holy love, and large forbearance, and tender sympathies, and unwearied labours; so shall we not *hold* dogma, but,—if I may so say,—*be* dogma: so shall we place it before others, not as a restraint on, but as an assistance to, the acting of the intellect; not as a short formulary to be produced instead of thinking, but as the axiomatic principle on which the vast edifice of thought is to be erected. With dogmas so used, not thrust threateningly at them,—men of any fairness will have no more quarrel than with the axioms of mathematics, or the admitted principles of science.

But time warns me to conclude. And, as I cast my eye back on the various course over which I have been led, I am indeed tempted to sigh forth my innermost confession,—“Who is sufficient for these things?” And yet, Brethren in the Lord, whether clergy or laity, let me say,—Fear not; be strong, play ye the men; in watching, in striving, in praying; and your God shall fight for you. It is yet but a little while, and *He* shall come who is the Great Renewer. Already the Eastern sky seems as though it were lighted up with the brightening glow of its Advent glory; the tarrying ages are at last surely running out their weary span; and, by every sign of which He has spoken, we may see that “The Coming of the Lord draweth nigh.”

For each one of us, in his several sphere of work, this is the thought fullest of strength and consolation. Then shall end for ever, the upbraiding of the evil, the uncertainty of the good; then shall be swept away our own doubts, and fears, and short-comings, and divisions, and infirmities, our lack of faith and charity; then shall be gathered up every faithful effort, every struggling prayer, every secret tear, every throb of love; then shall He who giveth the rule over Cities to reward the diligent use of but a single talent,—stand suddenly beside us in our work; and the “Well done, good and faithful Servant,” shall sound in the ears of the Elect, and the presence of their only Lord shall wrap them round in perfect and never-ending blessedness. Thither, Brethren, may God’s mighty Grace bear on even our utter feebleness, through Jesus Christ our Lord.

APPENDICES.

APPENDIX I.

THE beneficed Clergy in the Diocese of Oxford who have died in the interval between the Bishop's Visitations of 1863 and 1866:—

- REV. FREDERIC ROBERT PERRY, P.C., Cadmore End, Oxon.
REV. JOHN COKER, R., Radcliffe, Bucks.
REV. JOHN CARLYLE, R., Noke, Oxon.
REV. RICHARD SANKEY, V. and R., Witney, Oxon.
REV. ISAAC FIDLER, R., Easington, Oxon.
REV. JAMES BROGDEN, V., Deddington, Oxon.
REV. JAMES HEARN, R., Hatford, Berks.
REV. THOMAS CLARKE, R., Woodeaton, Oxon.
REV. JOSEPH GIBBS, P.C., Clifton Hampden, Oxon.
REV. JOHN ATHAWES, R., Loughton, Bucks.
REV. JOHN PAVETT PENSON, V., Clanfield, Oxon.
REV. GODFREY RICHARD FERRIS, R., Hulcot, Bucks.
REV. ROBERT WILLIAMS, V., Aston Rowant, Oxon.
REV. WILLIAM WETHERELL, R., Upper Heyford, Oxon.
REV. WILLIAM WATSON JAMES AUGUSTUS LANGFORD, V., Watlington, Oxon.
REV. WILLIAM CRABTREE, R., Checkendon, Oxon.
REV. BRISCO OWEN, R., Remenham, Berks.
REV. HENRY CURTIS CHERRY, R., Burghfield, Berks.
REV. ROBERT GIBBINGS, Radley, Berks.
REV. GEORGE MORLEY, V., Newport Pagnel, Bucks.
REV. EDWARD ARNOLD, P.C., Loudwater, Bucks.
REV. JOHN HARRISON, V., Dinton (with Upton), Bucks.
REV. WILLIAM LEWIS BUCKLE, R., Adwell, Oxon.
REV. GEORGE WILLIAM CURTIS, R., Padworth, Berks.
REV. ISAAC KING, R., Bradenham, Bucks.
REV. JAMES HAZEL, P.C., Nettlebed, Oxon.
REV. THOMAS TOWNSON CHURTON, R., West Shefford, Berks.

- REV. JOHN BALL, V., St. Lawrence, Reading, Berks.
 REV. DEMPSTER GEORGE GREGORY DRYDEN, V., Ambrosden, Oxon.
 REV. GEORGE AUGUSTUS BAKER, R., Fingest with Ibstone, Bucks.
 and Oxon.
 REV. RICHARD PRETYMAN, R., Middleton Stoney, Oxon.
 REV. GEORGE DAVID FAITHFULL, R., Lower Heyford, Oxon.
 REV. AMOS HAYTON, P.C., Chearsley, Bucks.
 REV. JOHN SAMUEL BARON, P.C., Brill with Boarstall, Bucks.
 REV. THOMAS TUNSTALL HAVERFIELD, R., Goddington, Oxon.
 REV. JOHN SHAW, V., Stoke Poges, Bucks.
 REV. WILLIAM COOKSON, V., Hungerford, Berks.
 REV. DAVID JOSHUA EVANS, R., Remenham, Berks.
 REV. ROBERT WILLIAM SCURR, R., Shenley, Bucks.
 REV. HENRY MONTAGUE GROVER, R., Hitcham, Bucks.
 REV. JOHN GOULD, R., Beaconsfield, Bucks.
 REV. THOMAS LEA, R., Tadmarton, Oxon.

APPENDIX II.

Bournemouth, April 21, 1866.

TO THE PARISHIONERS OF FRANT WHO ATTEND THE
 PARISH CHURCH.

In the "Tunbridge Wells Gazette" of the 13th instant, appeared an anonymous charge made against the excellent Curate and Assistant Curate of the parish, that they had clandestinely, during my absence from home, introduced the novelty of preaching in a surplice. My reply to that singular charge will have appeared, I trust, in the "Gazette" of the 20th instant.

I have this day received a letter which professed to express the feelings of the Congregation. Supposing the writer of it to have received authority from them to address me, I frankly and respectfully regard it as a public document, and circulate amongst them that letter and my reply.

Frant, April 19, 1866.

MY DEAR SIR HENRY,—During your absence, I deem it my duty (although it is a painful one) to communicate to

you the feeling of dissatisfaction which has arisen among the members of your congregation at the late introduction of the surplice into the pulpit. This, added to the floral decorations of Easter, has really wounded the consciences of many members. The general feeling is so *decidedly* adverse, that I fear on your return you will find a diminished congregation.

I hope we shall not incur the fate of East Grinstead, which began with floral decoration and ended with an empty church.

Although unwilling to pain you by this communication, I am the more impelled to enter upon the subject as I have myself a strong personal feeling against these innovations.

Believe me, dear Sir Henry,

Very faithfully yours,

R. H. ALLNATT.

Rev. Sir H. Thompson, Bart.

Frant Rectory, April 21, 1866.

DEAR DR. ALLNATT,—I desire to acknowledge your letter of the 19th instant, “communicating to me the feeling of dissatisfaction which has arisen among the members of the congregation at the late introduction of the surplice into the pulpit;” also protesting against the floral decoration of the Church at Easter.

As to the decoration of our churches at Christmas and Easter, I never can recollect the time when this was not customary. Years ago these decorations were confined to holly at Christmas, and yew, I believe, at Easter. Recently, many persons have considered it a privilege to contribute their choicest flowers to decorate the House of God on these occasions. This change, however, is only a matter of taste; and if our parishioners prefer the old fashion of holly and yew, I need scarcely add that they shall see no more flowers in our church during my incumbency.

The use of the surplice is a more serious point. It is not merely a matter of taste, but founded on principle.

Somewhere about 1830, there sprang up a party in our Church advocating doctrines and practices which incline towards popery. To this party, I have always been most strongly opposed, and I am more than ever opposed to them at this moment.

Amongst other novelties, they have lately introduced into our Church, at the administration of the Lord's Supper, the use of the garments worn by the Roman Catholic priest in celebrating the Mass. This novelty has not yet made its appearance near us, but the subject is agitating the minds of the clergy from one end of the kingdom to the other. The question is coming before Convocation next week, and I shall there have to express my sentiments, and to give my vote.

Under these circumstances, I have carefully searched into the law of the land and the law of the Church upon the subject, and I find that the surplice is the only proper dress for the English clergy to wear in their public ministrations. The exclusive use of the surplice was commanded in the second Prayer-book of King Edward the Sixth. It was ordered by the injunctions issued in the reign of Queen Elizabeth. It is enforced by the Canon published in 1603. It is recommended by the example of the bishops, who always preach in their surplices (called rochets).

I have therefore come to the conclusion that the best mode of resisting the use of popish dresses, which cover popish doctrines, is to render obedience to our Church's own regulations; and in Convocation I am prepared to urge, with this end in view, the use of the surplice in all our public ministrations.

Hitherto, as regards my own practice, I have given little heed to the distinction between a black gown or a white one. At Frant we have preached in black, at Hawkenbury always in a surplice. But now that I consider it my duty, in resisting the progress of popish customs and popish doctrines, to adopt the use of the surplice in the pulpit at Frant, as well as at Hawkenbury, I feel confident that the good sense and the Protestant feelings of my parishioners

will induce them, on reflection, to commend rather than to condemn the change.

I remain,

Dear Dr. Allnatt,

Faithfully yours,

HENRY THOMPSON.

To R. H. Allnatt, Esq., M.D., Frant.

APPENDIX III.

DIOCESAN CHURCH BUILDING SOCIETY.

THE following are the Statistics since the autumn of 1863 —

16 new and rebuilt Churches.

23 restored Churches.

8 Parsonage Houses.

—
47

Grants made, £3,840.

Estimated cost of objects so assisted, £81,851.

Free sittings gained, 4,883.

Appropriated sittings, 610.

So that since the commencement of the Society in Feb., 1847, the figures stand thus:—

64 new Churches.

25 rebuilt.

185 restored.

60 Parsonage Houses.

—
334

The grants during the whole period being, £27,397.

Estimated cost of objects so assisted, £425,075.

Free sittings gained, 38,332.

Appropriated sittings, 3,578.

Pastoral Letter—1851, £1,337 16s. 7d.; 1854, £1,447 9s. 11d.;
 1859, £1,504 10s. 5d.; 1862, £1,379; 1865, £1,866 10s. 8d.
 Donations under "Special Appeal," £3,522 8s.

GRANTS MADE BY THE OXFORD DIOCESAN CHURCH BUILDING
 SOCIETY, FROM 1863 TO 1866.

During the Year 1863.

N., stands for New or Rebuilt Churches; *O.*, Old Churches; *P.*, Parsonage
 Houses.

NAME.	Object.	Oxon.	Berks.	u cks.
Compton Church	O.	. . . . .	10	
Old Windsor Church	O.	. . . . .	75	
Chinnor Church	O.	100		
Turweston Church	O.	. . . . .		50
Westbury Church	O.	. . . . .		50
Ramsden Parsonage	P.	25		
Edgcott Parsonage	P.	. . . . .		50
Reading, St. Mary's	N.	. . . . .	150	
Reading, St. Mary's	O.	. . . . .	100	
Thatcham Church	N.	. . . . .	100	
Monk's Risborough Church	O.	. . . . .		120
Pithecott Church	O.	. . . . .		25
Bradenham Church	O.	. . . . .		50
Lewknor Church	O.	50		
Burnham Church	O.	. . . . .		75
St. Giles's, Reading	N.	. . . . .	150	
Upper Heyford Church	O.	60		
St. Ebbe's Church, Oxford	O.	300		
Windsor Church	N.	. . . . .	200	
Westcott Church, Waddesdon	N.	. . . . .		100
Fritwell Church	O.	75		
Letcombe Regis Church	O.	. . . . .	75	
Wardington Parsonage	P.	50		
23 Grants. Totals		£660	£860	£520

SUMMARY.

	Oxon.	Berks.	Bucks.	Total.
New or Rebuilt Churches	3	500	1 100	4 600
Old Churches	5 585	5 360	6 370	16 1315
Parsonage Houses	2 75	1	50	3 125
Total	7 660	8 860	8 520	23 2040

During the Year 1864.

NAME.	Object.	Oxon.	Berks.	Bucks.
Taplow Church	N.	. . . .	. . . .	50
Ravenswood Church	N.	. . . .	70	
Kintbury Church	N.	. . . .	100	
Pangbourne Church	N.	. . . .	100	
Stoke Mandeville Church	N.	. . . .	. . . .	75
Little Brickhill Church	N.	. . . .	. . . .	75
Fawley Church	N.	. . . .	30	
Finstock Parsonage	P.	50		
Marlow Parsonage	P.	. . . .	. . . .	60
Tyler's Green Parsonage	P.	. . . .	. . . .	50
Newton Blossomville Church	O.	. . . .	. . . .	10
North Leigh Church	O.	25		
Fenny Stratford Church	O.	. . . .	. . . .	100
Noke Parsonage	P.	50		
Wet Sandford Church	O.	80		
Bloxham Church	O.	300		
Prince's Risborough Parsonage	P.	. . . .	. . . .	50
17 Grants. Totals		£505	£300	£470

SUMMARY.

	Oxon.		Berks.		Bucks,		Total.	
New or Rebuilt Churches . . . . .	..	. . .	4	300	3	200	7	500
Old Churches	3	405	..	. . .	2	60	5	515
Parsonage Houses	2	100	..	. . .	3	160	5	260
Total	5	505	4	300	8	420	17	1275

During the Year 1865.

NAME.	Object.	Oxon.	Berks.	Bucks.
Merton Church	O.	40		
Drayton Parslow Church	O.	. . . .	. . . .	50
Rotherfield-Greys Church	O.	50		
Mursley Church	O.	. . . .	. . . .	75
Abingdon Church	N.	. . . .	300	
Touchen End Church	O.	. . . .	40	
Chesterton Church	O.	40		
Drayton Beauchamp Church	O.	. . . .	. . . .	50
Aston Abbots Church	O.	. . . .	. . . .	50
Datchett Church	O.	. . . .	. . . .	60
Binfield Church	N.	. . . .	100	
Britwell Salome Church	N.	75		
Easthampstead Church	N.	. . . .	50	
Newbury Church	O.	. . . .	200	
Maidenhead Church	N.	. . . .	225	
Ascot Heath Parsonage	P.	. . . .	50	
16 Grants. Totals		£205	£965	£285

SUMMARY.

	Oxon.		Berks.		Bucks.		Total.	
New or Rebuilt Churches	1	75	4	675	..	..	5	750
Old Churches	3	130	2	240	5	285	10	655
Parsonage Houses . . . . .	..	..	1	50	..	..	1	50
Total	4	205	7	960	5	285	16	1455

During the Year 1866.

NAME.	Object.	Oxon.	Berks.	Bucks.
Witney Church	O.	180		
Oving Church	O.			45
Blackbourton Church	O.	30		
Little Marlow Church	O.			30
Wroxton Parsonage	P.	50		
Upton-cum-Chalvey	N.			120
Shippon Parsonage	P.		50	
Denton Church	O.			50
Prince's Risborough Church	O.			100
Cookham Dean Church	O.		35	
Hungerford Church	N.		150	
11 Grants. Totals		£260	£235	£345

SUMMARY.

	Oxon.		Berks.		Bucks.		Total.	
New or Rebuilt Churches . . . . .	..	..	1	150	1	120	2	270
Old Churches	2	210	1	35	4	225	7	470
Parsonage Houses	1	50	1	50	..	..	2	100
Total	3	260	3	235	5	345	11	840

GRANTS MADE BY THE DIOCESAN CHURCH BUILDING SOCIETY.

For the Year 1863.

	Oxon.		Berks.		Bucks.		Total.	
New or Rebuilt Churches . . . . .	..	..	3	500	1	100	4	600
Old Churches	5	585	5	360	6	370	16	1315
Parsonage Houses	2	75	..	..	1	50	3	125
Total	7	660	8	860	8	520	23	2040

For the Year 1864.

New or Rebuilt Churches . . . . .	..	..	4	300	3	200	7	500
Old Churches	3	405	..	..	2	60	5	515
Parsonage Houses	2	100	..	..	3	160	5	260
Total	5	505	4	300	8	420	17	1275

For the Year 1865.

New or Rebuilt Churches	1	75	4	675	..	. .	5	750
Old Churches	3	130	2	240	5	285	10	655
Parsonage Houses . . . . .	..	. .	1	50	..	. .	1	50
Total	4	205	7	960	5	285	16	1455

For the Year 1866.

New or Rebuilt Churches	1	100	2	200	1	120	4	420
Old Churches	2	280	1	35	5	325	8	640
Parsonage Houses	1	50	1	50	..	. .	2	100
Total	4	430	4	285	6	445	14	1160

GRANTS MADE ON NOVEMBER 20, 1866.

NAME.	Object.	Oxon.	Berks.	Bucks.
Eton Wick, Bucks.	N.	. . . .	. . . .	50
Hailey	N.	100	. . . .
Buckingham	O.	. . . .	. . . .	100
Witney	O.	70	. . . .
4 Grants.	Totals	£170		£150

TOTAL AMOUNT OF GRANTS FOR THE YEARS 1864, 1865, 1866.

	New or Rebuilt Churches.		Old Churches Enlarged or Restored.		Parsonage Houses.	
Oxfordshire	2	175	8	815	3	150
Berkshire	10	1175	3	275	2	100
Buckinghamshire	4	320	12	670	3	160
Total	16	1670	23	1760	8	410

Total number of Grants, 47.

Total amount of Grants, £3,840.

APPENDIX IV.

SUMMARY OF OPERATIONS OF DIOCESAN BOARD OF EDUCATION.

- NUMBER of schools assisted by *Building Grants* in

1863	13 schools.	Amount expended	£295
1864	10 „	„	235
1865	8 „	„	255

- Fund for *Books and School Materials*, amounting to

£50, of which the Society contributes one half, has been expended each year in small grants—in the year 1863 to 14 schools; 1864, to 11; 1865, to 11; exclusive of £30 expended in Book Grants to 6 parishes from the General Fund.

3. Fund for *Salaries*, amounting to £100, of which the Society contributes one half, has enabled—in 1863, 9 schools; 1864, 11; 1865, 10, to secure the services of Certificated Teachers on first establishing the schools.

4. The experiment of an Ambulatory Schoolmaster, on the plan of Miss Burdett Coutts, has been tried with some success.

5. Fund for *Prizes* awarded by Diocesan Inspectors amounted to—in 1863, £58; 1864, £64; 1865, £54; exclusive of £20 granted in aid of the “Diocesan Prize Association” in 1864.

SOURCES OF INCOME TO THE BOARD.

1. Last Pastoral Letter Collection, £1,017 from 359 parishes.

Present Pastoral Letter Collection up to November, 1866, £525 from 180 parishes.

2. The annual subscriptions, donations and collections for the three years, average £510 each year.

An analysis of the subscription list of 1865 gives a total of 314 *clerical* subscribers, and
126 *lay* do.

Total 440

F. MENZIES, Hon. Sec.

APPENDIX V.

THE detail of these works of mercy at Clewer may be seen by running the eye over the subjoined statement.

THE PENITENTIARY WORK in the House of Mercy, Clewer; in the Manor House, Oxford; in the House of Mercy, Bovey Tracey.

ORPHANAGES at Clewer; Bloomfield-place, and Soho, London.

SCHOOLS, Bloomfield-place, Soho; St. Andrew's, Wells-street, London; Middle Class, and Poor School, Folkstone.

HOUSE OF CHARITY AND MISSION HOUSE, Soho.

ST. ANDREW'S CONVALESCENT HOSPITAL for men and women, Clewer; and ST. LUKE'S HOSPITAL, Torquay.

In the House of Mercy, Clewer, 80 penitents; in the Manor House, 32; in House of Mercy at Bovey Tracey, 22; in the Orphanage at Clewer, 42 children; in the Orphanage, Bloomfield-place, 34 children; at Soho, 30 children; at the School, Bloomfield-place, 30 boarders; in the St. Ann's Schools, Soho, from 70 to 100 day-scholars; in St. Andrew's, Wells-street, about 70; in the Middle School, Folkstone, 101; in the poor school, 50; at the Convalescent Hospital, 30 at present. The new hospital will hold 50 patients.

From the House of Mercy, Clewer, 164 penitents have left: 55 have gone to service, 32 to their own friends, 17 to other penitentiaries, 26 from their own choice, 10 from sickness, 1 died, 1 emigrated, and 22 were sent away for misconduct.

APPENDIX VI.

THE works of mercy carried on at Wantage, and the success granted to them, may be gathered from the following statement:—

1. The charge of penitent women.
2. The charge of a middle school for the daughters of tradesmen, &c.
3. The charge of an industrial school.
4. The charge of a training school for mistresses of village schools.

The places in which these are carried on are—(1.) Wantage, where two houses are held by the sisters; (2.) Bedminster, near Bristol; (3.) Lostwithiel, in Cornwall.

There are 25 penitents in Wantage, 16 in Bedminster, 15 in Lostwithiel; 45 children in Middle School, 12 in the Training School, 15 in the Industrial School.

89 penitents have left the House in the last three years ; of whom 25 have gone to service, 15 to other Homes, 26 have left by their own desire, 8 are with their parents, 10 have been sent away, 3 sent to hospitals, 2 ran away.

APPENDIX VII.

THE following is the detailed statement of the Oxford branch of Clewer :—

Penitentiary at the Manor House. Parish work in Holywell and Wolvercot. Accommodation for 32 ; present number, 29. Penitents left for service, 21 ; returned to friends, 15 ; sent to other homes, 28 ; to workhouse, 3 ; left at their own desire, 36.

APPENDIX VIII.

To the Editor of the "Times."

SIR,—I have read some portion of the correspondence which has lately appeared in your paper respecting the publication of the banns of matrimony during the Morning Service of the English Church ; and, although it was not my intention to interfere in the controversy, I am led to do so in consequence of a letter which was published in "The Times" of yesterday signed "W. Forsyth," and dated from the Temple, which seems to call for some remarks. The learned writer not only states his own very positive opinion, but he also says that "It is impossible to read the words of the Act (the statute 4 George IV., c. 76, sec. 2) and put the interpretation upon them contended for by the Bishop of Oxford and Mr. Burgess, without straining them in the most 'non-natural' sense;" and he adds, "no lawyer can have a doubt upon the point." With all due respect for this learned gentleman, I beg leave, in the name of myself and many other members of the profession, to protest against being included in this very summary and sweeping declaration. Many years ago I carefully examined the question, What is the legal and proper time during Divine Service for the publication of banns? and I came to a very clear

and decided opinion (which time and reflection have subsequently confirmed) that the only lawful time at Morning Service is, in conformity with the direction of the rubric in the Office of the Holy Communion, immediately after the Nicene Creed; while in those churches in which Morning Service is not performed, and where in consequence there was considerable difficulty respecting the publication, the Legislature has supplied a remedy, and directed that, in those cases, the banns shall be published at Evening Service after the Second Lesson.

Now I venture to state, without fear of contradiction, for, to use Mr. Forsyth's own words, "No lawyer can have a doubt upon the point," the rubrics of the Book of Common Prayer, having been distinctly and positively confirmed by the Act of Uniformity (the Statute of the 13th and 14th of Charles II., cap. 4), are as fully and as absolutely part and parcel of the Statute law of the realm as the Marriage Act, the Statute of the 4th of George IV., cap. 76, to which Mr. Forsyth refers; and no lawyer can hesitate to admit the general and indisputable rule of law for the interpretation of Statutes, that when two Statutes seem to be contrary to one another, yet, if by any construction they can both be so construed that each may take effect, they must be so construed, and that no Statute, and no part of a Statute, shall be deemed to be repealed unless the older enactment is absolutely at variance, and wholly irreconcilable with, the later. The numerous authorities cited in Viner's "Abridgment," title, "Statutes, E. 6;" in Comyn's "Digest," title, "Parliament, R. 9;" and in Bacon's "Abridgment," title, "Statute D," place this rule beyond controversy; and if the rule is thus clear and unquestionable, the only question must be whether the Act of Uniformity—that is, in this case, the rubric—and the Marriage Act are inconsistent or irreconcilable, and I venture to submit that no considerate person can possibly maintain that they are. Mr. Forsyth imputes "straining the Marriage Act in the most non-natural sense;" but, to my very plain understanding, there can be no such difficulty; the sense is obvious, the construction natural. There can be no necessity for making the words at the con-

clusion of the paragraph of the Act, "immediately after the Second Lesson," override the previous portion, and, in my opinion, the real "straining," or violence, would rather lie on the other side; while, with the rule of construction before us which I have just cited, whereby the rubric and the Marriage Act are at once harmonized, I cannot help thinking that any other construction than that for which I contend would be alike unlawful and unlawful.

As the opinion of the late Baron Alderson has been cited (but entirely passed over by Mr. Forsyth), I will take the liberty of stating that I was, if I mistake not, the first person who brought this subject under that learned Judge's consideration, for being in conversation with him several years before his death I started the question, and stated what I considered the proper time for the publication of banns. He seemed surprised, and hesitated at first to adopt my view; but when I explained my reasons he immediately expressed his entire agreement with me, and stated that I was undoubtedly correct. I must also mention that on another occasion I put the same point to the late Mr. Justice Parke, and that he, too, like Baron Alderson, at first thought that I was wrong, but that when he heard my reasons he gave the most complete and undoubting assent to the argument.

Under these circumstances I must crave permission for myself and others to dissent entirely from the sentence passed by your learned correspondent, unsupported as it is by any reasoning, and to continue to hold, with the two excellent Judges whom I have mentioned, that the interpretation of the law for which I have contended cannot easily be impugned, and must be upheld by the profession.

The reference made by Mr. Forsyth to the Statute of the 25th of Henry VIII., cap. 19, seems to me entirely irrelevant, and I really cannot understand the object with which it is cited in his letter. The question is not one respecting any Canons, or as to their binding effect; it is simply a question of Statutes, and whether one of two Statutes, or (which is really the same thing) a Statute, and certain rules ex-

pressly confirmed by a Statute, and whether they may not easily, and must not legally, be construed together, so that each may be preserved.

I am, Sir, your most obedient Servant,

EDWARD BADELEY.

Temple, Dec. 20.

Note on the Rubric in the Communion Office immediately after the Nicene Creed.

THIS rubric requires that the banns of matrimony shall be published on the ending of the Nicene Creed in the Communion Office, . . . and the practice which prevailed in England for many years was consonant to this rule, the banns being always published during the Morning Service on Sundays after the Nicene Creed. The Marriage Act, 26 George II., c. 33, directs that the banns shall be published "in the form of words prescribed by the rubric prefixed to the Office of Matrimony in the Book of Common Prayer, upon three Sundays preceding the solemnization of marriage, during the time of Morning Service, or of Evening Service if there be no Morning Service in such church or chapel upon any of those Sundays, immediately after the Second Lesson." And afterwards in the same section . . . it is said, "And all other the rules prescribed by the said rubric concerning the publication of banns and the solemnization of matrimony, and not hereby altered, shall be duly observed." It is evident, therefore, that the Statute did not intend to interfere unnecessarily with the directions of the rubric, and it is also evident, by reference to the facts, that the object of the Legislature was to provide for the publication of banns during the Evening Service in churches where there happened to be no Morning Service, for this was the only thing which required a remedy, inasmuch as no provision had been made by any rubric or by any Statute for the publication of banns at Evening Service, the Communion Service being uniformly part of the Morning Service, or used in the morning; and therefore, in churches where

that service was not used, the banns could not be published at all. There was therefore no necessity for the Statute to interfere with the publication at the Morning Service in the accustomed manner and at the time prescribed by the rubric, and it was quite sufficient for giving full effect to the Statute to construe the direction for publishing the banns after the Second Lesson, with reference to the publication at the Evening Service alone.

Now there can be no doubt that when there are two Statutes *in pari materiâ*, (and the rubric is in fact Statute law, as it is obligatory by the Act of Uniformity,) the rules of law require that the two Statutes should be construed together, and that they should be *so* construed, as if possible to give effect to each, and not to allow either to repeal or annul the other in any respect, unless the latter Statute is mainly and necessarily inconsistent and irreconcilable with the former, in which case *alone* the older is considered to be *pro tanto* repealed by the more recent. But instead of acting on these rules, the clergy have construed the Statute of George II. as if it annulled the rubrics referred to; for they have made the words in the section "after the Second Lesson," override the whole sentence, so as to apply to the Morning Service as well as to the Evening. Whereas if they had construed the Act and the Rubrics, *reddendo singula singulis*, according to the Rules of Law, they now have understood the words "during the time of Morning Service," according to the existing directions of the rubric, and should have continued to publish them at that part of the Morning Service which the rubric requires, viz. after the Nicene Creed. . . . The Printers of the Prayer-book have committed a flagrant breach, or rather a succession of breaches of the law, for they have not only chosen to put their own construction upon the Statute, which undoubtedly is a false one; but they have, in order to carry out their own false construction, actually omitted altogether that portion of the rubric after the Nicene Creed, which directs the publication of the banns, and also substituted a new rubric of their own at the commencement of the Marriage Service, although the Statute says nothing which in the remotest degree authorizes

any alteration of the rubric."—*The Book of Common Prayer, with Notes Legal and Historical. By Archibald J. Stephens, Barrister-at-Law.* (London, 1850, vol. ii. p. 1151.)

APPENDIX IX.

RESOLUTIONS unanimously agreed to at a Meeting of Archbishops and Bishops, held at Lambeth Palace on Ascension-day, 1866.

PRESENT,

ARCHBISHOP OF CANTERBURY.	BISHOP OF BANGOR.
„ YORK.	„ ROCHESTER.
„ ARMAGH.	„ GLOUCESTER AND BRISTOL.
BISHOP OF WINCHESTER.	„ PETERBOROUGH.
„ ST. DAVID'S.	„ ELY.
„ OXFORD.	„ SODOR AND MAN.
„ ST. ASAPH.	„ DERRY AND RAPHOE.
„ LLANDAFF.	„ GRAHAMSTOWN.
„ LINCOLN.	„ BRISBANE.
„ RIPON.	„ SIERRA LEONE.

1. That it is not expedient to alter the Statute or Canon Law with a view of extending the Diaconate to persons engaged in professions or business.
2. That it is desirable to institute an office of Reader, and that the form of admission to the same be by public prayer and delivery of the New Testament by the Bishop, without imposition of hands, and that it be held until the Bishop shall, by an instrument under his hand, remove the holder therefrom.
3. That the office be exercised in any particular Parish or District under the Bishop's licence, issued with the written consent of the Incumbent, revocable at the discretion of the Bishop, either *mero motu*, or at the written request of the Incumbent.
4. That the office be unpaid.
5. That the licence of the Bishop empower the Reader—
 1. To render general aid to the Clergy in all ministrations not strictly requiring the service of one in Holy Orders.

2. To read Lessons in the Church.
3. To read Prayers and Holy Scripture, and explain the same, in such places as the Bishop's licence shall define.

APPENDIX X.

SECKER'S SECOND CHARGE AS ARCHBISHOP OF CANTERBURY, A.D. 1762.

“It is peculiarly unhappy, that while we are employed on one side in defending the Gospel, we are accused on another of corrupting it. I have not now in my view either the Church of Rome, or the Protestants who broke off from us a century ago. The methods of dealing with both have been long since prescribed, and I repeat them not; but intreat your attention to the movements of each, especially the former, if you have any of them in your parishes. But I mean to speak of persons risen up in our own times, and professing the strictest piety: who vehemently charge us with departing from the doctrines and slighting the precepts of our religion; but have, indeed, themselves advanced unjustifiable notions, as necessary truths, giving good people groundless fears, and bad ones groundless hopes; disturbed the understandings of some, impaired the circumstances of others; prejudiced multitudes against their proper ministers, and prevented their edification by them; produced first disorders in our Churches, then partial or total separations from them, and set up unauthorized teachers in their assemblies. Where these irregularities will end, God only knows, but it behoves us to be very careful, that they make no progress through our fault.

“Now, it would not only be injurious, but profane, to brand with an opprobrious name, Christians remarkably serious, merely for being such; and equally imprudent to disclaim them as not belonging to us, to let a sect gain the credit of them, and labour to drive them into it. Surely we should take, even were they wavering, or actually gone from us, the most respectful and persuasive means of re-

calling such, and fixing them with us. Nay, supposing any persons irrevocably gone, we should not be hasty to condemn, even in our thoughts, either them or their party, as enthusiasts or hypocrites: *whatever they are, it maketh no matter to us.* And much less ought we to say of either worse than we are sure they deserve. When we are undoubtedly well-informed of any extravagant things which they have asserted or done, it may be useful to speak strongly of them, but not with anger and exaggeration, which will only give them a handle to censure our uncharitableness, and confute us; but with deep concern, that when so few persons express any zeal for the Gospel, so many of those who do, run into extremes, that hurt its interests. Nor will ridicule become our character, or serve our cause better than invective. It may please those very highly who are in no danger of being proselyted by them. But what shall we get by that? Persons negligent of religion will at the same time be confirmed in their negligence, and think that all they need to avoid is being *righteous over-much.* Tender minds will be grieved and wounded by such ill-placed levity, and crafty declaimers will rail at us with success *as scoffers denying the power of godliness.* But if we let fall any light expressions that can be wrested into a seeming disrespect of any Scripture doctrine or phrase, we shall give our adversaries unspeakable advantages, and they have shewn that they will use them without mercy or equity. Therefore, we must guard every word that we utter against misrepresentations: be sure to express in public and private our firm belief of whatever evangelical truths border upon their mistakes, and certainly be as vigilant over our behaviour as our teaching; encourage no violence, no rudeness towards them, but recommend ourselves to them by our mildness, our seriousness, our diligence; honour those who are truly devout and virtuous amongst them, much more on that account than we blame them for being injudicious and hard to please; and be full as ready to acknowledge the good they have done as to complain of the harm; yet beware, and counsel others to beware of being drawn by esteem of their piety into relishing their singu-

larities, and patronizing their schism.”—*Secker's Charges. Second Charge*, pp. 256—9. (Published by Rivington, 1799.)

“ We have, in fact, lost many of our people to sectaries by not preaching in a manner sufficiently Evangelical; and shall neither recover them from the extravagancies into which they have run, nor keep more from going over to them but by returning to the right way, declaring all the counsel of God; and that principally, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.”—*Ib., Third Charge*, p. 276.

A

CHARGE

TO THE CLERGY AND CHURCHWARDENS

OF THE

DIOCESE OF SALISBURY,

AT HIS TRIENNIAL VISITATION,

IN MAY, 1867.

BY WALTER KERR,

BISHOP OF SALISBURY.

SALISBURY :

BROWN AND CO., CANAL.

LONDON : RIVINGTONS. OXFORD : PARKER.

MDCCLXVII.

SALISBURY :
BENNETT, PRINTER,
JOURNAL OFFICE.

TO THE
CLERGY AND THE CHURCHWARDENS
OF THE
DIOCESE OF SALISBURY,
THIS CHARGE

IS AFFECTIONATELY AND RESPECTFULLY

DEDICATED,

BY THEIR FAITHFUL FRIEND AND SERVANT,

W. K. SARUM.

PALACE, SALISBURY,
May 6th, 1867.

TABLE OF CONTENTS.

PAGE		PAGE
Thoughts about— <i>a.</i> Those preparing for last account. <i>b.</i> Those gone to give it ...	7	
Bishop Cotton ...	11	
Colonial Churches and their Altered Relation to us ...	13	
Pastoral Letters for Missions ...	15	
Curates' Augmentation Fund ...	15	
Church Education ...	17	
Memorial about Visitation at Wimborne ...	19	
How far the Statements in Appendix are Tests of your Work ...	20	
General Avowal of Inadequacy of Work ...	21	
The Results of our Work dependent on Principles of Truth ...	21	
Difference about these Principles The Consideration due to my Statement ...	22	
To what Doctrines Statement refers Other Truths at root of these ...	23	
The Incarnation ...	25	
Its Purpose ...	26	
Its Fulfilment ...	26	
The Church ...	28	
Union of Christ with His Church Illustrated ...	28	
This Body both Visible and Invisible ...	30	
Importance of this Distinction ...	31	
The Questions now raised about the Body were of old raised about Head ...	32	
Other Doctrines in their relation to this one ...	33	
Caution ...	33	
All Living Members of Head hold His Offices ...	34	
Scripture Evidence of this ...	34	
Its Fulfilment ...	34	
Others held these Offices, <i>e.g.</i> , Apostles ...	37	
Also their Successors ...	40	
Scruples on this Subject ...	40	
A priori Objections and so Scruples met ...	41	
		Epecially by the Doctrine of the Incarnation ...
		And through a Fact in Natural Order ...
		Historical Evidence of Delegation of Functions ...
		What these Functions are ...
		Priestly Functions ...
		The Sacrament of Lord's Supper a Sacrifice ...
		The Consecration of it ...
		The Oblation ...
		The <i>μνημόσυρον</i> ...
		The Feast on the Sacrifice ...
		The Judicial Power ...
		Its exercise ...
		Main Conditions of Public and Private Discipline the same ...
		Recapitulation ...
		A Disclaimer ...
		Helps to Receive the Testimony of the Church ...
		The Bishop of Exeter's Witness I might appeal to Undivided Church ...
		Question of Honesty raised ...
		Doctrine of Primitive Church might be alleged, as ours ...
		Evidence of our own Formularies, as settled in 1662 ...
		Three Truths which help to understand these Formularies ...
		Church Teaching about Consecration ...
		Church Teaching about Effect of Consecration ...
		Evidence of Objective Presence from Catechism, &c. ...
		From other Parts of the Prayer Book ...
		From the Rejection of Changes proposed by Wm. III. Commissioners ...
		And from the 28th Article ...
		Witness to Commemorative Sacrifice by Church ...
		Witness of Church to Absolution ...

	PAGE		PAGE
This Teaching Supported by great Anglican Authorities ...	84	Remedies Proposed Insufficient ...	99
The Question of Honesty is a vital one ...	86	My Diocese has but little want of such Remedies ...	101
And concerns Negative as well as Positive Doctrine ...	87	Roman Tendencies and their Cause ...	101
Ritualism ...	89	Position of the Church of Rome ...	102
The Question is not whether there ought to be any Outward Religion ...	89	Position of the Church of England ...	103
But what is authorised ? ...	91	Possible Issues of the Present Struggle ...	107
Considerations <i>con.</i> ...	92	The best Issue ...	109
Considerations <i>pro</i> ...	95	My Hope that it may be reached ...	112
Have these <i>pro</i> Statements been fairly considered ? ...	98	Much Depends on Laity ...	113
		Address to Laity ...	113
		Address to Clergy ...	117
		Statement about Myself ...	127

APPENDIX.

Incumbents Deceased ...	133	The Teaching of Church about	
Tabular Statement of Services, &c. ...	134	<i>a.</i> The Power of the Keys ...	148
Pastoral Letters ...	134	<i>b.</i> The Real Presence ...	153
Missions ...	134	<i>c.</i> The Commemorative Sacrifice ...	157
Parish Schools ...	134	Sacraments—Number of ...	160
Training School Statistics ...	135	Outward Religion—Its action on Soul ...	160
Churches Consecrated and Restored, &c. ...	136	Eirenikons—Baxter's Estimate of ...	160
Result of Inspection of Schools ...	137	Our Past Neglect Prejudices our Claims ...	161
Bishop of Exeter's Letter about Curates' Augmentation Fund ...	143	Erastianism ...	161
Memorial from Wimborne to hold Visitation there ...	143	Our Formularies are not a Compromise ...	162
Canon of S. Augustine ...	143	Anglican Doctrine ...	162
Chart of Ministerial Succession ...	144	Voluntary Celibacy—Baxter's Estimate of ...	162
Teaching of Church Catechism about the Sacraments ...	146	The Dignity and Importance of the Ministry ...	163
Change in the Declaration at the end of the Communion Service ...	146	The Meaning of the Words of Ordinal, "Receive the Holy Ghost, &c., &c." ...	163
Bishop Geste's Letter ...	147	The Relation of Dissenters to their Ministers ...	164
Sacrifice of Praise and Thanksgiving ...	147	The Septuagintal use of <i>Ποιεῖν</i> ...	165
The Power to Absolve ...	149		
Transubstantiation ...	159		

CHARGE,

ETC.

MY REVEREND AND DEAR BRETHREN,

I am thankful that I was permitted at this morning's Celebration again to give the Bread of Life to so many of you, who had before, on one or more occasions like the present, sought this gift of GOD through my ministrations.

Thoughts about
a. Those preparing for last account.
b. Those gone to give it.

It has been His will to permit us still to retain our places in His Kingdom on earth, and He has so willed it, we believe, in mercy to us, and because He has still work for us to do in His strength.

Some, however, who were three years ago guests with us at our Lord's Table, as our fellow labourers in His vineyard, are no longer with us in the flesh.

This cannot but be on some accounts a matter of sorrow to us; but yet our hope about them is, that as we have been left here in mercy, they have been taken in like mercy, and that, their appointed duties having been done, their works have followed them to receive the approval of their GOD and Saviour.

These, my Brethren, are two thoughts, which, it

seems to me, must be uppermost in our minds when we meet at a Visitation.

The very object of your being cited to meet me here to-day is to render an account of your work, and, if need be, to have questions decided for or against you concerning it.

And it is to give an account that our Brethren have been taken from us. They have gone to appear before the Just and the Holy One; and by their very absence they remind us all that we have to follow them, and to take our place in their company at the great day of judgment. GOD grant that our reunion to them may be not in despair, but in joy and gladness.

The number of those who at the last Visitation were sharers with us in the work of the ministry in this Diocese, and have now been withdrawn from our company, is twenty-seven.

In the Appendix^a you will find a record of their names, and though it is impossible for me to pay them all any larger tribute of brotherly affection, I shall make an exception, as I have done before, in the case of those who have held office in my Diocese.

Of these twenty-seven, two had been members of our Cathedral Body, namely, the Rev. Robert Moore and the Rev. John Guthrie. Three had been Rural Deans, namely, the Rev. Robert Moore, the Rev. Crosbie Morgell, the Rev. James Templer, and one had been my Chaplain, namely, the Rev. Sidney Lear.

As head of this Diocese I feel myself a debtor to

^a See Appendix, p. 133.

them all, on account both of good work done for the Diocese, and of personal kindness to myself.

Prebendary Moore was a remarkable instance of an earnest, holy man, who could combine very strong convictions with feelings of hopeful charity for those who differed from him; and all persons, who needed a friend, knew that the Rector of Wimborne St. Giles recognised in every good object and case of distress a claimant on his heart and substance.

Canon Guthrie exemplified the blessedness of a good man's having this world's goods placed by God's Providence at his disposal; and all his parishioners, and their present Vicar, and I, as Patron of Calne, thank God that He put it into His servant's heart to raise at the close of his life a noble monument to his memory, in the beautiful restoration of his great Parish Church. I must also here add that in all his acts of Christian charity and munificence he owed not a little to his excellent wife, who has gone to her rest since his death.

Crosbie Morgell was taken from us in great suffering; and I shall never lose the recollection of that face of distress, and often agony, which had ever before told of a warm genial heart, strong sympathies, and a faith which witnessed to its powers in love for his friends, and patience and cheerfulness under very peculiar trials.

In James Acland Templer I always found a true-hearted warm friend, and one who was ever ready to assist me ungrudgingly in any work entrusted to him by his office.

In my last charge I felt at liberty to tell you of my own special share in our then common sorrow through the loss of my two dear friends and chaplains, Henry Drury and William Beadon Heathcote; and now, just as I was taking the first steps to cite you to appear again at a Visitation, I was called upon to attend to his grave another of my Chaplains, Sidney Lear.

No one can tell how much a Bishop owes for the discharge of his duties to those who are immediately around him, and in his special confidence. My Chaplains know, I trust, how gratefully I am ever prepared to acknowledge this, and I am sure that they would all say that no claim upon his Bishop for such services during his health could be greater than that of my dear Chaplain, Sidney Lear.

Nor did his services to the Diocese, or to me, cease with his health. He was for many years an invalid; but he did not on that account think that his work was done, but only that more time was given to him for the function, which was so specially his, the function of an intercessor. His life was a most saintly one, spent in the closest communion with God; most edifying to all who knew him, and, as we have reason to believe, most powerful for good to very many. One of his many trials was to be obliged to spend a large portion of the latter years of his life in a foreign country, and it was when thus away from us all, that he received the tidings that his work was done. His departure was in perfect peace and joyful hope, in the most entire

trust in his Saviour, whilst he derived, through the ministrations of our branch of the Church, his Saviour's promised help and comfort. You will, I know, my Brethren, forgive his Bishop for thus speaking of his Brother and Chaplain.

There is one more of whom I must also make special mention, though he has left us for nine years,—I mean the late able, noble-^{Bishop Cotton.}hearted, single-minded Metropolitan of India, George Edward Lynch Cotton.

He came into this Diocese two years before I was called to my present office, and for the first four years of my Episcopate I enjoyed the privilege of his friendship. One thing we had before that in common, and that is an intense and what could not but be a lifelong reverence and affection for that most attaching of friends, Dr. Arnold; and during the six years he was at Marlborough he proved that he had not enjoyed that great master's friendship to no purpose.

But, if he has a claim on our gratitude, as a former Head of that most remarkable foundation of the present generation, namely, Marlborough College, he has a still stronger claim, in my judgment, on us as the Bishop of Calcutta. His was that honest, clear mind, which was willing and able to apply to all existing circumstances any sound remedial treatment, whether new or old.

The event with regard to his use of any new remedies only justifies the anticipations which all who knew him had formed of him, and so it is

rather to his use of the older ones that I am specially referring.

Thus he at once saw the very special value to the Missionary in India of the Athanasian Creed; and he raised, in most remarkable words, which I quoted to you in my last Charge,^a a warning against the tendency in some minds to depreciate that which is the strongest barrier, as I said in that Charge,^b which “the enlightened intellect of the Church has raised against the encroachments of error, and so in reality against the limitation of GOD’S incomprehensible Truth to the narrow rule of mere human opinion.”

Had he but this one claim, as a Bishop of our Church, for our reverence and love, namely, that he has thus testified to the necessity of building the Church of India “on the strong rock of dogmatic teaching,” I should be foremost in calling him blessed.

But ask his clergy for their testimony to his character, as a faithful, able shepherd of his flock; and especially ask those who have gone forth to testify to the heathen the grace of GOD, and to gather in to the fold of the Lord those whom He has ordained to life; and these Missionaries, I am told, will, with one voice, confirm what I have said—they will particularly point both to his firm endeavours to remove any invidious, and worldly marks of distinction between those whose ministrations had the sanction of

^a Charge of Bishop of Salisbury, 1864, p. 52.

^b Charge of Bishop of Salisbury, 1864, p. 51.

the State and those who had not, and to his noble efforts in behalf of Christian education.

An appeal is now being made both to all those interested in the well-being of Marlborough, and so in the memory of him to whom Marlborough owes so much, and also to those whose ears are opened to hear the cry for help which heathendom is, in God's Providence, making to the Church of England, to raise in India a worthy memorial to this great and good man; and surely nothing can give a more persuasive force to such an appeal than this testimony of his clergy of which I have just spoken. Most earnestly do I hope that the proposed object may be secured, and that thus, through offerings to our Lord in memory of His servant, another proof may be given to the Church that the life blood of the saints is a great fertiliser, through the over-rulings of God's Providence, of the kingdom of the Lord.

I must also add, that we know that our dear Brother was ever living in the thought that his departure might be very near at hand; and I like to believe that the appointment of a successor of such rare intellectual power and spiritual grace as my dear friend the present Bishop was an answer to his saintly predecessor's prayers for his Diocese.

But if we have had to mourn the loss of so devoted a servant of the Lord as Bishop Cotton, there is very much for which to thank GOD in the vigorous and healthy condition of all the Colonial Church, and I must add emphatically

Colonial
Churches and
their altered
relation to us.

for the preservation to us of that remarkable man and great champion of the faith, the Metropolitan of Africa.

I am not about to use the occasion of this natural mention of one whom I so reverence and love, to set before you in any detail how his trials have affected the future of the Colonial Churches and their relations^a to the Church of England.

That the recent decisions in the Appeal Courts of the Privy Council and by the Master of the Rolls, have produced great complications, you are all as aware, as I am, and I trust that you also share my hope that out of these decisions great good may come, not only to the daughter Churches, but to their Mother, the Church of England.

And this hope is surely greatly strengthened by the tokens we are receiving from America and our Colonies of their united wish to strengthen the bonds of communion between themselves and us, and by the seeming willingness of our Government to embody in any necessary legislation on this subject, sound Ecclesiastical principles.

If you wish to master the whole question, out of which these most eventful changes have arisen, I advise you to obtain the *Statement* put forth this year by the Bishop of Capetown, and published by Bell and Daldy.

When I was speaking of the death of the late Metropolitan of India, I expressed my belief that it had

^a See a Sermon and Appendix by the Metropolitan of Canada, entitled "Pan-Anglican Synod." Rivingtons.

helped and was still helping to reawaken to some extent the mind of Churchmen to the little, which, in spite of the great exertions of our societies, is being done to make our colonies and the heathen partakers of the blessings which we have ourselves inherited from the Faith and Charity of preceding ages. My belief is, and I am sure it is well founded, both that a call has been addressed to us all to do more than we have done for Missions, and that we are bound to give heed to it. And this has in part led me to issue a Pastoral Letter to my Clergy, and to re-^{Pastoral Letters}quest them to make at my instance, and ^{for Missions.}under the protection of a dutiful deference to my wishes, an *additional* collection this year in behalf of the Foreign Missions of the Church.

I lay a stress on the word *additional*, because I find by my correspondence with some of my Clergy that the letter is sometimes only looked upon as a reminder to do something; whereas my real intention is to obtain for our Lord's work, through your ministrations, an offering over and above what this Diocese would otherwise have made to Him.

And as I am speaking about Pastoral Letters, I may add here, that I have been urged to request you to bring before the notice of ^{Curates'} your congregations the Augmentation Fund; but I have declined to do so this year on the ground that I had already issued one Pastoral Letter. This is certainly the only ground of my refusal, as I entirely appreciate the object of the fund, and think that those large hearted, charitable, just men, who

originated the plan deserve our best and united support. This they ought to be able to rely on, as no questions about which Churchmen differ, can be alleged as a hindrance to a willing advocacy of their claims.

There is but one difficulty in the way of this ; and that is a feeling of delicacy some of you may have in making an appeal for our brethren to the charity of the laity. This, however, may be in a measure removed from all personal considerations by the circumstance I have already alluded to—namely, that the Clergy will be discharging a duty which they admit their Bishop has a right in such a matter to urge them to undertake. I shall print in the Appendix^a an admirable letter which the Bishop of Exeter has addressed to his Clergy on this subject, and which, I think, ought to help you to welcome mine, should I live to issue one next year.

You will also find in the Appendix^b such information as you will desire to have about many Diocesan matters, and which is derived, from your answers to the questions which I have addressed to you, the Reports of Societies, and the Returns of the Inspectors of Schools in the Diocese.

But I cannot refer you to this statement without at the same time tendering my most sincere thanks to all who have in any way assisted me to carry on the work of the Diocese—the Archdeacons, Rural Deans, and Secretaries of Societies ; and I am sure that to none are my thanks more due than to all those who have, whether as Rural Deans or Assistant

^a. See Appendix, p. 143.

See Appendix, pp. 134 to 142.

Inspectors, done so good and laborious a work as the Inspection of Schools. .

I wish, my Brethren, that I could add to this expression of my thanks to my Inspectors ^{Church} an assurance that I am less anxious than I ^{Education.} was about the future of Church Education. But I cannot do so.

As far as I can judge, though I admit that my judgment may be warped by my fears, the great and pressing question of a National Education for all who require the assistance of the State will eventually be decided in favour of a secular system, that is, one based on the principle that morality is independent of religion, and so the teaching of the former separable from the teaching of the latter.

Such an issue will be indeed a deplorable one. But there is another thing which I dread far more than such a conclusion, and this is the process by which it seems not unlikely we may reach it. This process may render the Church unfit to deal with the evils, which its acts of concession to, and co-operation with those who will only use her for her own ends, will have fostered and produced.

The concession I am specially alluding to is that held in the acceptance of the Conscience Clause, and which is proposed to school builders as an arrangement, which will in no way weaken the religious teaching of the school, but only equitably meet and relieve the scruples of dissenters, and even, through such consideration for them, possibly disarm their opposition, and so really leave in most cases the religious teaching of the school where it was.

But I have no hope that such will be the result. Persons who get legal claims established will most surely and most justly shew their value for their rights, and will soon take steps to secure for their children the same privileges of definite religious teaching, which the Church is to have, it is said, exclusively; and I for one could not refuse to help them in what I should deem, in their altered circumstances, a righteous effort for their children's well-being.

Any one, however, who will calmly consider what would be the result of such a further—and, as I think, right and necessary—concession, and what complications of strifes and difficulties would arise, will not have much confidence in the continuance, under those altered circumstances, of a so-called religious education.

Nor can I see that any plea of fairness to those who pay the taxes makes it a duty to engraft such principles upon our present system.

It may, indeed, be objected to our present system that the result of all these voluntary efforts is most inadequate,^a and that it must be altered into a compulsory and so larger one, and that this compulsory system must provide for all alike, who need education, whatever be their creed. But there is no grievance to conscience in the present principle of State aid, or in its past carrying out. The principle of our present system, called the Denominational one, is to assist all Christians in carrying out

^a See what Mr. Prebendary Fraser says about exaggerations with regard to Educational Destitution in a letter to the *Times*, April 16. 1867.

their own efforts to educate their own poor, and as long as this principle is faithfully acted up to, no one seems to me to be dealt with inequitably.

But I need not say more about it; the answers you have given to the Question I submitted to the Decanal Chapters last autumn show me that you are aware of the perils to which the adoption of the clause exposes Religious Education.

The Question was—"What is called the Conscience Clause professes to embody two principles, namely, the principle of unrestricted freedom in teaching the doctrines of the Church, and the principle of unrestricted power of withdrawing from such teaching; could the Church safely and honestly admit such a clause into the trust deeds of its schools."

The discussions seem to me, as far as I have seen any details of them, to have been full of interest, and I am sure that the majority of those who took part in them would wish that this question could be finally removed out of the way, before more persons are accustomed to the great comfort of Government aid. This wish holds the only drawback I know to our thankfulness for the late changes made by the Committee of Council on Education in their Regulations.

In the spring of last year I received a Memorial^a from twenty-three of my Clergy, twenty-four Churchwardens, and one Sidesman, requesting me to hold my Visitation at Wimborne instead of at Blandford, on the ground of conve-

Memorial about
Visitation at
Wimborne.

^a See Appendix, p. 143.

nience, and the special fitness of the Minster for such an office. The only answer I gave the memorialists was, that I would give their request my best consideration.

Nor have I neglected to do so. Of course it is patent to every one that the whole circumstances of the country are now so altered that old arrangements may often be less convenient than when first made, and we must all feel a very special interest in so glorious a House of GOD as Wimborne Minster. Still the result of this consideration was to postpone my decision to a future time, when perhaps I may have come to some good conclusions, with a view to the convenience of all parties, about rearranging the places at which I hold my Visitation.

The Statements which I have told you will be found in the Appendix to this Charge, are of course to some extent tests of the efficiency with which since my last Visitation you have discharged your duties "as fellow workers with GOD."

How far the Statements in Appendix are tests of your work.

But these results only witness to some of your ministrations, and there are many other parts of your work which my enquiries cannot reach, and of which therefore your answers can give no evidence; and there are still others which must be secret to every one but GOD Himself, and which He alone can weigh in the balances of a discerning and just judgment. You have, I am sure, already anticipated that I am referring to your confessions, prayers, intercessions, giving of thanks, study of GOD's

word, your preparations for the discharge of your functions, your endeavours to carry into all your ministrations the sympathy and authority of Jesus Christ, as ministering in His name, your strivings to release that sinner from the bonds of his sins, to give strength to that weak believer, to win the gainsayer to be a defender of the faith, to pour the balm of the Gospel into the wounds of that sorrowful doubting heart.

But though I can have taken no account of these and such like things, I may, I am sure, say ^{General avowal of inadequacy of work.} to you with the full approval of your consciences, first, that even these admitted results carry with them the avowal that you might have done more for GOD and His people than you have done; and, secondly, that the other results, which are unknown to me, hold still fuller proofs that in many things—in, for example, word, and doctrine, and prayer, you have all been guilty of manifold and grievous shortcomings.

In such a general avowal of guiltiness before God you are all, I repeat it, agreed, and in this confession I take my part with you; and it is in the belief that we are now thus met in the presence of God with a spirit of such self humiliation, that I go on to speak of other matters, which some of you have in your answers alleged as the causes of the inadequacy of these results of your ministrations.

The work which has been committed to us, and its issues, are indeed bound up in the counsels and grace of God with great ^{The results of our work dependent on Principles of Truth.}

principles of truth, and so without doubt our work has been marred, if from any cause we have used as instruments for our work other than these principles. About this, again, there can be no difference of opinion.

Would that I could say the same about the question Difference about these Principles. what these principles are! But the fact that I cannot do so, only makes it the more important, that I should, for your sake and my own, speak to you very explicitly on this subject; and this I am about to do, and that with the prayer of David, “Lead me forth in Thy Truth, and learn me.”^a

To you, my brethren, I would further give the assurance that I have prepared this statement with the thought ever before my mind, that whilst the Truth is one, there is more than one side to it—that, owing to the limitation of the powers of our mental vision, it is difficult to see all sides of it at once—that circumstances often help to attract, perhaps unduly, to one side more than to the other sides these limited powers—that many difficulties arise from misapprehension—and that such misapprehension may often be traced back to a Godly jealousy for some portion of Truth seemingly slighted, and to a faulty over-balancing the claims of another portion.

And *of* you, and *for* myself, I ask that calm, equitable, thoughtful, patient, dutiful, charitable The consideration due to my statement. consideration of my statement, whether it fails or succeeds in approving itself to your judgments, which every Christian man owes to his

^a Ps. xxv. 5.

brother, and which obligation includes most surely those, who stand to one another in the relation, in which you, whether Clergy or Laity, stand to me as your Bishop.

If I confined myself to matters, in which late events have seemed to give me a kind of ^{To what State-}*personal* interest, I should only speak of ^{ment refers.} one Doctrine. But I purpose doing more than this. Other Doctrines are at this moment subjects of very special controversy, and I consider it is my bounden duty to speak to you as plainly about them, as about the one to which I have alluded, namely, the Doctrine of Absolution.

These Doctrines are a part of that entire Revelation, which GOD has been pleased to make to us about the Sacrament of the Lord's Supper. They embrace our functions as His members, Who is the intercessor of the Church—and the charge which He has committed to His Church about binding and loosing—forgiving and retaining sins—or, as is commonly said, the Power of the Keys.

For the sake of greater clearness I will at once explain to you in the fewest words what are these Doctrines to which I thus refer.

The Doctrines are these—

(1.) That certain men have had entrusted to them by God “as fellow workers with Him,” some Supernatural Powers and Prerogatives.

(2.) That, for example, God has been pleased to give to them, as His ministers, the power of so blessing oblations of bread and wine, as to make

them the channels of conveying to the soul, for its strengthening, and refreshing, the Body and Blood of Christ.

(3.) That as Christ, our ascended Lord, is now ever pleading His one sacrifice, so these ministers of Christ, as His representatives, plead on earth that which He pleads in Heaven.

(4.) That God, Who alone can forgive sins, has delegated to these same His ministers the power and authority of ministering to those fitted to receive it, the pardon of their sins, or to express the same thing in very well known words,^a “Almighty God, the Father of our Lord Jesus Christ, hath given power, and commandment to His ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins.”

Such, my Brethren, are the Doctrines which have of late been so much controverted, and if I have thought it right for the sake of clearness, and so due both to you and myself, to make this statement of them, in the baldest and most naked way, I am not content to leave it thus, and you must bear with me whilst I present these truths to you in their fuller proportions, and support them by their proper authorities, and remind you of other Truths in which those, now so questioned, are rooted.

These Truths relate to the Church of Christ, and to Him, Whose Body she is, and no hypothesis of Divine grace in the sacraments or of any particular prerogatives of the Clergy, can

Other Truths at
root of these.

^a Morning and Evening Prayer.

receive a fair and candid consideration, till the mind is well instructed in the revelation which God has been pleased to make of the mysterious relations, in which Christ and the Church stand to one another.

Were I speaking to those only whose professional studies make them necessarily very familiar with these truths, I should probably leave out much of what I am about to say—but I am, indirectly at least, addressing all over whom God has been pleased to place me, the Laity as well as the Clergy, and of all these—those who have not been summoned to attend this Court as well as those who have—and the truth, in the presence of which I would place and keep you during my address, and from which every appeal I may make to your minds and hearts will draw its power, is the marvellous mystery of the Incarnation of the Son of God.

Very few words will suffice to place you in that presence.^a S. John tells us that “in the The beginning”—at that most distant point of Incarnation. time when the foundations, not of this lower universe, but of that higher heaven were laid, whose denizens “sang together and shouted for joy,” when they witnessed the creation in after ages of our heavens and earth, the Word of God “*was*”—*not* was made—but *was*, “was with God”—“the brightness of God’s glory”—and so coeval and coexisting with that glory—the glory “which He had with God before the world was.” And S. John also tells us that

^a See a most remarkable volume of Sermons by the Rev. W. J. Edge on the Second Adam.

this Being—the Word—thus consubstantial, co-eternal, coequal with the Father, “was made Flesh,” or, in other words, that the Divine Nature became incarnate by the Incarnation of the Eternal Son. He the Son of GOD, by the operation of the Holy Ghost, “took man’s nature, in the womb of the Blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very GOD and very Man.”^a

Well, then, indeed may S. Paul have exclaimed, when he was expounding this truth, which he had himself grasped with a strong faith, “Great is the mystery of godliness.” In his case he was witnessing to his felt communion with the Incarnate One, with Him “Who is perfect God, and perfect man, of a reasonable soul and human flesh subsisting.”

God grant that this may be the case with ourselves.

But there was a purpose in this. The Incarnation was the beginning, so to speak, of the Its purpose. bridal union between the divine and human natures. It was ordained, it was effected, that men, through the Incarnate Son, might become “partakers of the Divine Nature.”

And to this end He, Who was made flesh, to Its fulfilment. undertake the office of a mediator, became in the discharge of the functions of that office, a Prophet, a Priest, a King.

Thus, when we tell of His Sermon on the Mount,

^a Art. ii.

of His Parables, of His foretelling the destruction of Jerusalem, of His teaching, and guarding by His Spirit the truth and purity of Doctrine, we confess Him to be our Prophet.

And when we witness to His death on the cross, and acknowledge the tenderness of the mercy of Almighty God our Heavenly Father, in giving His Son to “make there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world,” we confess Him to be a Priest.

We do the same, when we herald forth the tidings that He consecrated bread and wine to impart to us Himself so sacrificed. We do the same, or rather we expound another statement of the Doctrine of His Priesthood, viz., that in S. Paul’s words “He is a Priest for ever,” that “He abideth a Priest continually,” and that “it is of necessity that this man must have somewhat also to offer,” when we bid you to look with the eye of faith within the veil, and to behold there the Saviour pleading His one sacrifice.

And when we keep the Feasts of Easter and Ascension, and Whitsuntide, we are celebrating the announcement which He made in rising from the dead, in ascending into Heaven, in sending down the Spirit of grace, in forming His Church to make, to receive, and govern His converts, that he is King of kings and Lord of lords, and that, as the God-Man He is ruling His Church with the power and wisdom of God.

When, then, I am speaking of the Prophetical,

Priestly, and Regal offices of the Mediator, I am describing not only what He was during His earthly life, but what He is now at the right hand of God, not subject to any limits of time and space, and what He is doing here on earth by His Spirit, the Spirit of Truth, Whom the Father sent, in answer to the prayer of the Eternal Son, “to abide” with His Church “for ever.”^a

Before our Lord left this world He had formed a
The Church. visible society, the members of which were bound together by the external bond of profession; but the whole state and condition of this society was to be altered and bettered by His leaving them. It was to receive a benefit, which the hitherto visible body and blood of the Son of Man could not confer, namely, the benefit of an union of its members with Him and with one another. The *expediency* (to use His own word) of His departure from His Church arose from this, that He would come again in the Person of the Holy Ghost—His Spirit—and give His disciples His life, and by this gift of His life make them, as I have just said, one with Him, and one with one another, and enable them to express their relation to Him, the fruitful vine, and the rich olive tree, in the fruits of a pure faith and loving obedience.

This relation of the Mediator to His Church is, indeed, my Brethren, a great mystery; but
Union of Christ with his Church illustrated. GOD has been pleased, in consideration of the weakness of our powers to understand what

^a S. John xiv. 16.

is the nature of such an union, to represent it to us in Holy Scripture in sundry and different ways. Thus, for example, he speaks of a Kingdom; and again, of a Bride, in loving whom He loves himself, and whom He has gifted with the dowry of means of grace, and supernatural powers and prerogatives.

But the image which perhaps sets before us most vividly the details of this union is the one given to us so specially by S. Paul, in that chapter where he explains with great fulness the principle, which he thus summarises—"As the body is one and has many members, and all the members of that one body being many, are one body, so also is Christ."

In this passage the great Apostle teaches us that when we contemplate a body—its complex organisation, the number of its members, their different functions, their harmonious working, their subordination to, and dependence on one centre principle, their being organs, that is, of one invisible, directing, controlling soul, we have before us an earthly and material counterpart of the Kingdom of the Saviour.

In other words, when we speak of the body of Christ, we mean an organism consisting of many members, each of whom has some one vital function to discharge, while the co-operation of all is needful for the comeliness and the usefulness of the whole. In this body of Christ the meanest is helpful to the noblest; the noblest has a service for the meanest; all alike owe their health, or recovery of health, to their not being separated from the rest; and by the due discharge of their appointed functions, as organs of the

one whole, are to work out the fulfillment of God's gracious purpose, as known to and declared by S. Paul, when the body will be so edified, and shall so evidence its being "the fulness of Him that filleth all in all,"^a that all its members shall have come "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

My next point is that this body is both a visible This body both visible and invisible. and an invisible body. When we speak of the Church of Christ, we are speaking of that City of God, the New Jerusalem, which is *invisible*, and so which faith alone can discern. Her head, the Lord Jesus Christ, is invisible. The Holy Ghost, the Divine Person Whose descent at Pentecost was a restoration of Christ's presence to His bereaved Church, is an invisibly present Person. Although the fruits of His blessed presence strike the eye and the ear, He works in His Kingdom, He calls us, He sanctifies us, by a continuous unseen agency, even as He is Himself of necessity invisible. "The powers of the world to come," which have been entrusted to this body for the use and edification of its members, are invisible. The assembly of the spirits of the just, which have been sanctified and made perfect through these powers, is itself invisible. The living members of this body, who are still amongst us, whose hearts are the dwelling place of the Holy Ghost, are not to be distinguished from others by the eye of man. They are "the Lord's secret ones," and as such are invisible.

^a Eph. i. 23, iv. 13.

St. Paul's illustration will remind us that it is with the Church, as with man. Character, intellect, moral earnestness—these things we do not see in our fellow men; we only witness their effects. The largest and highest side of human life—the Soul is invisible. Still man is on another side visible; he is not a phantom; he has a real material body, by which he enters into the world of sense, and becomes visible.

And so it is with the Church of Christ. That company of men who have been grafted into the Holy Body, and who remain in connexion with it, and who give tokens more or less distinct that the Holy Spirit is training them to enter in due season into the invisible assembly of the Church triumphant, is a *visible* company. And indeed the whole Church, the field with its tares as yet unconsumed, the net with its bad fish not yet cast away, forms one visible polity, or kingdom, which bears, as Christ predicted, traces of imperfection and failure, while yet it witnesses to the reality and endurance of His Empire in the world. The Ministers, the Sacraments, the Word, the ordinances, and godly usages of this body are all visible. They appeal to our senses, and our ears and eyes and hands recognise them, as they guide us through this world to the entrance of the Valley of the Shadow of Death.

We may, therefore, in speaking of this body, represent it, with sufficient accuracy as ^{Importance of} visible on this side—invisible on that; and _{this distinction.} I purposely insist on this from being satisfied that

many of our difficulties, many of our supposed differences, arise from either believing that there are two bodies, instead of the one body of Christ, or else from forgetting that this one body, which is in the truest sense invisible, has a visible manifestation of itself in this world—acts upon all whom Christ, its Head, has redeemed, through a visible ministry, and visible means of grace.

And I would confirm what I have thus said about the Church, by reminding you further The questions now raised about the Body, were of old raised about Head. that the questions of recent centuries, which have been raised respecting the Church are parallel to those which in earlier ages were discussed, and ruled in regard of her Incarnate Head.

The Ebionites, looking solely to what is external, taught that Christ was only man. The Nestorians, separating that which is internal from what is external, tried to persuade men that Christ was two distinct Persons, the Son of God, and the Son of the Virgin, only outwardly joined together. The Eutychians, from not distinguishing that in Our Lord, which met the senses, from that which was superhuman, confounded the two natures, and were guilty of the heresy which was condemned by the Fathers at Chalcedon.

A merely human polity—two polities, one Divine and one human—a polity in which the human element is forgotten; these heresies stand in contrast with the true historical counterpart of the Incarnation, a society in which there is the perfectly Divine and the perfectly human, for ever united, but

not confused; the Son of Mary tarrying amongst men, yet in the truth of His higher nature the Everlasting Son of the Father.

I have now, my Brethren, fulfilled, as far as my time permits me to do to-day, my purpose of placing you in the presence of the Incarnate Saviour, in His presence as the Head of a body, and so in the presence of the Doctrine of the Church: and, as I said I had a special intention in doing so, I will go on to advise you what I believe is the truth with regard to those other Doctrines, to which the consideration of this one is, it seems to me, a necessary introduction.

The question which naturally arises after such a statement as I have just made, is this, ^{Other doctrines in their relation to this one.} What are the prerogatives of the members of that body which is the New Jerusalem, in which Jesus Christ is dwelling by His Spirit, Who is the Lord and the giver of Life?

And, first, one word of caution to you, and of protection to myself. I have reminded you that Christ is filling the offices of Prophet, ^{Caution.} Priest, and King. In His discharge of the functions of these offices He is alone, unapproachable. He alone teaches—He alone intercedes—He alone rules. And whatever I say about the teaching, or the interceding, or the ruling of others, ought not, I protest, to be so perverted as to be exposed to the charge of intruding upon or interfering in the slightest degree with the prerogatives of that Prophet, that Priest, that King, Who is the one and alone Mediator between God and man.

At the same time, I would also warn you not to think to give due honour to the Lord by depriving His members of any honour which He may be pleased to confer on them, as His instruments, but rather, whilst gratefully acknowledging His marvellous condescension in putting such honour on the children of men, as to be in any sense “fellow-workers with Him,” to strain every power of mind and heart to realise His claims, Who is the Almighty God, as well as the Son of Man.

Having said this, I am not afraid of asserting that all His living members—all who are partakers of His fulness, and so of His Spirit, the Spirit of Life, all who bear the fruits of their engrafting into Him, the Vine and Olive Tree, in deeds of faith and love—do in some way, bestowed by Him, share the three offices which by right appertain to Christ Himself alone; and give in themselves the true interpretation of those words of the Holy Ghost, Christ “has made us kings and priests unto GOD and His Father,” and “ye have an unction from the Holy One, and ye know all things.”

My Brethren, these accounts of the Prophetical, Scripture evidence of this. Priestly, and Regal characters of the subjects of the kingdom of the Incarnation are, I repeat it, parts of Holy Scripture; and you know Who has said “The Scripture cannot be broken.”

And here I would apply this general Truth to this Its fulfilment. particular case. The Holy Ghost, Who spoke of Christians as Prophets, Priests, and Kings, did so to express definite, pre-ordained

relations in which the Members of Christ were to stand to Him their God, and has provided that there should be a discharge of the functions which His words have thus attached to the condition of Christians, and so a fulfilment in the actual life of true Christians of the account which He has inspired men to give of them.

And thus, if we look at the Church of Christ as a great educational institution, and such it really is, every one who is a member of it has received, when admitted into the body, obligations to educate and train all whom he can, to seek Him Who is the Way, the Truth, and the Life, and by the confession of the Lord Jesus both with His lips and with His deeds, to tell out to all whom he would thus educate that He, the God Man, is the one Prophet, the one Priest, the one King.

It is then in these obligations that we read the meaning of the dignity to which all Christians are called of being Prophets of the Lord.

Or, again, when we meet with such an account of Christians as that given by S. Peter, where he speaks of believers "as a spiritual House, an Holy Priesthood," and tells them that "they are a chosen generation, a royal priesthood, a holy nation, a peculiar people," we dare not empty these words of the Holy Ghost of that definite meaning which the Church has ever given to them.

No—we testify that all Christians are, as the Jews were of old, "a kingdom of Priests," and are charged with the high privilege of making that offering which

S. Paul calls "the reasonable service," and enjoy the special prerogative of uniting their prayers, their intercessions, and their giving of thanks, and their self oblation, with the priestly acts which He "Who is a Priest for ever" is now discharging as our High Priest and sacrifice before the Throne of God.

When the Christian says "Through Jesus Christ our Lord," he is, in his own case, as a member of the Christian Priesthood, giving proof of the truth of the saying "The Scripture cannot be broken."

So, too, when the Christian child seeks from his father his blessing, he is recognising the great verity, that there rests upon his parent a shadow of Christ's sacerdotal majesty, and the father, remembering that some such prerogative has been ever attached to the relation in which a parent stands to his child, and believing that it is a remnant of that image in which man was created, and a foreshadowing of man's more than restoration to his first state by his re-creation in the second Adam, gives his child the boon he seeks, in the full assurance that the high functions which he as a father, is privileged to exercise on earth, will be confirmed and sanctioned in Heaven; and that in laying on his hands to bless his child, he is acting as an ordained steward of the Lord to dispense to that child the riches of His goodness.

But perhaps there is no act of the Christian, which more clearly expounds the fact, and gives the true meaning of his vocation and ordination to the Priesthood of the Lord, than the ancient custom,

still existing in some churches, of the people and the Priest making confession to one another, and receiving from one another, under the precatory form, the blessing of absolution.

And this Priesthood of all Believers is moreover a Royal one. This further "honour have all His saints." They are those for whom a crown of righteousness and a crown of glory have been prepared; and the victory and the dominion which they are ever gaining over the powers of darkness, by the power and Spirit of Him Who is King of kings, and which is shewn in their lives and tempers and whole conversation exemplifies again the truth of the saying, "The Scripture cannot be broken."

Whilst, however, I would have you entirely, and without any reserve, accept and insist upon that interpretation of the words of Holy Scripture, which gives the most distinct and definite meaning to its witness with regard to the Prophetical, Priestly, and Royal functions and prerogatives of all Christians, I would also urge upon you the same motive of godly fear with regard to other parts of God's revelation.

Others held
these offices,
e.g., Apostles.

The Christian Church is in part, and as a matter of historical fact, the continuation and development of the Jewish Church.

If the Epistle to the Galatians teaches us that in the letter the ordinances of Judaism were done away by being fulfilled in Christ, the Epistle to the Hebrews suggests that they were still "shadows of good things to come."

And the fact that the shadows,—the types—the symbols have been taken up and transmuted into substance, and sure means, and instruments, and channels of the grace of the Holy Spirit, does not contradict, but only expound this statement.

I remind you of this, because it has as a precedent a very material bearing upon the next Truth, which I am about to place before you.

This Truth is, that there is another way besides the one I have just stated, in which our Lord is represented in the functions of His three offices by His Church on earth, and in which other way His all-sufficient ministrations do, by their infinite merit and value, make real and effectual the ministrations of men.

The reason why all Christians have the prerogatives, of which I was just now speaking, is this. They are parts of that Body which is “Christ’s fulness.” They have been placed by the Holy Ghost in real relations to Him, Who is Prophet, Priest, and King, and as being one with Him, they have been anointed with the unction of the Holy One to prophesy, to sacrifice, to rule.

But, as in the case of Israel, this Body of Christ has certain definite members through whom, as through organs, the Head of the Body discharges specially His functions, and through whom also the other members are represented.

Whilst I recognise with all the frankness, caused by the fear of “breaking the Scripture,” the prophetic, Sacerdotal, and Regal functions of all

believers, I maintain, under the sanction of the same fear of not faithfully exhibiting the truth of Scripture, that there were those in the first days of the Gospel Kingdom, who had received in a very special, and peculiar way from the one Prophet—the one Priest—the one King—special powers of teaching, sacrificing, and ruling.

S. Paul helps to place this Truth in distinct relief, when in writing to the Corinthians, he says that the Body of which our Lord is the Head, and which he calls “Christ,” is organised like the body of man, and that as the human body has distinct members and senses, so the spiritual body has its different instruments, by which the Divine Spirit, which is its life, and its central power, puts forth that Life and executes His will,—and that the well-being of the whole body depends on the healthy actings of every part of this mysterious organism.

It is the whole body which possesses those vital principles which reach out to, and come in contact with things external to the body; but it is through particular organs by which these vital principles thus act, and it is through the healthy functions of such organs that the whole body receives from the Giver of all good the increase of its own life and power.

And, before S. Paul, our blessed Lord had told His Apostles that they would have the highest rank in His kingdom, and would, for its well-being, be invested with royal and sacerdotal dignity and honour. “I appoint unto you (are our Lord’s words to His Apostles) a kingdom, as my Father has appointed

unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel;" those tribes, He meant, which consisted both of the old stock of Israel, and also of the Gentile boughs, which were to be engrafted into that ancient stock.

But this use of men as "fellow workers with God," as instruments for applying to men the blessings attached to the Prophetical, Priestly, and Regal functions of the God-Man was not confined to the Apostles.

The Powers committed to the Apostles were Also their Successors. transmitted by the Apostles, in the name and place of their Lord, to other men, and the manner in which this was done, was by taking up into the system of the Christian Church a well known rite of the Jewish Church.

In that church any ordained transference, such as the substitution of the victim for the offerer, had been always made by the laying on of hands, and the Apostles ordained their successors by the same outward means.

In making this statement I do not forget Scruples on this subject. that, as I have already admitted, it is very possible to arouse a feeling of godly jealousy, lest a claim should be made for man, which is inconsistent with the prerogatives of the one Mediator—lest the investing man with any powers derived from, and representing the Prophetical, Sacerdotal, and Regal offices of Jesus Christ should be an encroachment on forbidden ground.

Of course the true way to meet and remove such a scruple is to appeal to God's Word, and to use as a trustworthy exponent of it, the history of the Primitive Church.

We can hardly err, my Brethren, in guiding our estimate of the true meaning, and drift of Scripture by the verdict of that early Christendom, which did, in fact, tacitly or expressly decide what was the area, and authority of the Canon of Scripture; and for a proof of this I may refer to Mr. Westcott's admirable "History of the Canon of the New Testament."

But such an appeal to recorded facts is often denied a fair and candid hearing through the pre-occupation of the mind and heart of the man to whom it is addressed by a priori objections.

It is, therefore, well to know what these objections are, and then to anticipate the allegation of them, and provide answers to them.

A priori objections and so scruples met.

This I will now do.

For example—One objection which has been raised to the claims I have made for the Ministry of the Church, is that the existence of so privileged an agency is inconsistent with the position of our Lord as the one Mediator.

But the force of such an objection is greatly weakened (to say the least of it) by the fact that the Apostles are allowed to have exercised these very prerogatives, and that they whose claims are thus not disputed, were themselves but men like those who came after them.

Another objection to these claims rests on a distinction of a different kind between the apostles and those who have since them been called to the Ministry of the Church. It is said that the former had the power of working miracles, and that the latter have not had it. But three answers may be given to this objection.

(1.) Whether any post-Apostolic miracles are or are not *bonâ fide* miracles is a question of fact upon which my limits do not allow me to enter. But this at least I will say, that Scripture no where contains any the slightest intimation, that the power of working miracles would cease with the lifetime of the Apostles of Christ. And if this be the case, the assumption that the successors of the Apostles do not possess such a power, lacks all Scriptural authority.

If miracles are not worked among us, this would be sufficiently accounted for now no less than eighteen centuries ago, by a want of faith in the one invisible Miracle-worker.

(2.) Or, if we admit the premiss, namely, that the power of working miracles has been withdrawn, we may still fairly deny that the withholding of such a gift involves any conclusion about the discharge of the ordinary functions of the Ministry, and we may justify the not placing the two powers in the same category, by urging that miracles were clearly an exceptional as distinct from an ordinary power of the Apostolate itself; and that thus in any pre-ordained change in the trust committed to the ministers of Christ the ordinary powers might have

been exempted from the change made in the exceptional ones.

(3.) The third answer to the objection is that it proves too much. They who would set aside the high claims of the Christian Ministry to represent the one Prophet, Priest, and King, and with this view allege that the same fiat of God's will, by which the power to work miracles was withdrawn, included the withdrawal of those other prerogatives, should remember that such a conclusion would equally involve the powers of preaching the Gospel; that it was when our Lord commissioned the Eleven "to go into all the world and preach the Gospel to every creature," that He declared that signs should accompany and so warrant such teaching, and that the casting out devils, and speaking with new tongues, and laying hands on the sick for their recovery, should evidence His blessing on their ministration of His word.

Nor can the scruple about these alleged prerogatives of the Clergy, as successors of the Apostles, find for itself a securer footing in another distinction^a which certainly exists, and on which great stress has been laid, between the Apostles and those who now minister in the Church.

This distinction is the greater conformity of the Apostles to our Lord, and so their higher claims upon the minds and hearts of those to whom they ministered.

But you cannot make from it premises, out of

^a See Revision of Book of Common Prayer, by J. C. Fisher, M.A., 2nd Edit. p. 56.

which you can draw the conclusion you require, or rather out of which you will not be forced to draw the contradictory one; for such greater nearness of the Apostles to their Lord would only increase the risk (if any) of confounding their prerogatives with the prerogatives of Him Who is God.

The fact is that if we recognise the justice of this scruple, about which I am speaking, we must allow that it reaches to the prerogatives of the Apostolate; and such an admission ought at once to prove that, however natural and excusable it may be, it is not rooted and grounded in the truth.

Or rather I would crush it at once, by reminding you that this principle so questioned is not Epecially by the Doctrine of the Incarnation. only enshrined in the *whole* ministry of the Church, but is held and enforced in the doctrine which expounds the greatest of all mysteries, the Incarnation of the Son of God, and the delegation to Him as the God-Man, from the Father, of the autocratic powers and prerogatives of the Godhead.

Nor am I obliged to look to the supernatural And through a fact in natural order. order only for a precedent, but can find one in the natural order which may well disturb and displace any such a priori difficulties.

He Who is the alone Author and Creator of all things does not by separate acts of creation give being and life to those creatures, which are to be brought forth, but employs His living creatures thus to give effect to His will and pleasure, and as His agents to be the means of communicating life. Or, as has been well said, "The universal power of

reproduction and increase is but the energy of the Creator's hand working through creature instruments.'^a And thus he who would escape from scruples and difficulties cannot do a wiser thing than to seek wisdom from the study of the mysteries which are placed around him, and some of which envelop his very being.

As to the objection to the Priestly Commission which is drawn from the danger of its abuse, I would only observe that the intention of the delegation is the carrying forward towards its ultimate end that eternal purpose of our GOD, to which He gave effect in the economy of the Incarnation.

The ministry was ordained as a help to the joy of believers, and if, through man's pride and selfishness, it becomes a tyranny, all that is proved by this terrible contravention of His mind Whose commission it claims to have, is that, like everything else in this world, even the very Word of GOD, it is in its use subject to corruption.

The trust has not the less been created and committed to man, because they who have been called to its duties and privileges, have, at particular times and places, disregarded its objects, and abused it to their own evil purposes.

But, even if such a priori objections could not be so satisfactorily answered, as I am persuaded they can be, they still could not disturb the historical evidence on which such claims mainly rest. It is certain that there has been from

Historical-
Evidence of
Delegation of
Functions.

the first such a ministry with delegated powers. The Pastoral Epistles alone furnish a sufficient evidence as to the mind of the Apostolic Age. From the first the GOD-Man has had in His Body, the Church, certain *ὄργανα*, instrumental agents, and He has used this organism to apply to the minds and hearts of His redeemed people those medicines and healing balms of the Gospel which are His as the one and only Mediator between GOD and man.

And what are the precise functions which the What these Functions are. records of the life and conscience and intellect of the Church witness have been the inheritance of the ministry of the Gospel?

These functions relate to the ministration of the Word and Sacraments, and are the functions of the representatives of the one Prophet, the one Priest, the one King.

Now, with regard to those instruments which our Priestly Functions. Lord employs to discharge in His place His prophetic and regal functions, I do not purpose saying anything, but shall at once proceed to define what is the relation in which the Clergy stand as the Ministers of Christ to Him, Who is the one Priest, and to exemplify their fulfilment of this relation in their ministrations at the celebration of the Sacrament of the Lord's Supper, and in their dealings with sinners: and in doing so I shall make no claim for them, as I have said before, except such as the conscience and intellect of the Church have ever recognised as the expression of GOD's mind concerning them.

I say this emphatically with regard to their rights and dignities at the celebration of the Sacrament of the Lord's Supper, whether we are viewing that Sacrament as a Sacrifice or a Feast.

I speak of that Sacrament as a Sacrifice. The Sacrament of Lord's Supper a Sacrifice. When we use this word with regard to our blessed Lord, we are using a word with which every one who knows the Old Testament is very familiar.

There we find that GOD was pleased to direct certain acts of offering, or of presenting an oblation.

The creatures offered might be different; it might be such an offering as Melchizedek made, namely, "bread and wine," or what was prescribed by the Law, whether fine flour, and bread or cakes of unleavened bread mingled with oil, or sheep, or oxen.

But if the creatures offered might be different, there was one thing which must be the same in every sacrifice, and that is the state of the mind and heart of him who made the oblation whatever it was. Every one who offered must sacrifice to GOD his will, his best affections, his being, every power he had of reverent adoring worship and thanksgiving.

And this account of sacrifice holds the sacrifice of our blessed Lord, and suggests to us when it began and how it was perfected, and is now continued.

When He gave His person at His incarnation for the salvation of men He was making His one oblation of Himself.

And so when He signified, in the breaking of bread and pouring out the wine at the last supper,

His entire surrender of Himself to His Father's pleasure, He was, as the great High Priest, offering Himself, with the consent of His whole inward being, for the sins of men.

And so, when His agony and bloody sweat, and the sufferings of His bitter cross were "finished," He was not only "the Lamb slain from the foundation of the world," but the Priest Who sacrificed it.

And so too, when after His resurrection He had returned to His former glory, He still continued to present before the Mercy Seat, in His own glorified but once crucified body, that perfect sacrifice which He once offered on the Cross. Having as the great Antetype, to Whom the action of the Levitical Priest, not less than the sacrifice of the legal victim, pointed, offered Himself as the victim, He appeared in the presence of GOD for us, and thus fulfilled that other typical function of the Priest, namely, His sprinkling the blood within the Holy of Holies.

And thus it is, my Brethren, that if you now look within the veil of the Sanctuary, you may discern there with the eye and the ear of faith our Lord's perpetual Ministrations, that unbroken commemoration of His finished work, the power of which endures for evermore.

Moreover, as our Lord by this commemoration of His one sacrifice, which was perfected on the Cross, exercises His functions as the great High Priest of His Church, and through such functions, such sacrificial actions, such intercessory pleadings, applies the fruits of that one Sacrifice to believers

separately, so too they who, in obedience to His charge, “Do this in remembrance of me,”^a ever commemorate His Death and Sacrifice in the breaking of bread, do thus act as Priests, and exhibit in their celebrations of the Eucharist, for the glory of God and the good of the redeemed, their delegation to the duties and the dignities, and the ministrations of the Priesthood of Jesus Christ.

But on this last point I must enter into more exact and detailed particulars. I would state, my Brethren, and justify everything said or done in the transaction of this tremendous mystery, by us the Clergy, in the Name of the Lord.

When we are about thus, in obedience to our Lord’s command, to break bread in remembrance The Consecration of it. of Him, we take of the fruits of the earth, the elements of bread and wine, and offer some small portions of these elements to our God in acknowledgment that He is Lord over all, and that all which man enjoys is by right His, Who is the author and giver of them all.

We then consecrate this oblation of bread and wine. As our Lord’s representatives, and so in the Person of Christ putting forth some of His delegated powers, and by His own words, we bless the elements, or rather He blesses them through us.

Through such blessing the oblation becomes a Sacrament, and as such has not only an outward, but an inward part.

^a Ποιεῖν in Alexandrian Greek and ῥέζειν in Homeric Greek mean to sacrifice. See Appendix, p. 165.

The outward part, the bread and wine, remains in its appearance, form, and essence, or substance, what it was before the act of consecration, but still by consecration it has been made the veil and channel of an ineffable mystery.

The inward part is That which Our Blessed Lord took from the Blessed Virgin—which He offered to GOD as an atoning sacrifice on the Cross—which the Almighty Father has glorified, has, that is, endowed, “not with the actual properties, but with the supernatural gifts, graces, and effects of Godhead,” and out of which wells forth every blessing of the New Covenant.

The inward part of the Sacrament of the Lord’s Supper is Christ’s precious body and blood, and so, by virtue of the Hypostatic Union, Christ Himself.

But here observe, my Brethren, a distinction which I must make. This inward part of the Sacrament, this presence of the Body and Blood of Christ, and of Christ Himself, is not after the manner or laws of a body, according to which ordinary laws our Lord’s Body is in Heaven only; but is a supernatural, heavenly, invisible, incomprehensible, and spiritual presence.

It is, in fact, the presence (to use the language of one of our Homilies), not of a carnal, but of a ghostly substance; or to state the doctrine in the language of S. Augustine, whose triple distinction is necessarily so familiar to every catechumen of the Church, it is the presence not merely of the *virtus*, but of the *res Sacramenti*. It is “the body and blood of Christ.”

Such, my Brethren, is the effect of Christ's consecration of the elements through the action of His ministers. The gifts receive an inward part, even the presence of the "Res Sacramenti," the body and blood of Christ.

And here I would say that unless the consecration prayer be admitted to have this its historical force, as the central feature of the Eucharistic Service—as the sacramental action which is introductory of, Our Lord's most gracious gift, it must be pronounced a senseless unreality, which darkens the most solemn act of the human soul in its communion with God.

But this consecration of the gifts stands in closest relation to another great function.

That sacrificial action, which is the counterpart of Christ's perpetual pleading and presentation of His body and blood in our behalf, ^{The oblation.} is consummated when the bread and wine are made the Sacrament of the Lord's body and blood. In this the Eastern and the Western Church are agreed.

And it is this special action which gives its true interpretation to the *τοῦτο ποιῆτε εἰς τὴν ἐμὴν ἀνάμνησιν*,^a and this in two ways—it is a giving a memorial witness to man, and it is, in accordance with other ordained memorial acts, an using of a *μνημόσυνον* in pleading with God.

In the Holy Communion men and angels have set before them a vivid representation of Christ's death

^a S. Luke xxii. 19.

upon the cross, and so the remembrance of Him, now invisible, is quickened and sustained by the Holy Spirit through the senses to which such an image^a of Our Lord's death is presented.

But Our Lord's words hold more than this. The words are most remarkable ones. The original words, of which "Do this" is the translation, mean in Alexandrine Greek "sacrifice this," and the other word *ἀνάμνησις* is also a sacrificial word, and signifies the offering of a *μνημόσυνον*.

Now, it is easy to understand how the offering a *μνημόσυνον* may be useful to man, but it *μνημόσυνον*. does not at first sight seem to have any place in our worship of God.

And yet it is true that God condescends to place Himself even in this respect on the level with man.

The testimony of the Word of God is most distinct on this matter.

Thus the rainbow was not only a sign to man of God's covenant of mercy with Noah, but it was His *μνημόσυνον* according to His own Revelation, when He said "I will look upon it (the bow), that I may remember the everlasting covenant between God, and every living creature of all flesh that is upon the earth."^b

Thus, again, circumcision was the sign and token of the covenant with Abraham, and the blood of sacrifice was the great instrument of the Mosaic covenant, the sign not only to man but also to God,

^a Heb. x. 1.

^b Gen. ix. 16.

the remembrance of its benefits, and obligations to both parties of the covenant.

And with such a revelation of God's condescension towards His people, surely instead of our being surprised at being told that God is willing to be reminded of what His Son has done for us men and for our salvation, it should seem to us to be only according to the analogy of faith that our Lord should in His own Person ever present the sacrifice—that which was once for all offered up to God as a sacrifice for ever, and that His representatives here on earth should also plead,^a in a way appointed by Himself, that same Sacrifice, which the Great Mediator evermore pleadeth in Heaven.

But our Lord had also other purposes in instituting and ordaining this Sacrament. He provided in it for his disciples that heavenly food, by The Feast on the Sacrifice. which alone they could do His work, and attain the ends of His entire surrender of His will to God, and of His Death upon the Cross.

As in that ancient typical rite of the Jewish Church, the ordinance of the Passover, there was both a sacrifice and a feast on the sacrifice, so in the Christian Church there is an ordinance in which both these typical parts of the Jewish Passover are fulfilled.

Christians keep a feast where they strengthen and refresh their souls on that which is presented to God, in commemoration of His Son's atoning work, namely,

^a The word used, I am told, in S. Wales to designate the second order of the Ministry is *offeiriad*, *i.e.*, an offerer.

the res Sacramenti, the precious Body and precious Blood, whereby we are made one with Christ, and Christ with us.

And thus the man who has been commissioned by the one Priest to be a "fellow-worker with Him," not only pleads on earth what His Saviour is pleading in heaven, but also, by Christ's Ordinance committed to him, provides for brother men "a banquet of most heavenly food."

But it has been further ordained that the guests at The that banquet must be clothed in marriage Judicial Power. garments, and that no one but he whose soul reaches out the hand of faith can assimilate such food; or, rather, that every one else will to his own infinite loss, and the dishonour of his God "be guilty of the Body and Blood of the Lord;" and the same men who are commissioned to provide the supper are entrusted with the charge of excluding those who are not clothed in that "white raiment, which is the righteousness of the Saints."

It is for this very purpose that our Lord has committed to these stewards of His mysteries those judicial functions, which are often described as the Power of the Keys.

The mean "whereby the Body of Christ is received and eaten in the supper is faith," that faith which confesses Christ, that faith which so permeates the whole spiritual being of the Christian, that you may see in the mirror of his life and conversation the very likeness of his Lord; and it is one of the official duties of the Priesthood of the Church to admit or

to exclude those who receive the invitation to come to that heavenly feast. They are, for example, the instruments of the Lord, for giving effect to that warning which reaches throughout all time, "If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, go and first be reconciled to thy brother, and then come and offer thy gift."

The ways by which these Ministers of Christ thus guard the sacred treasure committed to their charge, and train souls to be partakers Its exercise. of these riches of God's goodness, are various, but the power which is thus exercised is the same.

Our Lord had in some of His parables, as for example in those of the Wheat and the Tares, the Wise and the Foolish Virgins, the Vine and its Unfruitful Branches, and the Net which caught bad as well as good fish, foreshadowed the mixture of evil and good in the Church.

But though His words were soon partially fulfilled, there is no question that there were fewer difficulties in the early days of the Church in exercising discipline than there were afterwards, when the lines became less distinct which separated the Church and the world.

And in those early days the dealing of Christ's Ministers with sinners was more public.

But afterwards, when faith became enfeebled by closer contact with the world, the rules about public discipline became relaxed, and out of consideration for sinners, and to remove stumbling blocks in the

way of their turning to God, the Clergy were allowed to exercise those same powers by which they had ministered the public discipline of the Church, in private.

The main conditions, however, under which they acted in this matter for their Lord were the same.

Main conditions
of public and
private discipline
the same.

Thus they were to take care that persons to whom they ministered did not confound their delegated powers with the autocratic powers of Him, Who alone could absolve from sin, namely, God; and so they were bound to testify with S. Ambrose, "*Munus Spiritûs Sancti est officium Sacerdotis: jus autem Spiritûs Sancti in solvendis, ligandisque criminibus est. Omnia dedit Christus discipulis suis; sed nulla in his hominis potestas est, ubi divini muneris gratia viget.*"^a

Next they were to bear witness with all possible distinctness that none but the truly penitent benefited by this ministration, and that to make this condition the more distinct they were to apply tests to the minds and hearts of those who professed to be penitent, and so to act as upright, well-informed, responsible judges in this matter, always bearing in mind that "*Clavis potestatis nihil operatur sine clave scientiæ.*"^b

Next they were to proclaim that the same conditions attached to the bindings, as to the loosings of the Church, that God would only ratify those

^a S. Ambrose de Penitentiâ, cap. 2 and 8.

^b Theophilus Anglicanus, cap. xiii. xiv.

sentences, and confirm those exercises of delegated power, which approved themselves to His all-seeing, all-merciful, all-just judgment.

And lastly, in those days when the fact of such delegation by our Lord to others of powers, which were His as the one Priest and King, was not questioned, the application to individual cases of these spiritual benefits—these relaxations of the bonds of Satan—was generally associated with prayer, and so was made in either the declaratory, or the precatory, or the optative form.

Such, my Brethren, is, I believe, the doctrine of Christ about the Priestly powers of the Recapitulation. Apostles and those whom they sent forth, even as they themselves had been sent forth by the Lord.

I assert that the Apostles, and those who have received the commission from them, have ministrations entrusted to them, through which the bread and wine become at Holy Communion the Body and Blood of Christ, and the Church presents before the Throne of Grace that which is present, viz., Christ's Body and Blood in the Sacrament, and by such offering pleads with Christ and through Christ with the Father; or in other words gives in her highest act of worship, and praise, and adoration, expression to the full meaning of those words with which we ever close our prayers, whether supplications for ourselves or intercessions for others, "through Jesus Christ our Lord."

I also maintain that the Apostles, and they who have come after them through their appointment,

have power entrusted to them to make sinners partakers of the mercies of GOD in Christ, and that they use this power in ministering the Word of GOD, and the two Sacraments, and by loosing them in the ordinance of absolution from the bonds by which they have been held.

But I also set against these claims, and to counteract all mistakes about them, though I
A Disclaimer. am almost ashamed of doing so, the most emphatic disclaimer of justifying any plea which can possibly interfere with the autocratic power of GOD; and I entreat you all, so as to guard you against making or receiving any rash charges, to remember that the instrumentality of man, which GOD has been pleased to take up into and to employ in the supernatural order, had been already consecrated in the operations of the natural order, and that if the fear of abuse is to empty GOD's words of their literal and historical meaning, the same caution must close the mouth of every preacher of the Gospel, lest he should be found at the great day to have incurred in his soul the awful guilt of placing any natural or supernatural gifts, which have been vouchsafed to him, in the balance against the inspirations and the persuasions of the one Teacher, the Holy Ghost.

But I shall not content myself with only making this protest against misrepresentation.

There are times for speaking and times for silence, times to pass by attacks on, and derogations of the truth, and times to be outspoken in its defence.

In my opinion the time has come, at any rate in

this Diocese, for the latter course, and I have without any mental reservation, GOD knoweth, acted upon this conviction.

Thus in giving effect to it I have borne my testimony, that you, my Rev. Brethren, who have been ordained by the Holy Ghost, through the instrumentality of men, to the Priesthood of the Church, and have received Divine mission and grace to discharge the functions of the office, and to do the work of a Priest in the House of GOD, which is His Church, have been commissioned to dispense the Word of GOD—to celebrate the Eucharistic feast and sacrifice, and “to loose by His authority the bands of wickedness and to let the oppressed go free.”

I have recalled to your minds that the effect of your blessing the elements is that there becomes a real presence of the Lord’s Body and Blood in the Sacrament, and I have also reminded you that (as is most natural) you are to call to the remembrance of your GOD, even as your Saviour is doing in Heaven, by pleading His precious Body and Blood, the New Covenant which He has made with man.

Nor do I now say, “as is most natural,” unadvisedly—for it seems to me that every one, who is enabled to receive the doctrine held in the Apostolical^a and literal meaning of our Lord’s own words, “This is my Body, this is my Blood,” will almost instinctively pass on to unite himself to the intercessory, mediatorial action of our Lord, as the One Priest in

^a See Appendix, p. 143.

Heaven—and that nothing less than a direct authoritative prohibition can set him free from the constraint of this instinctive claim upon his faith.

That his faith has had its trials and difficulties before this last claim is made upon it, I of course admit most fully.

And yet how much GOD has provided by way of Helps to receive the Testimony of the Church. preparing the mind and heart to receive all such doctrine, and so to accept the clear testimony of the undivided Church!

I will mention some of the facts I here specially allude to.

I claim for you a Divine mission from our Lord Jesus Christ through His Apostles and their successors, and when I do so, I remember that the Jewish Priesthood illustrated the principle contained in those words of the great Apostle, “No man taketh this honour unto himself, but he that was called of GOD as was Aaron,”^a and I am helped by this fact to receive the doctrine, as the true exposition of Holy Scripture, that your ministry, as it far “exceeds in glory” that which went before it, being not “the ministration of condemnation but of righteousness,”^b cannot have a less definite authority marked upon it by an unbroken succession^c than that which was merely its “shadow.”^d

When I speak of you as Priests as well as Pastors, I recognise in the Christian Church the old Church, raised by the Incarnation and its fruits to a far

^a Hebrews v. 4. ^b 2 Cor. iii. 9. ^c See Appendix, pp. 144, 145.

^d Heb. x. 1.

nobler condition, and all its prerogatives and duties, now entrusted by the Spirit of God to a new succession of ministers—and I see evidence of this recognised connexion between the old Dispensation and the new in the continuance^a of the Apostles in the Temple after our Lord's Ascension, and so partaking, during that transitional period, of its sacrificial worship, and also in their not hastening to assume the name, by which the ministers of God under the Jewish dispensation were designated, till the destruction of the city and the Temple testified that the Christian Priesthood was substituted for the Jewish.

Nor will you doubt, my Rev. Brethren, that it was soon admitted that such a substitution had taken place, when I recall to your minds that Eusebius^b reports, on the authority of Polycrates, that John, the beloved disciple, assumed, as Bishop of Ephesus, the mitre plate which distinguished the Aaronic^c Priesthood, and that Epiphanius tells us that James, as Bishop of Jerusalem, did the same.

You will find, also, in expounding to your people the Doctrine of Christ about His Sacraments, that God has, in the riches of His goodness, provided you very great help to take out of the way of your people's faith a very special stumbling block.

That stumbling block is the doubt how *matter can* be used for a spiritual purpose.

But you may remove that doubt by reminding

^a S. Luke xxiv. 53 ; Acts ii. 46, v. 42.

^b Eusebius v. 24, and Valesius' notes.

^c Exod. xxiv. 6 ; Lev. viii. 9.

them that matter has been united with the Godhead in the person of Our Lord Jesus Christ, and that, since it was thus consecrated, it has become no unfit instrument for communicating spiritual blessings.

And not only so, but when you have thus stimulated their minds to realise somewhat of the mystery of the great doctrine they implicitly confess, you may further place them within the sight of that miracle of healing, when the eyes of the blind man were opened with clay and spittle, or rather by the Almighty hand of the Son of God, through the instrumentality of part of His creation; and then you may confidently hope that your brethren will not close the doors of their minds and hearts against your teaching on this subject.

And should you require more aid in this Ministration, I can at once supply you with it.

Model your own address to them on the words of The Bishop of Exeter's Witness. one of our greatest divines, whom GOD some years ago called to the very front of the great struggles for His Truth, and has still spared to His Church; or rather borrow the very words, without the minutest alteration, of that great Bishop, the Bishop of Exeter, and let him in his old age still teach your flock the truth as it is in Jesus Christ. Say to them, in his words of a glowing faith,^a "In the Eucharist, as a sacrament, we eat our ransom, as S. Augustine says—we receive spiritually 'the Body of our Lord Jesus Christ which was given for us,' 'His Blood' which was shed for us;' in the

^a Bishop of Exeter's Pastoral Letter, 1861, p. 55.

same Eucharist as a sacrifice, we, in representation, plead the one great sacrifice which our great High Priest continually presenteth for us in heaven. In heaven He presenteth ever before the Father, in Person, Himself, mediating with the Father, as our Intercessor; on earth He invisibly sanctifies what is offered, and makes the earthly elements, which we offer, to be sacramentally and ineffably—but not in a carnal way—His Body and Blood. For although once for all offered, that sacrifice, be it remembered, is ever living and continuous—made to be continuous by the resurrection of our Lord. Accordingly, S. John tells us in Rev. v. 6—12, that he ‘ beheld, and lo, in the midst of the throne stood a Lamb as it had been slain,’ and to Him is continually addressed the triumphant song of the heavenly host, ‘ Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.’ To Him His Church on earth, in the Eucharistic service, in like manner, continually cries ‘ O LORD GOD, Lamb of GOD, Son of the Father, that takest away the sins of the world’—not that tookest away, but still takest—‘ Agnus Dei, qui tollis peccata mundi.’ As then the sacrifice is continuous, its propitiatory virtue is continuous, and the fulness of the propitiation is pleaded for the whole Church where-soever the commemoration of it is exhibited in the Holy Eucharist.”

With regard to the other great doctrine, viz., that which expounds the ministerial powers of the Priesthood of Jesus Christ in retaining or remitting sins,

I would here add, first, that I have not forgotten that it is one that stirs up great opposition; and, secondly, that the very persons who object to its formal statement and claims, do often really accept it and act upon it, and that they do so because it contemplates and meets states of heart which are common to us all.

Some who oppose it, do so on the grounds of the great abuses which have arisen in connexion with it, especially when absolution is given in the indicative form, and is a judicial act. But I would again remind all such, that if they allow to abuse the power of annulling any ordinance of God, I know not what they will retain, certainly not the two Sacraments, certainly not public or private ministrations of the Word of God, certainly not an open Bible.

And to all who set themselves against it, I would further submit that the real question is of the employment by God of men, as instruments in binding and loosing, and not of the mode in which they execute their duties, and so make prayer the accompaniment of their functions—that the act *must* be a judicial one, to avoid the guilt of sacrilege either in him who seeks the gift or in him who professes to minister it in the name of the Lord—yea, that if there is no special exercise of power, or authority in the execution of this function, whether in the declarative, or the precatory, or the optative, or the indicative form, it is a function, to use again words of the Bishop of Exeter, “within the competence of every Christian.”^a

^a See Appendix, p. 150.

Others, who are scandalised by the claim made for private discipline, admit that the Church has the power of discipline, and can punish sinners ; but only, they add, in this world “ that their souls may be saved in the day of the Lord.” But surely this is making a distinction without a difference.

Exclusion from the Church is a binding of the man ; or (to use the words of St. Paul about his own act) it is “ a delivering the man unto Satan.”^a And the mistake may be traced up to an erroneous conception of what that body is, from which the man is thus excluded ; and it has been, in part, to protest against this error that I have said so much to you to-day about the Church.

As long as a man thinks of the Church as a mere human association—a club, so to speak, of followers of a departed master—I understand how easily he can strip exclusion from it of much of its awful and mysterious consequences ; but when he gains a more exact knowledge of its being, and defines, in his own innermost and truest thoughts, the Church on earth to be the antechamber, so to speak, of the Heavenly Court, the visible fragment of that Body, the rest of which is invisible, I am confident that the admission of public discipline will carry with it over all objections the principle of private discipline, and constrain him, who may hitherto have objected to the principle as well as to the practice of private discipline, to justify both the principle and its application under some possible circumstances.

^a 1 Tim. i. 20.

I distinguish here, you will observe, between the principle and the practice of private confession and absolution, because I entirely believe that the question is really one of *changeable* discipline, and that the Church, whilst fully recognising the principle, may be guided by the Spirit of Truth, to restrain, owing to peculiar circumstances, the practice within the narrowest limits.

I will say no more on this point here, as I shall be forced in the course of my argument to return to it.

But I stated that many persons who controverted the Doctrine did, in fact, believe and act upon it, and that they did so because this ordinance rests upon the facts of our common nature.

One of the wants of our common nature is expressed by the demand made by every heart for an object of trust and confidence, and the ministrations of sympathy.

Every heart feels that its secret is a heavy burden, and thankfully hears St. Paul's injunction to other hearts "Bear ye one another's burdens."

Every heart, also, whether in sorrow or in joy, wishes to have others sharers of its state. There is "a silver link and a silken tie" which binds heart to heart and mind to mind, and this is the bond of human sympathy.

Another want of our common nature is, that of some help to guide us and direct us in our endeavours to restrain that power of concupiscence, which is alluded to in those words of the poet—

"Video meliora proboque,
Deteriora sequor."

And it was the counsel of Seneca^a (with a view to this) to seek in this struggle the aid of one whose life confirms his doctrine, who not only tells you what you must do, but himself does the same.

Now, in this ordinance our blessed Lord has provided an answer to these demands. He has taken up into the kingdom of the Incarnation the very necessities of His creatures in the kingdom of nature, and given an answer to their demand for confidence, sympathy, and direction, in the very way which His needy members require.

And having done so, His Holy Spirit, guiding men into truth, leads them to seek and accept the gift which the Saviour offers them.

But of these, who thus seem to accept the guidance of the Holy Spirit, some do so with this most remarkable reservation.

We will go, these objectors, of whom I am speaking, would seem to say, to our brother men, and seek of them those gifts which are Thine alone, O Lord, to give, but we will not carry into their presence the thought that they, whose ministrations we desire, are but thine organs.

Strange it is, and yet most true, that if you divest confession and absolution of that their specific character, which seems to me to secure the honour of God, and to protect His sole prerogatives both from the assumption of His creatures, and from their forgetfulness that they are but His instruments, you will not uncommonly find amongst all religionists,

^a Seneca, Ep. 52.

whether within or without the pale of the Church, the enforcement and observance of this ordinance of our holy religion.

And here I might next not only assure you, but produce evidence that my assertion is correct, I might appeal to undivided Church. that I have in what I have said about our Lord's Incarnation, His Church, His Clergy, and some of their functions, repeated the teaching of the undivided Church.

But I shall not quote at length my authorities ; first, because they have been so often set before us of late by our present theologians ; and, secondly, because I wish to employ the time, during which I may hope to engage your attention, in placing before you other considerations in support of what I have said.

In an address I lately received, sixty-four of my Question of honesty raised. Clergy reminded me that "it is the bounden duty, before GOD and man, of every Clergyman who holds doctrines condemned by our Church, to cease to minister in a Church in which he cannot minister with fidelity to her principles."

Now, the assertion of such a principle of conduct, about which I should have thought all of us are so entirely agreed, as to make it almost a truism, would seem to hold an insinuation that some of us are dishonest enough consciously to contradict the teaching of our Church, and yet for some motive or other to hold offices in it.

I feel sure that they who signed the address did not intend to lay such things to the charge of myself, or any of my Brethren, but I think their words

certainly seem to bear this construction ; and as I am thankful to believe that, if there is one thing more hateful to an Englishman than another, it is dishonesty, you must excuse my being, both for others and for myself, somewhat sensitive about the right meaning of the words I have quoted to you from that address.

I will, therefore, take this opportunity of declaring that I do not agree with the advice lately given to the members of a Scotch University by a philosopher,^a about the limits of an honest interpretation of the articles and confessions of their Communion, and that I trust that what I am about to say to you will justify my disclaimer of any wish thus to narrow and contract the claims of my conscience.

My purpose, then, now is to vindicate for such doctrine as I have been expounding to you the authority of our own branch of the Catholic Church. Before, however, I enter upon what may be considered the more special evidence of this authority, I would remind you that the fact that such teaching is the teaching of the antient Fathers of the undivided Church has ever been considered by our theologians as a sure testimony to the orthodoxy of such teaching—a proof that it is the very doctrine of the Church of England.

Thus it was the saying of a famous predecessor of mine, Bishop Jewell,^b “ If any man alive were able to prove any of these articles, by any one clear or plain

^a Address to the University of S. Andrew, by J. S. Mill, M.P., p. 84.

^b Jewell's Works, Oxford, 1848, vi. 30.

clause or sentence, either of the Scriptures *or of the old Doctors, or of any old general council, or by any example of the Primitive Church*, I promised then that I would give over and subscribe unto him."

Again, the instructions^a given to the Savoy Commissioners were "to advise upon and review the said Book of Common Prayer, comparing the same with the most antient Liturgies which have been used in the Church in the primitive and purest times."

Again, our saintly Bishop Ken^b thus professed his faith:—"As for my religion, I die in the Holy Catholic and Apostolic Faith professed by the whole Church before the disunion of East and West."

Again, it was no less a man than Bishop Wilson^c who laid down this canon of Scripture interpretation:—"To understand the Holy Scriptures aright is to understand them as the primitive Church did."

But in disapproval of such a charge of dishonesty, much more, of course, may, and ought to be done, than to appeal to the consentient teaching of Catholic antiquity.

And it is this specific evidence which alone could have justified us in answering at our ordination, as we must have done, that question—
Evidence of our own Formularies, as settled in 1662. "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and *as this Church and Realm hath received the same?*"

^a Cardwell's Conferences, p. 300. ^b Bishop Ken's Life, p. 509.

^c Bishop Wilson's *Sacra Privata*, p. 121.

Nor can there be any question where we are to look for such evidence. It is, of course, to that settlement of the faith and practice of the Church of England, which took place A.D. 1662; and the obligation under which you have put yourselves, (and the words of which I have just quoted,) is to minister the Doctrine, Sacraments and Discipline then recognised and sanctioned by the authority both of the Church and State.

But before I call to your minds what this evidence is, about the effect of Consecration by the Priest—the Real Presence—the Commemorative Sacrifice,—and Absolution, I would remind you of three truths, which should ever be present to the minds of those who are seeking to know what is the teaching of their Formularies.

Three Truths
which help to
understand these
Formularies.

The one relates to the value of words. And here I would say, that words represent things—that as there is no more common, so there is no more frivolous and dangerous error than to deny the power of words, while we keep their form; and that we should be very careful, if we would honestly try to ascertain the mind of our Church, not to bring to such an enquiry the spirit of the Gnostics, or Arians, or Pelagians, or Nestorians, or Paulicians, or Neologians, or Latitudinarians, and so not to recognise the relation in which words and things stand to one another.

The second point is, that the greatest care should be taken to mark all changes of rule and expression, however slight. Every one who would gain a true conception of the present teaching of his Church,

must make a conscience of accurately investigating what alterations were made in 1662, after the Savoy Conference, by omission or addition of anything in word or deed expressive of Doctrine, and also what previous alterations were then confirmed.

The third point is, that to ascertain the power of words, we must look back to the history of the whole Church, and ascertain what meaning has been assigned to them, either by formal decisions of Church Councils, or by the controversies brought to a successful issue by the acute and sanctified intellects of the great Doctors and Theologians of the Catholic Church.

And now, what does your Church, my Rev. Church teaching about Consecration. Brethren, lead you to believe is the meaning and worth of that function which she calls Consecration.

I would at once refer you to that part of the Communion Office which she specially designated in 1662 as “The Prayer of Consecration.”

In that prayer you have to do certain acts, and to accompany those acts with certain words. You have “to take the paten into your hands”—“to break the bread”—“to lay your hand upon the bread”—“to take the cup into your hand,” and “to lay your hand upon every vessel in which is any wine to be consecrated”—and whilst you do this, you have to give utterance to certain words, which Our Blessed Lord once spoke with Power “in the same night that He was betrayed.”

And, further, you are ordered by a rubric that “if the consecrated bread or wine be all spent before all

have communicated," you are "to consecrate more according to that form before prescribed, beginning at ('Our Saviour in the same night,' &c.) for the blessing of the bread; and at ('Likewise after supper,' &c.) for the blessing of the cup."

And, again, it is ordered in another rubric that "When all have communicated, the minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth."

And, lastly, in another rubric, direction is given that "If any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the communicants as he shall then call unto him, shall immediately after the Blessing reverently eat and drink the same."

It would seem to me, my Brethren, impossible to suppose, even if we had no help to appreciate the real meaning of all these rules, that the Church, which has given them to you, did not attach a very great significance and value to the act of Consecration.

But when you call to mind that the Church of Christ has from the very first attached a very definite meaning to Consecration—that the laying on of hands (one of the "principles of the Doctrine of Christ") has ever been used as the means of giving effect to this power entrusted to man, and (what is of far greater moment) that these very same words of Our Lord, by which you consecrate the elements, have been employed by the Church from the very first, just as you now use them—not, that is, as a mere narrative, or as

a gospel, but as *the* words of Consecration, there is, it seems to me, no room left for a doubt that our Church has, in the presence of an opposing theory, retained in deed and word, with a deliberate intention, and most wisely, the ancient form of blessing, and of setting apart the elements of bread and wine for these high and mysterious purposes.

I would also observe that by detaching them, in one instance, from the words of prayer with which they are connected, our Church has given a most significant token that she retains the ancient Doctrine of Consecration with regard both to its causes and its effect.

I will only add, that such teaching we should expect from those^a who, at the time of this last and binding settlement, gave, in the forms of Consecrating Bishops and Ordering Priests, its proper place to the Imposition of Hands—added in the Office for Baptism the prayer for the Sanctification of the water—provided for the reverent eating and drinking of any consecrated bread and wine which remained,^b and changed in the Litany the word Pastors into Priests.

And what, my Brethren, is that effect which our Church Teaching about Effect of Consecration. Church teaches us to look for from the consecration of the elements in the Sacrament of the Lord's Supper?

I answer without hesitation, because I think the evidence I can produce is very clear, that our Church witnesses that through Consecration the Body and

^a Revision of Book of Common Prayer, by J. C. Fisher, M.A., 2nd edit., p. 325. ^b *Idem*, p. 312.

Blood of Christ become really present, and by this I mean “present *without us*,” and not *only* “in the soul of the faithful receiver;” or to use words very familiar to you, my Rev. Brethren, the Body and Blood of Christ are present objective, and not subjective only.

On this subject you would all naturally turn for information to the Catechism, Articles, Prayers, and Rubrics of our Church, and this I am about to do.

Evidence of
Objective Pre-
sence from
Catechism, &c.

In the latter part of the Catechism, where very definite and plain instruction is given about the two Sacraments, there is, as you are aware, a very marked distinction to be traced between the account of the Sacrament of the Lord’s Supper and the Sacrament of Baptism.

In the account of Baptism the instruction is ranged under two heads, namely, the outward part and the inward part; whereas, in the account of the Lord’s Supper, the instruction falls into a threefold division—namely, the outward part, the inward part, and the benefits of the Sacrament.

Of course, it would be only our duty to presume that our Church had a distinct intention in making this difference; but, in addition to this, we know^a that Bishop Overall, the author of this part of the Catechism, which was added in 1604, not only expressed in it his own convictions, but embodied herein the theology of S. Augustine and the Western Church, and so treated the Sacrament of the Lord’s Supper

^a Revision of Book of Common Prayer, by J. C. Fisher, 2nd Ed., pp. 217-228; and see Appendix, p. 146.

under the three heads of the Sacramentum, the res Sacramenti, and the virtus Sacramenti.

Moreover, in speaking of the second part, namely, the res Sacramenti, the Church says that the Body and Blood of Christ are “*verily and indeed* taken and received,” thus using words of well-known value to theologians, and the force of which is well explained to us by Heylin,^a when he says, “Verily and indeed saith the English Book—*verè et re ipsâ*, or *verè et realiter*, saith the Latin translation, by which the Church doth teach us to understand that Christ is truly and really present, though after a spiritual manner, in the blessed Sacrament.”

Nor is it enough to say that this distinct teaching of the Church in 1604 was not disturbed in 1662.

In that last revision, the Doctrine about the Sacraments was not only confirmed, but many things were done to give additional significance to such confirmation, both by new statements and by the renewed confirmation of other previous changes in matters, which helped to define and make clear the Doctrine of the Church about the presence of Christ’s Body and Blood in the Sacrament.

I cannot, of course, do more in the time for which I can claim your attention in this Charge than illustrate what I mean by a few instances. The subject is itself too large to try to exhaust the evidence which it holds, and all of you, whether Clergy or Laity, already have, I am sure, the means close at hand for informing yourselves

From other
Parts of the
Prayer Book.

^a Cyprian Angl., p. 23.

about it, and most of you are possibly already acquainted with the facts of the case.

In 1662,^a the Revisors, when they changed the place in the office for Holy Communion of that which is now the first exhortation to be used after the Sermon, made the following alteration in it:—

The words in the exhortation of 1552 were—
 “Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our Heavenly Father, for that He hath given His Son, our Saviour, Jesus Christ, not only to die for us, but also to be our Spiritual food and sustenance, *as it is declared unto us as well by God’s word as by the Holy Sacraments of his blessed Body and Blood.*” But in 1662 the last clause is abridged and modified, and stands thus:—“But also to be our Spiritual food and sustenance in that Holy Sacrament.”

Again, in 1552,^b a Declaration at the end of the Communion office explained that by ordering that the communicants should receive *kneeling*, “it is not meant that any adoration is done, either unto the Sacramental bread and wine there bodily received, or unto any *real or essential* presence there being of Christ’s natural flesh and blood.”

In 1559 this Declaration was omitted with a view, it is supposed, of conciliation.

In 1662 this Rubric was restored.

But when it was restored, the words “real or essential presence” were changed into “corporal

^a Rev. of Book of Common Prayer, by J. C. Fisher, p. 310.

^b Idem, pp. 196 and 296–298.

presence;" and so by only excluding from the teaching of the Church a corporal or material presence, a sanction was given to the doctrine of a spiritual and real presence.^a

Again, the alterations in the form for delivering the Sacrament are full of significance.

Our present form is almost identical with the one settled in 1559, and which was not disturbed in 1604.

Moreover this in its present form witnesses to past struggles. It holds, in fact, the form of delivering the Sacrament which was sanctioned in 1549, and also the form which was sanctioned in 1552.

The first form is a precatory one, almost identical both with that in the Sarum Manual, and the one in the York Rite, and was most suitable as long as the Doctrine of the Real Presence was held, but it became quite unsuitable, when, under Zuinglian influences, the only aspect of the Holy Communion which was received was that of a memorial and commemoration; and so in 1552 the words were entirely omitted, and the last part of the present form was substituted.

In 1559, 1604, and 1662 our Reformers were led, by God's mercy, to combine in one form both the words of 1549 and the words of 1552, and thus to shew that whilst they retained the belief in that one commemorative aspect expressed in the words of 1552, they had replaced in their own convictions

^a See Appendix, p. 146.

the Doctrine of the Presence, which was taught in 1549 and discarded in 1552.

The only change I remark was made in 1662 in the form of 1604 and 1559 is, in appearance at any rate, a very slight one. The two forms are no longer connected together by the conjunction; and I think it likely that this was done with the view of asserting with greater distinctness both Doctrines, namely, that of the Real Presence and that of the Commemoration.

Again, the Rubrics which provide first for the covering and secondly for the reverent consumption of what remains of the consecrated bread and wine were both introduced in 1662, and this, we doubt not, to teach the Doctrine of Christ's Presence in the Sacrament.

Again, it seems to me, that it is only a belief in this mysterious Doctrine of the Real Presence which enables us to give, as we are bound to do, to every word of the Prayers, both before and after we receive the Body and Blood of Christ, their full meaning.

For example, in the prayer of humble Access, when we pray to God that we may "so eat the flesh of Thy dear Son Jesus Christ, and drink His Blood, that our sinful bodies may be made clean by His Body and our souls washed through His most precious Blood," we not only ask that our bodies and souls may be cleansed, but that we may *so* eat and drink the Body and Blood of Christ that our bodies and souls may be cleansed by that Body and that Blood—or, as I should say, we beseech our God that

the *res Sacramenti* may put forth its *virtus* to our strengthening and refreshing.

But further, this literal, and as I think, only adequate interpretation of this careful and reverent language, is much confirmed by the fact that a proposal was made by the Nonconformists, and rejected, to alter the wording and so Doctrinal teaching of the passage, by adding the word *Sacrifice*, and so substituting for the words "That our sinful bodies may be made clean by His Body and our souls washed through His most precious Blood," the following words, "That our souls and bodies may be washed and cleansed by the *sacrifice* of His most precious Body and Blood."

And so, too, in the thanksgiving after Communion it is faith in this Doctrine, which naturally (so to speak) finds utterance in the words of that antient Prayer, in which we humbly beseech God that "all we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and Heavenly Benediction."

There is one other point I would refer to in corroboration of what I have said. The rejection of the proposal of the Commissioners of William III. to change these statements of Eucharistic Doctrine in the

From the rejection of Changes proposed by Wm. III. Commissioners.

Catechism shows most clearly what Doctrine, theologians, who lived so soon after the last Revision of 1662, understood was held in those statements.

Nor was the teaching of our great Doctors in 1662

inconsistent with the teaching of the theologians of the previous century, to whom

And from the 28th Article.

we owe our Thirty-nine Articles. The 28th Article was written by one of my predecessors, Bishop Geste, and as he in a letter to Sir William Cecil reports that he “whose penning it was” had assured his brother of Gloucester (Bishop Cheney) that the expression in the Article “*only*” “did not exclude the presence of Christ’s Body from the Sacrament, but only the grossness and sensibleness in the receiving thereof,” I need say no more about the Article, except that the word “given” seems to me to be only consistent with the doctrine of an objective Presence. But I would beg you to read my predecessor’s Letter, which I shall print in the Appendix to this Charge.^a

With regard to the commemorative, impetratory sacrifice offered in the Holy Communion, every one who accepts the witness of the Witness to
commem. sacri-
fice by Church. Church to the truth of this Doctrine, and is fair minded, must admit that the teaching of our Church on the subject is less explicit than on the truth of the Real Presence.

At the same time I do not question her recognition of this Doctrine as part of the Divine deposit, and I would account for her seeming reticence about this Sacerdotal act of those, whom, in the heading of one of her Articles^b she expressly calls “Sacerdotes,” in the following way.

Before the Reformation the Doctrine of Sacrifice had been thrown into an exaggerated prominence, the idea of Communion being quite overshadowed by

^a See Appendix, p. 147.

^b Art. xxxii.

it. This exaggeration our Reformers desired to correct, and in doing so, they reversed the order of prominence.

They made in our Communion Service, as both the name and structure of it prove, the idea of Communion the leading one, and the idea of Sacrifice the accessory, and subordinate one.

We believe,^a moreover, that they were the more induced to do this by their anxiety entirely to discountenance a vulgar error, that the Eucharistic Sacrifice was a reiteration of the Sacrifice on the Cross.

But still the Doctrine of Sacrifice has most certainly its place in our service, for it is inseparable from that act of Consecration, which alone makes a real Communion with Christ's Sacramental life possible.

Easterns and Westerns, as I have already said, agree in this; and they who gave to our Communion Service its present form, could not, when they did so, have been ignorant (as some would seem to insinuate) that the presence or the absence of an outward ritual exhibition would not affect that which existed in virtue of the Consecration.

I would also here remind you that in the antient Church^b the words Holy Table and Altar were used as synonyms—that our familiar expressions Altar services and Altar rails witness to this truth—that it is still the law of our Church that “the Chancels should remain as they have done in times past,” and

^a Palmer on Church, ii. 463. ^b Krazer de Liturgiis, p. 155.

so retain their antient furniture; that in the prayer, when all have communicated, the previous act is spoken of as a sacrifice which is one, both “of praise and thanksgiving,”^a and “our bounden duty and service.”

In the statement I have already made about Absolution I have reminded you what it is for which I claim the authority of our Church—that I consider that he at any rate who uses the form in the Morning and Evening Prayer, or in the office of Communion, or in the office for the Visitation of the Sick, as one who has had special power and authority committed to him to absolve sinners, is not to be charged with dishonesty.

Witness of
Church to
Absolution.

Our Church whether she uses the declaratory, or optative, or precatory, or indicative form of Absolution, certainly teaches that her Priests can exercise powers not entrusted to any layman, however saintly; and there are two very remarkable circumstances connected with this.

The first is—that whatever have been on other points, the variations in the Doctrine of our Church, as expressed in her formularies, whether those of 1549, or 1552, or 1559, or 1604, or 1662, she has never wavered about that doctrine, which holds the exercise of these delegated powers of The One Priest of His Church.

The other is—that though she might have laid aside the indicative form, on the ground that it was not the most antient one, and only introduced into

^a See Appendix, p. 147.

the Church in the 13th century, she has throughout retained it, and thus shewn that she had no doubt about the function of the Priest in remitting sins, even if a form, which seemed to point more directly to the source of all power and authority, was preferred. The two slight but significant alterations made in 1662 in the Rubric in that part of the service for the visitation of the sick, which precedes the Absolution, confirm rather than weaken my statement. It was then ruled by way of addition that the Priest should *move* the sick person to make a special confession, and should only absolve him, if he humbly and heartily desired it.

By the first change the Church provided the sick man with help to seek the grace of Absolution, and by the second guarded against the abuse of the privilege.

But if we can thus claim the authority^a of our Church for the Doctrines of the Real Presence, the Commemorative Sacrifice, and what is called Sacerdotal Absolution, I could cite to you almost
This Teaching supported by great Anglican authorities. numberless extracts from the writings of the most eminent theologians of the Church from the time of the Reformation to the last revision, and, (what is of more moment to us in dealing with this charge of dishonesty,) from the time of the last revision to the present time, who all concur in giving the interpretation to the formularies of our Church as then settled, which I have claimed for them.

^a Appendix, p. 148.

I will not, however, weary you by reading to you these details, but I would refer you to the many excellent works which fully supply this information.

Thus with regard to the Power of the Priesthood in Absolution, I would advise you to read a pamphlet on the subject by the Rev. W. Cooke,^a and very specially his appendix containing quotations from nearly fifty of the most eminent English divines.

Many of these authorities Mr. Cooke has “brought forward simply to prove the fact that men who have held the very highest views on Absolution, and have expressed those views in the very strongest language, have not been barely tolerated in the Church of England, but have been raised to its highest places.”

I shall also add in the Appendix^b to this Charge a few other authorities; and I shall now content myself with expressing my belief, that if you will give a careful consideration to them, you will readily make the words of the famous Dean of St. Paul’s, Dr. John Donne,^c your own.

“For confession, we require public confession in the congregation; and in time of sickness, upon the death-bed, we enjoin private and particular confession, if the conscience be oppressed; and if any man do think that that which is necessary for him upon his deathbed, is necessary every time he comes to Communion, and so come to such a confession, if any thing lie upon him, as often as he comes to Com-

^a The Power of the Priesthood in Absolution, by Rev. W. Cooke. Appendix, p. 1. J. H. and J. Parker.

^b See Appendix, p. 148. ^c Dr. J. Donne’s Sermons, T. 5, p. 431.

munion, we blame not, we dissuade not, we discourse not, that tenderness of conscience, and that safe proceeding in the soul.”

So again, with regard to the Doctrines of the Real Presence and the Commemorative Sacrifice, many of our theologians have drawn up very full catenæ of Anglican authorities, all of whom vindicate as the Doctrine of the Church of England such teaching as is held in a few words of one of her greatest bishops.

Bishop Andrews says in a sermon on the Nativity, “ This (His flesh) He gave for us in Sacrifice, and this He giveth us in the Sacrament, that the Sacrifice may by the Sacrament be truly applied to us.”

You will find in the Appendix^a a reference to some writers who will enable you to form some estimate of the teaching of Church of England Divines on these mysterious subjects.

There are, of course, as I have already reminded you, obvious reasons, my Brethren, why an Englishman speaking to Englishmen should be jealous to vindicate himself from the suspicion of dishonesty—but my belief and teaching about the Church of England give me an added interest in this question of honesty.

If, indeed, I looked upon our Church as simply a mere voluntary society, bound together by some intellectual and moral ties to give effect to certain opinions and views, which any of our Reformers may have held in common with Lutherans or Zuinglians, I should not, maybe, take this additional

The question of
Honesty is a
vital one.

^a See Appendix, pp. 153 to 159.

interest in that question. But as I hold that whatever be the debt of gratitude we owe to the Reformers, and it is a very great one, we do not owe to them the being and foundation of our Church, and that our Church is the old Ante-Reformation Church of England, freed from the abuses which had crept in during the middle ages; and further, as I have been taught from my earliest youth to yield obedience to the Church of England, as representing a great and necessary Ecclesiastical Principle, I am most jealously anxious to ascertain with all honesty what her real teaching is, and so to satisfy myself that her claims upon my allegiance on other grounds do not clash with the claims of GOD'S Revelation.

The result, in some few instances, in my case, and I trust in yours, is now before you.

But if, my Brethren, I desire for you and for myself, that we should not give any occasion to have the charge brought against us, that we do not honestly teach the Doctrine of the Church of England, on its *positive* side, I am not less anxious that we should with equal honesty distinctly contradict those Doctrines which our Church *negatives*.

And concerns
Negative
as well as
Positive
Doctrinc.

To-day I am of course specially alluding to all such negative statements as are contained in the 25th, 28th, 29th, 30th, 31st, and 37th Articles, and the clear testimony borne by our Church at the end of the office for Holy Communion "that no adoration is intended or ought to be done either unto the Sacramental Bread or Wine there bodily received, or

unto any Corporal Presence of Christ's Natural Flesh and Blood."

These negations may be summed up in some such words as these:—"The substance of Bread and Wine is not changed."^a

The sacrifice of Christ's natural Body is not reiterated and repeated in that most effectual act of pleading which is called the Commemorative Sacrifice.

Adoration is not due to the consecrated Bread and Wine, although "Christ our Lord (as Bp. Andrews says) in or without the Sacrament is to be adored."

The Presence of Christ is not that of an organical body and of a material character.

Nor must you forget that there is also a negative side to the teaching of our Church with regard to Absolution.

Your Church denies that Confession and Absolution are like the two Sacraments of Christ, Baptism and the Supper of the Lord, *generally necessary to Salvation*.

If, then, with the Homily,^b you ever speak of it as a Sacrament, you must vindicate this distinction of your Church, and you may be thankful that, through this very distinction, you are the more free to insist upon the penitent's having those dispositions, which are the necessary qualifications for Absolution, and to warn persons against the exceeding peril of profaning that Holy Ordinance, and so of bringing upon their souls the guilt of sacrilege.

^a Art. xxviii. ; see Appendix, p. 159. ^b See Appendix, p. 160.

At the time of the Reformation such guilt was, it is said, very frequently incurred, and I question not that our Reformers were glad to find themselves justified in making the question of Confession one less of obligation than of the claims and privileges of an awakened conscience.

But I must now pass on to another subject, which has for some little time engaged much of the thought of the Church, and which has ^{Ritualism.} always been closely connected with Doctrine, and of late has been almost forced by those opposed to it into the very nearest relations to it.

I am referring, as you will have already, I doubt not, supposed, to all that outward part of Religion which consists of those forms, ceremonies, tokens, and comely appendages of worship, which are now generally, though not very accurately, classed under Ritualism, and which have been associated, as you are all aware, with the Doctrines called Sacerdotal, such as the Real Presence, the Commemorative Sacrifice, or Sacramental Union with the One Sacrifice, and Absolution.

Now the first thing I have to say to you on this subject is that the question of the present day is not whether there should be any outward Forms or Ceremonies.

The question is not whether there ought to be any Outward Religion.

It is admitted on all sides that there must be some, and this admission I would now justify, and in doing so I shall, I think, only make statements in which you will all, my Brethren, whether Laity or Clergy, be of one mind with me.

I say then,—that it is according to the analogy of nature, that outward^a agents should act upon our souls, and move them through our different senses—that the outward observances to which the New Testament is opposed, are those old prefigurative ceremonies, which when He Who is the Antetype was come, became unmeaning and lifeless—that as Christ appointed some ordinances, for example the blessed Sacraments, it is clear that the laws of the supernatural kingdom were not so changed as to make all outward things like those, which He had abolished, lifeless.

I would further add that, though the new temple is illuminated with the presence of God and Christ, and is the dwelling place of angels, and souls of just men, and so is invisible; yet that there must be some means of manifesting that this building is being reared—that there should be some tokens given, for the glory of God, and the good of the redeemed, that the Lord has claimed the earth as His purchased inheritance, and so is fulfilling those glowing words of the Prophet with regard to “that temple which sanctifieth the gold,”^b “the glory of Lebanon has been given unto it, the excellency of Carmel and Sharon.”^c

But, on the other hand, I witness that there may be a superstitious use of such outward means of manifesting our belief in Christ’s Lordship over the prince of this world, and that men may, in collecting and

^a See Appendix, p. 160.

^b St. Matt. xxiii. 17.

^c Jer. xxxv. 2.

making offerings of gold, forget the temple, which, as I have said, sanctifieth them—and that “the king’s daughter,” wherever, whether in a cottage or in a dungeon, or by the way side, she meets her Lord to worship and adore Him, “is all glorious within.”

And lastly, I would warn you that men may be led by the very opposite error to deny the claims of instinctive piety, to set at naught the reverent cautions of their Church, and in no spirit of real humility, and in no tender consideration for others, to contradict, as it would seem, by the absence of all outward tokens of a better knowledge, the fact, that the Lord has set up His Court in this world, and established in the very midst of us the kingdom of the Incarnation.

But if the question of Ceremonialism does not touch the principle of all outward worship, what is the principle which is so controverted? But what is authorised?

The matter in dispute is, what is the proper authoritative Ritualism of the Church of England.

Of course such a question is a legal one, and the answer to it can only be accurately given by a strict and if need be a judicial interpretation of the law of the Church of England.

And what such an answer would be I am too sensible of my own want of learning, and judicial discrimination, to venture to predict.

But perhaps from this very sense of my own unfitness to seem to adjudicate, or even to offer a definite opinion on this question, I feel the more anxious to submit to you all, my Brethren, a few

considerations to moderate and temper the present strife of tongues about it.

Supposing, then, that the rule of the Church sanctions the restoration of vest-^{Considerations}ments, and ceremonies of devotion, and other things ^{con.} of a like nature, which have from various circumstances fallen into desuetude, I would still say to any of you, whose consciences may either by the dictates of loyalty to your Church, or by hopes of benefiting the souls of your parishioners, be stirred up to revive these antient practices, do not, I beseech you, forget what may be urged against such action on your part.

For example, the following pleas may be fairly put forward, and you are bound, I think, to give them a candid hearing:—

In all seasons of the history of the Church, and in all parts of it, the maxim “*mos pro lege*,” has had great weight; and with the knowledge of this I have always accepted a dictum of my venerated and wise predecessor, as a guide for my own conduct.

His words were,^a “The doctrine of a virtual dispensation from positive rules, to be inferred from long and general desuetude, must, I think, be allowed as necessary in the present state of our Church; and the conscience of any individual Clergyman need not be aggrieved at acquiescing in it, especially when there exists a superior power able to give effect to the dormant rule; and, therefore, in a manner having the responsibility of its neglect.”

^a The Obligations of the Clergy, &c., by E. Denison, D.D., Bishop of Salisbury, 2nd edit., p. 16.

Again, many people, whilst they entirely admit that outward worship, holy symbols, spiritual ordinances, are a legitimate help to many in offering up to God that only worship which has a place in the invisible Temple, are so constituted as to prefer for themselves more simple services, and to recognise in them more distinctly the outward signs of the unseen Temple. These persons have, you must all feel, a claim on the consideration both of their Clergy and of their Lay Brethren.

Others, holding fast the great Truth that no sacrifice is so unacceptable to God as that of a victim without a heart, and dreading above all things the substitution of a mere formal ceremonialism for a spiritual service, jealously watch every additional manifestation that the best of everything is to be given to God, and believe that there is more peril to the worshipper in thus trying to express and so strengthen his belief, than gain to him and to his brethren in thus witnessing to the incoming into this world of our Lord's invisible Kingdom. I for one greatly respect such scruples.

Others, again, who have entirely realised the Doctrines symbolised by acts of outward worship, and are most anxious to give those Doctrines a firm holding in the convictions of all Churchmen, knowing the prejudice of many men against outward worship, prefer to dispense with such help as these symbols offer, and to struggle to gain admission to the minds and hearts of their hearers by weapons more specially prepared for an intellectual warfare. These, too, are advocates of an important side of the question.

Again, there is another class of persons, who are in some respects also opposed to the present changes, but for very different reasons.

They fully admit that outward signs and symbols are most powerful Teachers, and they are most anxious that, on this very account, great caution should be used in restoring any ceremonial observances. They urge that there is a real danger of making symbols mean more than they are meant to mean; a danger of making them suggestive not merely of the real Doctrine of our Church, but of something beyond it; a danger of re-establishing by their means, in the minds of men, superstitions which once were powerful, and with which such symbols are popularly, even if incorrectly associated.

I will only mention the scruples of one more class on this subject. There are (I thank GOD for it) many amongst us who are so sensitively considerate of the difficulties of others, and so able to realise the force that old habits have upon their Brethren, that they fear to offend them, and possibly disaffect them by changes of this kind.

It is not that they do not themselves care for the rules of their Church, or disparage the value of teaching by outward symbols, or are indifferent to the claims of the great Truths so taught, but in the fear and love of GOD, in an earnest desire to build up their Brethren in the Doctrines of their Church, and so to train them for death and judgment, they fear to imperil the safety of questions of such moment by seeming to balance against them matters not, indeed, of in-

difference, but of far less importance in the work of the Ministry.

And who, my Brethren, are more to be loved and respected, as bearing upon their characters the marks of the Lord Jesus Christ, than these sympathising, loving, tender, discreet, patient Pastors and Teachers?

But on the other hand, the scruples and considerations I have just detailed to you are surely Considerations not the only ones which deserve a fair construction. pro.

What I am about to say presupposes, as in the last case, that the changes lately made in Ceremonialism in some churches rest on a legal basis.

They who are called Ritualists would urge such pleas as these which follow.

They would say that belief involves both profession and confession, and that, if men believe that this visible world does not belong to him who is called its prince, but to Him Who died on the Cross, this faith will give utterance to its being in such works as will speak—make a profession—testify that their faith is that which places the worship and service of GOD before everything; and they maintain that this function of outward religion has a special claim to notice and support in days of such wealth, and luxury, and self-indulgence as ours.

They would further urge, that it is natural for men who habitually dedicate their best powers to the contemplation of Him Who is their Maker and Redeemer, to impress on all outward religion, if there is to be any, a sense of that glorious presence, with which they are

striving to be ever in communion, and that thus such expressions of the mind and heart of the worshipper must bear some token of correspondence, however necessarily inadequate, with all the doctrines which he holds; or (to give an instance), that belief in the Doctrine of the Real Presence of Christ in the Sacrament cannot but tend to raise the standard of ceremonial accompaniments of that Sacrifice and that Feast.

They would also (and here their admission is one with which all agree) lament that such vast masses of the people, whether educated or uneducated, are entirely estranged from all the ordinances of our Holy Religion; and then they urge that it is reasonable to expect that a religion appealing more distinctly to the eye and ear than we have known of late would be more attractive to such people, and so bring them at any rate within the reach of the ministrations of the Word and Sacraments, and the direct teaching of the Holy Ghost.

And they might appeal to a witness in their favour, who has not written in their interest, to corroborate their statement and to justify their hopes.

They would say to you, if you objected to their enlisting the fine arts on the side of religion, we only ask the same for religion which Mr. Mill claims for education. In the address from which I have already quoted, he says, "All the arts of expression tend to keep alive and in activity the feelings they express. Do you think that the great Italian painters would have filled the place they did in the European mind, would have been universally ranked among the greatest men of their time, if their productions had

done nothing for it, but to serve as a decoration for a public hall or a private salon? Their Nativities and Crucifixions, their glorious Madonnas and Saints, were, to their susceptible Southern countrymen, the great school not only of the devotional but of all the elevated and all the imaginative feelings. We colder Northerners may approach to a conception of this function of art when we listen to an oratorio of Handel, or give ourselves up to the emotions excited by a Gothic cathedral."

The Ritualists might also here add, we are only doing in our way what other Churchmen have, with less authority and with far greater risks to all reverent faith and love, tried to compass. They have been persuaded by their sense of that same appalling evil, which has so alarmed us and excited our sympathies, that it is right to make even theatres and other places of public resort the occasional places of meeting for preaching the Word of God.

So again, though I do not myself set much value on any attempt to weaken definite charges by bringing counter-charges against those who make them, I do think that the Ritualists may refer to the struggle which has been for some years renewed, and is still going on, about the surplice, and also to the offer now at last made in some quarters to accept the surplice as the proper vestment of the clergy, as evidence in the one case that the present question is a question of principle, and holds in it this very question of the surplice; and in the other case, that it is after all only a question of innovation upon old-established

custom, and so one which does not rest on the ground of any vital principle.

Again, on the side of authority, the claim of the Ritualists, if not as strong as some hold it to be, is very considerable.^a

Believing, as I do, that many of these things are only ecclesiastical from long association, and not so in their origin, still undoubtedly their argument for using, as teachers of God's truth, these outward ceremonies, is much strengthened by the two following facts.

The first is, that they have, as Church History witnesses, been used for ages to confess the mysteries of the Faith.

And the second is, that such ceremonial corresponds in this respect to the language of the Church, much of which in its classical form did the work of Pagan thought or Pagan society before it was consecrated to the service of Christ.

Again, with a view of meeting a very popular objection, the Ritualists ask a question, which seems to be a very open one, namely, whether, supposing there was a considerable restoration of Ritual Observances, the Church of England, with her necessarily popular service, would be in a less good or better position to maintain her claims against Rome than she is now.

And have such arguments met generally a fair consideration? or have they not uncommonly been treated scornfully, as the special pleadings of dishonest men, who, with hearts dis-

Have these
pro Statements
been *fairly*
considered?

^a Krazer de Liturgiis, p. 244, &c., &c.

loyal to the Church of England, are base enough to hold her offices, and to abuse their trust to the furtherance of the influence of another communion ?

Of one thing, at any rate, I am certain, that any such charges should be supported by very clear and distinct proofs—that the Doctrines should be distinctly specified which are condemned as being not Anglican but Roman, and that evidence should be given to prove the truth of such an allegation.

It seems also very strange that if such changes were either intentionally or unintentionally made in the interest of Rome, they should be spoken of so contemptuously by those who are most eager to bring all within the Roman obedience who are at present external to it.

Nor can I see in the remedies proposed for our present troubles any one which can really meet the difficulties of the case.

Remedies proposed
Insufficient.

I need scarcely assure you that if Parliament interferes in this matter, in the way that has been suggested, I shall certainly not be a consenting party to such legislation.

However feeble might be my opposition, I should feel bound to oppose any such proposal. For though the measure I allude to is introduced with the plea that it respects, and even satisfies the demands of Ecclesiastical Principles ; it not only does not, in my judgment, make good such a profession, but disregards more simple, and more widely recognised obligations. Such a mode of checking practices which claim the sanction of established authority, might serve tempo-

rarily as an instrument to cast down barriers between our branch of the Catholic Church and the various religious bodies around us, but it would be a most perilous precedent.

Of course the appointment of a Royal Commission is a perfectly different thing, but I cannot connect with it any hopes of a restoration of peace and unity to the Church. Whatever should be its report, it will leave the Doctrinal question, I conclude, untouched.

I have more faith in another and a simpler remedy, and that is the remedy of Patience and Charity.

I would not question the loyalty of those Churchmen, be they what is called High, or be they what is called Low; but I would cling to the belief that continued fatherly kindness on the part of those in authority, and the careful abstinence on all sides from bearing false witness, would do very much to lessen our difficulties, by constraining with the cords of love all, and *especially the young*, to deal with others, whether above them or below them, with consideration and sympathy, and to temper zeal for God's truth, even when purified of all dross of mere human passion, with the healing waters of Charity.

Thus, for example, though I for one fully admit the claim of Symbolism to be an educator of Christians, as well as of others, and give no credit to the assertion that such teaching involves treachery to our Church, still, as I have not myself learnt Doctrine from Ritualism, and as I also thoroughly acknowledge that many Churchmen cannot profit by such teaching, and so

naturally disparage its powers, I should have advice to give to both parties.

To those who do not recognise the teaching powers of Symbolism I would try to justify its claims to fill the office of an educator, and I think such an endeavour would be a very hopeful one ; and to those who are in danger of being over forward in pressing its claims on those who do not yet allow them, I should counsel most urgently the exercise of consideration, and the honest admission that the difficulties are real ones.

And here I must say that I am speaking more in the interest of the rest of the Church of England than in the interest of my own particular Diocese. I do not believe that in any Diocese in the whole kingdom have there been so few attempts to make hasty and irritating changes as in mine.

My Diocese
has but little
want of such
Remedies.

I am of course aware that things have been said and done in this Diocese as if the case was different.

But these charges must have been made in haste and ignorance.

The truth is, that there has been only one Parish in my Diocese where what is called " extreme Ritualism " has, as far as I know, been introduced, and that certainly without any sanction from me.

And it does seem to me, that all persons in authority, and a Bishop at least as much as others, have a claim upon their accusers, however earnest and single-minded they may be in defence of their own opinions and views, to raise a true and not a false issue ; and so not to spread abroad throughout the whole Church rumours

about the prevalence of practices, which, whether in themselves excellent or indifferent, have, either through the Bishop's carelessness, or through the effects of his example and teaching, not prospered in his Diocese.

At the same time, my Brethren, I am not ignorant of, or indifferent to the fact, (which is at the root of these excitements of feeling), that the ^{Roman Tendencies and their Cause.} pretensions of the Church of Rome are put forward with a power and zeal which are new to us of this generation, and that these claims obtain a hearing, and a consideration, which they could not gain in the days of our youth ; and this being so, it is, I hold, the duty of every true-hearted member of the Church of England to consider well what are the causes of this change, and what can be done to counteract any tendencies, which we may discover, to discredit the claims of our Communion to be the legitimate representative of Christ our Lord in England.

And (may be) that which the accusations of men acting in haste, with only partial information and over-eager zeal may be powerless to do, the enquiries and investigations of grave, calm, earnest, charitable, wise minds and hearts may, and will, by the blessing of the God^a of Peace, effect.

At any rate, these seeming changes in men's thoughts and convictions cannot, you may be sure, be traced back to any one source. Whatever be the present strength of their current, it is the effect, not of one, but of several tributaries. I will mention some.

^a See Appendix, pp. 160, 161.

The Church of Rome in this country is now free from all the shackles and all the unpopularity of an established and so dominant body, and this circumstance of its being unconnected with the State is with some in these days no slight recommendation.

Position of
Church of
Rome.

Then its present position enables it, with at any rate some seeming justice, to protest against the charge, which has been so often urged and believed, that the faith of Rome and the rights of a free people, like Englishmen, cannot co-exist. I do not say that the charge was a reasonable one, but that the Church of Rome is at present in circumstances favourable to demand her acquittal from it, and that by her conduct in this instance (which her very interests dictate to her) she must to some extent stop the mouths of such gainsayers.

Again, her traditional readiness to use the fine arts as a great moral and educating power secures to her a very considerable advantage in trying to recover the support of men who give (as men of our generation do give) a foremost place to art amongst the agents of civilization.

But what has had most effect in making the change I have been speaking of is this—

There is no doubt that much of the intellect of the educated classes in England is external to the faith. Many mens' minds are toiling under the weight of the demands made upon them by the Pantheists, Positivists, Materialists, Rationalists, Latitudinarians, Erastians of our day, and when they are wearied with these

disputations, they receive an offer of rest, through the determination of such questions by the exercise of an unlimited authority; and some persons have found such an offer only too tempting, and have been seduced to accept the proffered aid and relief.

But in trying to account for these new tendencies towards another, and, as we believe, intrusive communion, it is, perhaps, more becoming and prudent in us, English Churchmen, to see whether there is anything in the circumstances of our own position which may have helped to give such a direction to the thoughts and feelings of any of our brethren.

And that there are such circumstances no thoughtful man can possibly deny.

Thus, for example—To whatever extent the mind of our fellow-countrymen is indisposed to stamp upon any particular creed the authority of the national conscience, to that same extent the assertion of the principle of an establishment weakens the power of our claim to the allegiance of the souls of men.

Together with this disturbance of old, and, as I assert, reasonable and godly convictions, there is in many quarters an increase of that most weakening, disabling distrust in the existence and power of all ecclesiastical authority, which is generally classed under the word Erastianism.

It is a symptom of the prevalence of such a principle that persons entrusted with the responsibilities even of our sacred office not unfrequently lower the tone of their claims to govern those who have been made in

Position of the
Church of
England.

some matters subject to them, and sometimes substitute for the exercise of their legitimate spiritual powers as given them by their Lord, the freer use of those other influences and powers, which the world gives, and so can take away.

There is, too, not a little in the bearing and spirit of those who are under authority much calculated to bring the authority of our Church into contempt. I refer to the unchastened, undutiful, uncharitable, contumacious, unrestrained, unbelieving self-assertion so prevalent in *all* parties of the Church. I use, my Brethren, each of these many epithets with a definite meaning, and when I say *all* parties in the Church, I do so with the distressing conviction that the profession of principles of obedience is often not the expression of an obedient spirit.

And if I connect this upgrowth of an unchurchlike temper with any faithless disparagement and even relinquishment of our claims—or, I would say, of the claims made by us in the Name of Our Lord, and so His claims—such consequences are not the less evil and perilous.

Again, to a certain extent we are not only eating the fruits of our own neglect, but are experiencing the truth of the prophet's words—"The fathers have eaten sour grapes, and the children's teeth are set on edge."

Men are prejudiced against our claims, and their hopes of good from admitting them are weakened by the indisputable fact, that when after the Restoration the Church was all powerful, she again neglected, as she had done before the Reformation, to use the oppor-

tunity which GOD had in His Providence given her of fulfilling the high purposes to which He had elected her.^a

Again, the attitude and policy of our Church has been for a long time almost only a defensive one. I do not say that there has not been much to justify the taking up such a position, and to make it oftentimes almost a matter of necessity. But, to say the least of it, such a position has given to all separatists, whether Romanists or Protestants, very great advantages in their attempts to weaken and undermine her foundations as the Church of the Nation.

And here, my own convictions will not suffer me to pass by one of GOD's Providential dealings with us during the last year, and by which an holy man has been withdrawn from the Church on earth, whose firm, gentle, loving voice was ever, though may be unconsciously to himself, calling the hearts of all whose anxieties arose either from the very strength of their affections for their Spiritual Mother, or from any questionings of their own about her claims, to the lesson which his meek, self-denying, and dutiful life taught them about the graces of that fellowship with Our Lord, which is to be secured by membership in our Church.

My Brethren, the Church of England still, indeed, retains in the past life and writings of John Keble, and in his death in unwavering trust in the ministrations of the Church of England, one of the most powerful exponents of her claims to the allegiance of Englishmen. But still the silence of that loving voice, which

^a See Appendix, p. 161.

gave utterance to unhesitating, strongly-rooted convictions, and clear apprehensions of truth, the loss of power to make known to him the burdens of the heart, and to obtain his fatherly counsel and guidance in all matters of faith and practice, is surely a source of present weakness to us, and a cause of anxiety for the future, which may well awaken the fears of Churchmen.

Having very lately kept the anniversary of that saintly man's death, and keenly realising what he was to us, I could not but thus remind you of this most trying visitation by placing it amongst those circumstances which have of late seemed to weaken in some respects our past position.

In making this statement of our present difficulties, I quite admit that we may not rightly gauge them, and that, in our desire not to be overreached by those opposed to us, we may easily over-estimate them.

This error, however, would be on the side of safety, and without endeavouring to weigh those difficulties more accurately, I would next suggest to you some of the issues of the present struggle.

One would be this—the triumph of Erastianism, and the temporary strengthening of an Establishment^a resting on no definite principles, repudiating all claims to supernatural authority and prerogative, lowering the tone of all teaching about Faith and Morals, and casting out from its narrow and ever narrowing limits, all aspirations of a deeply earnest Religion, and so losing all those most devoted members who are

^a See Appendix, p. 161.

ever ready to spend and be spent for the Church and the Doctrine committed to her, because she is to them the Body of the Incarnate Saviour, and her Doctrine is to them the very Truth of the Word of God.

Another vision of the future, and a very lurid one, is that of a democratic upheaving, with a levelling suppression of all high and ennobling principles, as transcendental, and a tyranny of the sects, substituting the license of mere human opinions for the sober, grave authority of the Church of God.

Or I might put a somewhat similar condition of things in a rather different aspect.

Our old Church of England polity and faith may be ostracised by the influence of a simultaneous, though possibly not combined, onslaught of Ultra-Protestantism and Ultra-Montanism upon it, and then as a consequence of such a successful impeachment of the claims of our Church, there may be a reign of scepticism and infidelity; and then, after that this tyranny has spent its malignant power, a reaction may take place towards unlimited authority.

But if events should not justify such fears, and God forbid that they should do so, we may be drifting into the following condition.

The Church of England may be disestablished, and when she has lost all the manifold blessings (and they are priceless ones) of her present position, she may be driven by her very weakness to throw herself upon other principles of a better strength; and then conscious of the soundness of her Ecclesiastical position, and resting her claims both on Authority, and on her one-

ness in Doctrine with the undivided Church, she may trustfully, tenderly, and yet with the firm authority of one whose Magna Charta is that large and unconditional promise which our Lord added to His commission, employ, and direct, and control the energies of the eager faith, and the ardent love of her Members.

The great increase of the devotion and zeal which have, I am told, become one of the characteristic marks of many of her younger Members, under even our present circumstances, would make the condition of a free Church a very hopeful one.

But, my Rev. Brethren, there is another and a still better issue, in my judgment, and one to which God, we may hope, would in mercy ^{The best issue.} bring us, if we were but true to ourselves, courageous, strong-hearted, patient, not ashamed to claim every prerogative given to us by God, and so, conscious of our own unworthiness to receive such trusts, as to be humble, diligent, grateful, sympathising fellow-workers with the Lord.

The remedy for our present ills and the escape from our present danger may, I think, be included under the one large head of changing our past defensive policy into a constructive one—the taking and wielding “the armour of righteousness on the right hand and on the left;” not only the shield for defence, but the sword and spear of the Spirit wherewith to contend against all who oppose themselves.

By so acting we may give new life and being to the principles which underlie, at this very moment, the whole polity and doctrine of our Church.

But with a view to such a reinvigoration of our National Church; her claims to authority must be most unhesitatingly maintained; and so she must distinctly recognise that the charge of schism is a very serious one, and give proof that it is in her case groundless—her oneness with the primitive undivided Church must be set forth with unquestionable precision—a disclaimer must be *totis viribus* proclaimed, as Sir William Palmer^a has so well done in his admirable treatise on the Church, that our formularies are not constructed in the spirit of a compromise, but to give effect to S. Paul's warning, "not to be wise above that which is written."

The whole principles of Erastianism must be cast aside as being no Goliath's sword, and as utterly untrustworthy weapons for such a warfare as ours.

Hooker's teaching that past abuse of a thing is not a necessary cause of its being never used again must be an accepted axiom.

Or, to state this point more forcibly, we must give effect to the principle contained in a remarkable quotation taken by Sir W. Palmer from Cyprian, who says, "*Quid ergo? Quia et honorem cathedræ sacerdotalis Novatianus usurpat, num idcirco cathedræ renuntiare debemus? Aut quia Novatianus altare collocare, et sacrificia offerre contra jus nititur; ab altari et sacrificiis cessare nos oportet, ne paria et similia cum illo celebrare videamur?*"

The admission of the truth of such a statement would remove that present seeming unwillingness to utilise all that is noble and of good report in man,

^a See Appendix, p. 162.

and to give scope, in properly regulated organisations, for those higher and more perfect forms of self-dedication to GOD of a free Spirit, which a blessing on GOD's word, whether read or preached, must, it seems to me, stir up in many minds honestly bent on discovering the mind of GOD in His Revelations.

Another means of recovering influence over the consciences of men for the claims of our Church would be to distinguish between what is Anglican,^a because Catholic, and what is not Anglican, because only Roman.

Of course it is beyond the limits of my time to-day to point out to you how this may be done; but every one who in the love of GOD and his brethren tries to avoid bearing false witness on these points is helping forward so blessed a result.

Such an attempt would not include any sympathy with points of Discipline or Doctrine, such as the forced celibacy^b of the Clergy, the denial of the Cup to the Laity, Indulgences, that excessive veneration of the Blessed Virgin, which is commonly designated as Mariolatry, or any conception of our Lord's Presence in the Holy Eucharist which regards it as gross and carnal. It would train the members of our Church to be very thankful that we are free from embarrassing questions which touch the whole authority of the Faith, and which arise out of the modern Doctrine and practice of Development.

Nor would the Church, so conscious of its authority,

^a See Appendix, p. 162.

^b See Appendix, p. 162.

so realising its providential position in Christendom, so claiming to be the great barrier against Romanism on one side, and that ultra Protestantism^a on the other, which in its attempts to disparage the grace of the Sacraments, really brings the truths, we still all agree in receiving, into peril, if not into discredit, be afraid of dealing with all disturbing questions, such as those of the present day, of Ritual.

Whilst it would not ignore the demands of an age, which estimates so differently from those immediately gone before it the value of æsthetics, and would take into its service this instrument. as one of great power in moving those emotions, which are among the lesser handmaids of Religion, and so in drawing men within (so to speak) the sight of the mysteries of our Faith through such external symbolism, it would provide—that no imputation could be possibly laid upon our ceremonial, that it was Roman in its teaching—that emotional religion should not be taken for more than it is worth—and that good Christians, who were even purists about outward worship, should not find their scruples, or even their natural infirmities uncared for.

In a strong system, administered by the courage, and gentleness, and patience, and sympathy of an undoubting faith in GOD and His Truth, the wants of man's moral and intellectual being might be met and relieved—demands for greater liberty might be satisfied, because greater authority to prevent licence would

^a See the Religious Weakness of Protestantism, by F. W. Newman, 1866.

be secured—far more appeals for the judgment of charity might be listened to, and favourably answered, because both the limits within which a right faith might exercise itself, would be more clearly defined, and the restrictions of it to such enlarged domains might be more easily enforced.

I have now told you, my Brethren, what is the object before my mind—what I trust never to cease to pray for—and to compass which, I My hope that it may be reached. am prepared to strain every nerve, and to make, if need be, any sacrifice.

If the signs of the times are not altogether bright, they are not, I am sure, altogether dark—and I have a confident hope, that in spite of the many obstacles, some placed in the way by a thankful, loyal jealousy for our present blessings, and some perhaps by less worthy motives, we Churchmen may still, with the influence and power of hearts bound to one another in our one Head by the ties of faith and love, be enabled to apply the Gospel remedies to the social and moral diseases which are engendered both by unprecedented wealth and most disastrous poverty, and by the inherited and still increasing alienation of the masses from the ordinances of our holy Religion.

And for this end we need, I repeat it, a Church Policy of a positive and constructive temper, which shall claim allegiance to our Church as representing the faith and the practice of undivided Christendom.

And why are we not to have it?

It very much depends, my Brethren, on the Lay members of the Church what answer to such Much depends on Laity. a question events will justify.

The issue is of course with GOD alone, but the Laity have their allotted place in GOD's counsels, and if they are loyal to their Church, they have a right to the dignity of being reckoned among "the fellow workers with GOD."

But, my Lay Brethren, if you would use these prerogatives which belong to those on whom the Unction of the Holy One, our Prophet, Priest, and King, has in a true sense fallen, you must not forget that every Office has its duties and responsibilities, and that no one can discharge them with a good conscience who does not take pains to make himself well informed about them.

This you will best do by using your Prayer Book and the other formularies of your Church as your guide in the study of GOD's word.

Such study will enable you to separate the wheat from the tares, and to determine what has on it the stamp of the Church of England, and what has not.

In such honest endeavours to inform yourselves what is the faith and duty of a Churchman, your own Clergy will, I am sure, most cheerfully give you (as they are bound to do) help, and will advise you what other books can provide you dependable assistance.

However that which I mainly insist on, is that you should go to the Prayer Book and formularies of your Church, and not trust to party publications, and their one-sided statements.

I would also urge you to take your part heartily in making your Church and its offices and schools such as to witness that you have a care for the things of GOD,

and the souls of your brethren. Every one acquainted with the organisation of a parish knows how much the excellence of the day school, the night school, the Sunday school, and the parish choir depends on the co-operation of the Laity and their families with their Clergy, and I am thankful to believe that such expressions of interest in the offices of the Church, and the many ministrations of charity are increasing amongst us, and I thank GOD and bless you for it.

But do not misapprehend me. Whilst I am confident that by not restoring your Churches, or by not improving the conduct of the services, you will not help to exorcise any spirit of disloyalty to the Church of England, which may have taken possession of your neighbours; I am still more certain that by no amount of offerings for the sanctuary, or of willing, zealous co-operation with your Clergy, you can effect that one needful thing, namely, the changing your hearts into the Temples of the Holy Ghost.

And here I would specially remind you of the relation in which you stand to me and I to you.

If I have ever done anything to justify the unsound opinion that the Bishop is merely the overseer of the Clergy, I have done, through infirmity, that which is entirely contrary to my own convictions.

The ties which bind a Bishop to his Clergy are indeed very peculiar ones, but there are others which should equally connect the Bishop and his Laity, in all which betokens mutual responsibilities and a close relationship; and under the sense of this I would now speak to you.

The true idea of the position in which the Laity and their Clergyman should stand to one another, is that of confidence; but if there is good reason why this idea cannot be realised, the Laity are quite right in seeking the arbitration of the Bishop.

I am, of course, well aware that all delations of such troubles are painful to a good Christian; but then, on the other hand, the pain attending on such an act is a great protection to the accused party that the charge is not lightly made; and I must add that I think that combinations, which are made with a view of lessening this pain and embarrassment, and which thus weaken this sense of responsibility, are very perilous, tend to sow broadcast the seeds of suspicion and distrust—will probably cause eventually a great reaction in the minds of men of goodwill and peace,—and that any complaints presented by them, however just they may be, ought not to be dealt with by the Bishop in any other way, except that which the law marks out, namely, in his Court.

At the same time, I assure you that I have no sympathy with any disorderly or inconsiderate conduct towards you, whoever may be guilty of it. I have ever counselled the exercise of a spirit of moderation, and a patient deferential bearing, not only towards honest convictions, but even towards ill-founded prejudices; and as an instance of this, I have, in the interest of the laity, never allowed (to the best of my power) any alterations to be made in a Church without my faculty—without (that is) the legal authority of my Court, in which all objections may be urged, and are

sure to meet from the Chancellor of the Diocese the consideration of the candid mind of a great lawyer.

But, on the other hand, I should spurn myself, and feel myself worthy of your contempt, if I did not seek to act in any question between any of my Laity and my Clergy with the most thorough determination to give a full measure of justice to the Clergyman; and I trust no considerations, however powerful they may seem to be for the moment, shall ever move me to swerve from such a course.

It is also my purpose never to allow any one, as far as I am concerned, to hope that he can maintain his own rights by assailing any which are mine by the law either of Christ, or of my country; and I trust that I shall never give any of you cause to suspect that I have been overawed by any undue regard for the praise of men to act unfairly either by any Clergyman or any Layman.

It will probably occur to you, my Brethren, that part of what I have just said to you has been occasioned by the circumstances of suspicion and distrust in which some of you have been specially placed towards me, and though my words are, I think, not unbecoming a Bishop at any season in addressing the Lay members of the Church, I admit that I consider them very seasonable at the present time, when there seems to be some risk of the weakening of the powers of our Church to maintain her claims against all who would disallow them, by encouraging evil surmisings and charges of dishonesty, instead of acts of mutual forbearance and confidence.

But if the hope of success in raising a constructive
 Address Church system, which shall both provide for
 to Clergy. a fuller exercise of authority, and also at
 the same time guarantee a larger measure of liberty to
 Churchmen, very much depends on the loyalty of the
 Laity to the teaching of their Church, it depends still
 more, we are sure, on you, my Rev. Brethren, the
 Clergy,^a upon your doing (to use very familiar words)
 “your duty in that state of life unto which it has
 pleased GOD to call you;” and I would now explain
 to you exactly what I mean by saying this.

With a view to this discharge of your duty, you
 must have satisfied yourselves what is the exact
 meaning of your engagement “to minister the
 Doctrine and Sacraments, and the Discipline of Christ,
 as the Lord has commanded, and as this Church and
 Realm hath received the same;”^b and also of those
 other words which the Bishop addressed to you when
 you received the Order of Priesthood—“Receive the
 Holy Ghost for the Office and Work of a Priest in the
 Church of GOD, now committed unto thee by the
 imposition of our hands. Whose sins thou dost
 forgive they are forgiven, and whose sins thou dost
 retain they are retained, and be thou a faithful
 dispenser of the Word of GOD and of His Holy
 Sacraments.”

I do not say that you will not find different inter-
 pretations given of these words; but what I do say, is
 that you are bound to try to convince yourselves, what

^a See Appendix, p. 163.

^b Form of Ordering of Priests; see Appendix, pp. 163, 164.

is their historical and so true meaning, and that you should use, as helps to this, the writings of those who lived at the time when the Church last put her stamp of authority on them, and that next, if need be, you should appeal, as your Church would herself guide you to do, to the teaching of the primitive Church.

Of course, I do not forget that these words of mine to you might be so construed as not only to include all the Theology which the Eastern Church evolved in giving an answer in the six first General Councils to the question—What were the relations of the Three Divine Persons to one another, and what they had done for man; and which Theology the Western Church has embodied in its glorious Creed, called the Athanasian; but also may seem to require you, as honest men, to master all teaching about the Sacraments and Ordinances of the Church, and the progressive work of the grace of God in the hearts of the redeemed; and which teaching is generally classed under objective and subjective anthropology.

But you will not, I am sure, my Brethren, so misconstrue my advice to you, and will understand that I am not setting before you a standard of attainment, to which I have certainly never attained myself, and that I am only urging you to seek such help to solve any difficulties, as is very close at hand, and lies in no very large compass.

And this, at any rate, you will, I am sure, gain by such studies. You will gain the strongest assurance that the office and work of a Priest is a *real* work, *real* in the sense of its being an instrument of the Holy

Ghost in incorporating mankind into the humanity of the Word made flesh.

I need hardly add to this that, with the conception of the *reality* of your work, you will not, through any mistaken feelings, think it a token of personal humility to despoil your office of its prerogatives, but will be content to have laid to your charge (if it must be so), as a consequence of your faithful stewardship of what is not yours, but the Lord's, the offence of priestcraft, and so to bear, when thus accused, "the reproach of Christ."

Let not, then, I pray you the ignominy attaching at this day to that word Sacerdotal deter you from trying to ascertain both what is your own position in the Kingdom of the Incarnation, and also whether other powers, besides those related to the Sacraments and Absolution, and which are connected by all Churchmen, and even by the sects, with the Ministry of the Gospel, are not really held in that large term.

Take, for example, the preaching the Gospel. Every man, who uses these words with any fixed meaning, will find that if, by a careful analysis, he resolves that meaning into its constituent parts, it holds functions which are instrumental, ministerial, mediatorial, almost sacramental.

But this is not all. You may easily obtain evidence that in the denominations persons are urged to go to their Ministers, and to seek from them privately the healing of the Gospel for their wounded spirits, and you will, I am sure, shrink from supposing, that such a ministration of our Lord is merely connected with

those moral and intellectual distinctions which belong to nature rather than to grace, or that they can obtain such aid without enabling their Ministers (be they who they may) to act with regard to them judicially.

I have received an important testimony to the fact I have just stated, and I shall print it in the Appendix to this Charge.^a

The matter at issue and involved in the question is of the utmost moment, and one whose fame for learning and piety is in all the Churches has given such a warning with regard to it, that I must read it to you.

My venerated friend, Dr. Pusey, in the Preface to a Sermon on the text, "Will ye also go away?" makes the following statement:—"My own strong conviction is that the issue of that battle in the English Church will depend very mainly on the issue of that which is now waged against what is called 'Sacerdotalism.' People attach doubtless different meanings to the word; but what is really included in its rejection is the belief of any medium between the soul and God. It involves primarily the rejection of Sacraments, and therein of any absolving power committed to the Priesthood; and, secondarily, any authority in matters of faith other than the conscience of each individual recognising as true in Holy Scripture what commends itself to its individual judgment. The attack has been dexterously begun. 'Sacerdotalism' suggests the idea of human weakness and arbitrariness. People are taught to think that men put the Sacraments in the place of Christ. They appeal to men's love for our

^a Appendix, p. 164.

Divine Redeemer, and forget that the selfsame arguments may be turned against the mediation of our Lord Himself, as coming between the soul and God. This has been before now—in our own times.”

This is, however, my Brethren, only one side of Truth, and the present controversies about that side suggest to me to give you several cautions in connexion with it.

Thus I would remind you that the holding a principle with all firmness does not prevent your applying it with the greatest consideration for others who have not yet received it; and that it is an act of great unwisdom to irritate men’s minds, and so stir up hostility to any such principle by constant attempts to give the principle some fresh manifestations.

And here, by way of giving force to such counsel, I would caution you to have in constant remembrance the resolution of S. Cyprian, “to do nothing without the advice and good will of the people,” and not to omit in your calculations of what that may be, the fact that you have to deal “not with Spaniards and Italians, and their uncontrollable imaginations, but with Englishmen, who, if wanting in this great gift, have very specially the blessing of an honest conscience, and a jealous suspicion of every person and thing which seems to compromise the independence of their thought and action.”

The same tender care for others and the same loyal zeal for the furtherance of the Gospel, will also lead you to give to the fact, that the days, in which we are living, are characterised by a general intolerance of all

exact and definite statements of religious truth, some influence on your teaching.

I would also exhort you to be a distinct witness that *instrumental* agency may be overvalued, and that is it possible (to use the words of an able writer) “to indoctrinate men with the idea that the Sacraments of the Church will do all for them, with but little co-operation of their own.”

I would further urge you to insist with the same plainness of speech that these instruments will not profit, unless used with right dispositions.

I would have you remind your people over and over again that if S. Paul teaches the Galatians^a that Baptism is the means of their putting on Christ, he had just before taught them that faith was the instrument by which they become children of God. And I would have you enforce this upon their convictions by expounding to them how if the Sacrament is the Hand of God by which He reaches the objects of His love, Faith^b is the Hand which His suppliants extend to Him.

Yes, my Brethren, believe me, the Doctrines of Justification by Faith, and of Sacramental Grace, have both their place in the system of Revealed Truth; and it will be to your own peril, and the peril of the souls committed to your care, if you displace either of these Doctrines. You cannot too earnestly teach the necessity of a right use of the Sacraments, but you must also

^a Gal. iii. 26, 27.

^b The words “with faith” were added to the words “draw near” in our Communion Service in 1662.

embody in your teaching such words as those of one of our Archbishops, namely, S. Anselm,^a “Thou believest that thou canst be saved only by the death of Christ. Come, then, while thou hast breath, place thy trust in this death; place confidence in nothing else; to this death commit thyself wholly; in this death array thyself all over; mingle thy whole self in this death; nail thy whole self to it; wrap thy whole self in it. And if the Lord should seek to judge thee, say, ‘Lord, I interpose the death of our Lord Jesus Christ between me and Thy judgment: on other terms I contend not with Thee.’ And if He shall say, ‘I will judge thee because thou art a sinner,’ reply, ‘Lord, I interpose between Thee and my sins the death of the Lord Jesus Christ.’ If He shall say, ‘Thou hast deserved damnation,’ reply, ‘Lord, I hold out the death of our Lord Jesus Christ between me and my ill deserts. I offer his merits in lieu of the merits which I ought to have, and which I have not.’ If He shall say that He is wrath with thee, reply, ‘Lord, I hold between me and Thy wrath the death of my Lord Jesus Christ.’”

What I have just said to you holds also another caution, which is this, never to lower in the apprehension of your people any Truth, but to try to raise the appreciation of the other Truths, which may have been either overlooked through carelessness, or undervalued through ignorance of the relations, in which all Truths stand to one another.

^a See Sermon on Justification by Faith only, by Rev. C. H. Davis, p. 23.

And this fact of the close connexion of the different parts of Truth with one another reminds me of another most important direction.

One of the best ways of testing the soundness of any process of reasoning is to apply it not only to the one case in hand, but to others. It is possible that it may be an effective weapon of offence, not only against what you wish to discredit, but also against a Truth you hold to be most precious.

Thus you may be tempted to use and rely upon an argument against Sacramental grace, which some champion of a deeper Negation may apply with equal force against the Doctrine of the Incarnation; or you may disparage the first centuries, in order to discredit the authority of the teaching of the Church, and you may discover, when too late, that you have led him, whose doubts you have thus raised, to count as naught the all-important acknowledgment of the Church of those centuries, that the teaching of Holy Scripture was consentient with the expressions of the mind of the Holy Spirit, as working in the Church at that time, and so had this evidence to its being the Word of God.

But above all, my Brethren, if you would thus, by word be a faithful exponent of your Church's teaching both in private and public, it must be by daily prayerful study of those same Scriptures. They have been preserved to you that you may read them, study them, pray over them, learn them by heart, and minister them in the fulness of the knowledge and love of them; and nothing, I am persuaded, would help you more to this

than faithfulness to your obligation to say the daily Services.

Obedience to this rule is in itself a sacrifice of duty to GOD, and it will in its blessed effects not end there.

Such a habit, and the earnest endeavour to fulfil the ends of the appointment of the Ember seasons will help you almost more than anything to realise the marvellous *force* of all prayer, and the quickening power which GOD has connected with communion with Him, in His word.

But you have to teach not only by your *words* but also by your *lives*.

Whatever you do, my brethren, watch earnestly against the encroachment of a worldly spirit, the custom of measuring your calling, its duties, and its privileges by any mere worldly standard. If you do thus measure them, I am bold to say that of all men the most miserable must be the Clergy.

But there is a better and a wiser course. Our great poet, John Keble, points it out to us. He says,

“ But chiefly ye should lift your gaze
 Above the world’s uncertain haze,
 And look with calm unwavering eye
 On the bright fields beyond the sky,
 Ye who your Lord’s commission bear,
 His way of mercy to prepare :
 Angels He calls ye : be your strife
 To lead on earth an angel’s life.

And, if my Rev. Brethren, you do as he bids you, if you thus value the functions of your office by the standard of the Gospel, you will both draw a large blessing into your own souls, and also impart what you receive to

others, and this especially by the constraining power of a holy, consistent life.

Such a life has always been a most powerful teacher, but at the present day it is the only teacher that can reach large masses of our countrymen.

And when these masses see amongst them a devoted Clergy—Laymen spending their time, their money, and their best powers in acts of self-denying charity—women giving themselves up to those ministrations which none but faithful, loving, sympathising women can discharge, they are brought to confess that these have something which they lack, and which they begin to desire to have; and then come conversions, and in-gatherings to the Church, and the building up of converts in the faith, and the fruits of the Holy Ghost in their renewed lives.

This is a glimpse only, my Brethren, but a very cheering one, of a bright and a glorious vision, in which every one of us, if we are true men, may indulge. This is a result of Home Missions, in which we may all, by our ministrations, whether of alms or of prayers, or of personal service, have our part.

There are very many other things on which I should like to speak to you, and that out of a full heart, but I must not claim your attention much longer, and all I would now add is more of personal concern to myself.

Thus I should be untrue to my own most sincere feelings if I did not, thank you *all* for much ready co-operation and forbearance, as I have already thanked some of you for many and very valuable official services.

Statement about
Myself.

And here I feel that circumstances make it almost needful for me to add that if, in my appointments to Stalls in the Cathedral, or to the important office of Rural Dean, I have not always selected those of my Clergy who are most at one with me in all matters, I have not thus acted with a view, as I am told it has been reported, of tampering with their convictions.

If I had done so, I should have felt that I could only have failed, as I should have deserved to do, in such a base policy.

But, on the other hand, I own that I have not done this without some motives.

I have thus been enabled to give definite expression to my conviction that in most things, in, for example, almost all the Truths of pure Theology we are agreed, and that a sense of exclusion from any opportunities of serving their Church only irritates honest minds, and to some extent disables even a brotherly heart from appreciating the bonds of unity.

I have also felt, that as I have ever urged you to act with consideration for any shortcomings in Faith and Practice of your parishioners, I was the more bound not to deal in a different spirit with any of you, but to show that I accept the saying of S. Augustine,^a in its fullest meaning, “*Melius est dubitare de occultis, quam litigare de incertis.*”

There is also another claim that many of you have upon my thanks.

During the late excitement it came to my knowledge, that not a few of you wished to give me some

^a S. Aug. de Gen. ad Lit., 8, c. 3.

assurance that you did not share in the suspicions, insinuations, and charges so very rife. But I have, as far as possible, discouraged all such expressions of confidence in me.

It is not, my Brethren, that I do not value any token of affection from my Clergy and Laity, but it is that I disapprove of such things in all but the most exceptional cases, and for these reasons:—

Words are often used in these addresses, whether of approval or disapproval, which go beyond or fall short of the convictions of some of those who sign them.

Then, again, by the use of these words the Clergy may get into collision with some of their parishioners through misapprehension; and further, conscientious people are greatly embarrassed in their choice of one of the two alternatives, the seeming not to agree in the object, or to express agreement in a way they cannot quite justify to their consciences.

I, therefore, thank you most cordially, my Brethren, for your silence, and I assure you that I have not misconstrued it.

And having thus expressed my dislike to *all* these kinds of addresses, I will only say that I will do to you, as I would be done by, and that it must be a most extreme case in which, I will not say, I shall encourage, but rather in which I shall not endeavour to discourage your parishioners from marking in any such way any part of your teaching or conduct.

Nor would I have you suppose that it is only by way of public protest or address that you could have obtained an explanation from me of any statement of mine which distressed any sincere Churchman.

I have certainly failed to convey to you a correct impression of my conception of the relations which exist between a Bishop and those over whom he is set, if I have given you any cause for forming such a conclusion.

Any communications made to me, which have not borne the mark of a very dictatorial or captious spirit, have, I hope, always received that attention which was due to them; and I am not prepared to raise the question whether those, who feel at liberty to give themselves a large extension to the meaning of their Church's teaching, should not think it right that their Bishop should also have the same freedom.

At any rate if I have failed in not only sanctioning but in encouraging such confidential intercourse with any of you, I very much regret it.

And even now possibly some of you may have expected from me a fuller exposition than I have given of the teaching of our Church, as an answer to any complaints which have been publicly made.

If this be so I must, in excuse, say that I have not read any part of these public proceedings which has not been forced upon me by some private communication from some of yourselves; and that in so doing I have been acting upon a general, and, I believe a wise rule.

I feel sure that many persons say things under the excitement of the moment, which they afterwards pray GOD to forgive them for having said; and I know well, also, that I am too much encompassed with infirmity to trust myself always to think of, and to act towards those, who have so offended, in a spirit of charity, and

not, perhaps, to feel some slight wish that the words of the poet may be fulfilled in their case—

γλώσση ματαία ζημία προστρίβεται ;

And so I am content not to know these things, and to feel sure that anything which really requires notice will be brought before me in some other and less public way.

Be, however, this as it may, I have not from any *dishonest* motive kept back anything from you, God knoweth.

And as I have spent now nearly thirty years of my life in this Diocese, I trust that none of those who have known me so long can require this assurance.

They, at any rate, know that if my dearest friend and predecessor had discovered this taint in my character, he would not have trusted me as he did.

No man, I am confident, owes more to others—some his seniors, some his contemporaries, some his juniors—than I do ; but he who seems to have been specially charged with the gifts of God's good Providence for me, was your late Bishop.

It is to him, under God, that I owed my connection with Merton College, with my parish of S. Peter's, Oxford, and with your Cathedral ; and he it was who on his death-bed advised that the burden of his office should be laid on me.

Though I was lacking in almost every point that so distinguished him above his fellows, he was (unaccountably to me) led to guide me and to trust me, and to make me his fellow worker and a sharer in his counsels ; and nothing, I can truly say, more helps me

to act cautiously, calmly, considerately, charitably, faithfully to my trust, loyally to my Church, ἀληθεύειν ἐν ἀγάπῃ,^a and εἰ δυνατόν μετὰ πάντων ἀνθρώπων εἰρηνεύειν,^b than the recollection of him and his Episcopate.

It is not, I trust, my habit to speak of myself, and, you must forgive me for having to-day broken through my rule, especially as I have only allowed myself to state what it seemed to me, that those over whom I have, by the Grace and Providence of God, been set, had a claim on me to say, and silence about which might have been misunderstood.

I now commend myself to your prayers, and I am ready to give you the Apostolical Benediction.

^a Eph. iv. 15.

^b Rom. xii. 18.

APPENDIX.

BENEFICED CLERGYMEN IN THE DIOCESE, WHO HAVE DIED SINCE AUGUST, 1864.

Page 8, a.

Name.	Benefice.
1864.	
John Gilderdale	Stourton Caundle.
William Edward Brendon	West Grimstead cum Plaitford
1865.	
Henry Austen	Tarrant Keynstone.
Prebendary Robert Moore	Wimborne S. Giles.
William Byard Dalby	Zeals S. Martin.
Thomas Hyde Ripley	Tockenham Week & Wootton Bassett
William Allford	Folke and North Wootton.
John Guthrie	Calne.
Alexander James William Morrison	Broad Town.
Charles Turner	Holt.
Richard Storke Eaton	Compton Abbas West
Crosbie Morgell	Knoyle, East.
William Dodge	Fifehead Neville.
Barton Bouchier	Fonthill Bishop.
1866.	
William Samler Hadley	Compton Abbas.
Robert Salkeld	Fontmell Magna
Thomas James	Lillington.
Samuel Broomhead Ward	Teffont Evias.
Dacre Clemetson	Chilcombe.
William Cookson	Broad Hinton.
Evan Davies	Dorchester All Saints.
James Acland Templer	Piddletown.
Alfred Cox	Askerswell.
Arthur Anstey	Handley.
1867.	
George Frederick St. John	Manston.
Sidney Henry Lear	
George Mullins	Chalfield Magna.

STATEMENT OF SERVICES, &c.

Number of Benefices and Chapels 478
 Pop. of Diocese, 1861 { Wilts, 173,405 } 355,598
 { Dorset, 182,193 }

CHURCHES.		SERVICES.				HOLY COMMUNION.				CONFIRMATIONS.			ORDINATIONS.		Clergy officiating without license.				
		Consec. in three years.	Restored in three years.	Daily.	Ash Wed.	Holy Thurs.	Weekly.	Monthly.	Great Festivals.	Number of Communicants	Offertory Alms for the Poor.	Other Offertories and Collections † in the year.	Number of in three years.	Catechumens of Confirmed in three years.		Deacons in three years.	Priests in three years.		
1861	16	22	4	31	400	334	7	213	85	228,847	£ s. d.	65041	7	6	219	12,559	55	52	
1864	21	31	8	24	411	*325	9	258	100	227,619	65148	5	9½	3	217	12,460	55	54	
1867	16	17	10	39	*407	346	24	292	130	227,056	65195	7	10	5½	220	11,715	48	52	\$57

CHURCH UNION SOCIETY.		DIOC. CHURCH BUILDING ASSOC.		POOR BENEFICE AUGMENT. FUND.		DIOCESAN BOARD OF EDUCATION.	
		Subs. for three yrs.	Don. for three yrs.	Subs. for three yrs.	Don. for three yrs.	Subs. for three yrs.	Don. for three yrs.
1861	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1864	514 5 8	35 10 6	21285 10 6	21040 4 7	240 6 6	468 1 0	1065 10 10
1867	463 18 5	||565 0 0	1167 11 3	f1133 18 6	746 19 6	||335 3 0	943 19 0
1867	491 9 11	268 17 6	d1228 9 6	g1058 11 2			889 2 6

a No return from 1861 .. 29 parishes. *b* No return from 1861 .. 75 parishes. *c* No return from 1861 .. 186 parishes. *d* Includes many arrears. *e* Includes £660 4s. 7d. collected under Pastoral Letter. *f* Of this £500 were bequeathed by Rev. G. Raymond, £200 by E. Fox, Esq. *g* Includes moiety of money collected under Pastoral Letter, 1866. *h* Of this £200 were bequeathed by E. Fox, Esq.; £200 were given by Lord Eldon; and £25 by Lord Shaftesbury. *i* Possibly this decrease of Services may be accounted for by the inaccuracy of the returns. *j* It has been found impossible to separate the money collected at the Offertory from that of other Services. *k* This decrease is due to the regular Confirmation for Wilts being held one year earlier, and the Visitation taking place four months earlier than in 1864. *l* The Bishop first issued permissions to officiate in 1865. *m* Of this £500 were bequeathed by E. Fox, Esq., which have now been capitalised. *n* Of this sum £200 were given by Lord Eldon.

PASTORAL LETTERS.			MISSIONS.			
Date.	Object.	No. of Returns made.	Date.	S. P. G. in three years.	C. M. S. in three years.	Jews' Soc. in three years.
1864	Sarum Cathedral	91	1861	69484 19 8	68588 13 7	61948 17 10
1865	Church Building Association	364	1864	875 10 8½	7277 10 5	1703 19 0
1866	Foreign Missions	276	1867	8595 12 5	7790 2 2	1854 17 3

a This large sum is to be accounted for by the money given during these three years to *social* Missions. *b* This sum includes very probably that part of Wilts which is in the Diocese of Gloucester and Bristol, a mistake which has been rectified in the figures for the last years.

DIOCESAN TRAINING SCHOOL STATISTICS.*

Date.	Students in Residence.	Students Classified for Certificates.	Government Grant for Students Classed.			Total Government Grant for the Year.			Cost of Training School to Diocesan Board of Education.			Fees paid by Students or their Patrons.		
			£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
1861	67	66	808	0	0	1827	1	8	311	1	8½	40	0	0
1862	67	65	807	6	8	1914	8	4	180	4	3	32	0	0
1863	67	66	798	0	0	1920	16	8	...			15	6	6
1864	64	64	797	6	8	1446	18	2	61	0	0	315	0	0
1865	61	60	715	6	8	1447	3	2	180	0	0	181	0	0
1866	60	59	698	13	4	1237	1	3	250	0	0	230	0	0

SUPPLY OF STUDENTS TO THE TRAINING SCHOOL FROM

Date.	Diocese of Sarum.	Diocese of Winchester.	Diocese of Bath and Wells.	Diocese of Exeter.	Other Dioceses.	Total.
1863	Wilts 13 } Dorset 6 } 19	7	0	2	3	31
1864	Wilts 7 } Dorset 10 } 17	12	1	3	3	36
1865	Wilts 6 } Dorset 2 } 8	3	1	3	13	28
1866	Wilts 7 } Dorset 4 } 11	8	2	4	10	35
	55	30	4	12	29	130

SUPPLY OF MISTRESSES (TRAINED FOR TWO YEARS) FROM THE TRAINING SCHOOL.

Date.	Diocese of Sarum.	Diocese of Winchester.	Diocese of Bath and Wells.	Diocese of Exeter.	Other Dioceses.	Total.
1863	Wilts 11 } Dorset 5 } 16	8	3	2	4	33
1864	Wilts 3 } Dorset 10 } 13	13	1	2	1	30
1865	Wilts 10 } Dorset 7 } 17	5	2	0	9	33
1866	Wilts 5 } Dorset 1 } 6	7	2	1	8	24
	52	33	8	5	22	120

The following statistics of Schoolmistresses trained at Salisbury, and now employed in the Dioceses of Winchester and Salisbury, have been kindly furnished by the Rev. Thomas Bacon, Secretary of the Winchester Training School:—

Mistresses Trained at Salisbury.	Highly Commended.	Quite Satisfactory.	Not Commended.	Disapproved.	No. Reported.
General Knowledge	14	34	9	0	57
Teaching Power	14	33	10	0	57
Discipline	13	33	11	0	57
Character	21	28	8	0	57
Demeanour	18	29	10	0	57

Mr. Bacon has also been kind enough to furnish us with some of the special reports of Schoolmistresses which he has received. Two are subjoined:—"I am thoroughly satisfied in all respects. Never were there better Mistresses. The Schools are infinitely more efficient now than in the old days with an untrained and expensive Master." "We have had four trained Mistresses, three from Sarum. With one exception (not from Sarum) they have given us great satisfaction." Mr. Bacon adds:—"There is *not one* adverse opinion in the cases of the Sarum trained Mistresses."

PARISH SCHOOLS.

	1861.	1864.	1867.
Parishes in which Day Schools	449†	451†	466
Parishes in which Evening Schools	274	312	302

* In comparing these figures, it is to be borne in mind that in 1864 the reduced system of Government Grants (vide R C § 101) came into operation. For economical and sanitary reasons the Training School Committee determined to reduce the number of Students.

† Inspectors' Return of Day Schools in { 1861, 505 }
 { 1864, 509 }
 { 1867, 511 } through the imperfect returns made under this head to the Bishop's Visitation queries.

WORKS COMPLETED.

CHURCHES CONSECRATED.

Dorset to	{ 1861..... 10	Wilts to	{ 1861..... 6
	{ 1864..... 13		{ 1864..... 8
1867, 7, viz., at		1867, 9, viz., at	
Chardstock, S. Andrew	Holme, S. John Evan.	Warminster, S. John E.	Fonthill Gifford, H. T.
Longfleet, S. Mary	Winterborne Zelstone	Bradenstoke, S. Mary	Rowde, S. Peter
Symondsburys, S. Peter	S. Mary	Compton Bassett, S.	Semley, S. Leonard
Broadoak, S. Paul	Wool, Holy Rood	Swithun	Sarum, S. Edm. [& J.
		Dean, West, S. Mary	Chapmanslade, SS. P.

CHURCHES RESTORED.

Dorset to	{ 1861..... 6	Wilts to	{ 1861..... 16
	{ 1864..... 13		{ 1864..... 18
1867, 9, viz., at		1867, 8, viz., at	
Batcombe, S. Mary	Broadmayne, S. Mart.	Calne, S. Mary	Bemerton, S. Andrew
Bincombe, H. Trinity	Chetnole, S. Peter	Codford, S. Peter	Bower Chalke, Holy
Corfe Mullen, S. Nich.	Okeford Fitzpaine, H.	Alvediston, S. Mary	Trinity
Gussage, All Saints	Rood	Bromham, S. Nicholas	Bradford-on-Avon,
Parkstone, S. Peter	Thornford, S. M. Mag.	Ogborne, S. George	Holy Trinity

CHURCHYARDS.

East Kennet	Piddle Hinton	Bradenstoke	Keevil
Caundle Bishop	Radipole	Broadmayne	Manningford Bruce
Cann S. Rumbold	Symondsburys, S. Peter	Fonthill Gifford	Mere Cemetery
Burcombe	Warminster, S. John	Fordington	Piddletown
Ogborne S. George	Evangelist	Holme, East	Dean, West

SCHOOLS.

Netherbury	Bettiscombe	Bramshaw	Coate	Piddletown
------------	-------------	----------	-------	------------

PARSONAGE HOUSES.

Bedwin Parva	Collingbourne Ducis	Shaston S. James	Tokenham Week
Bothenhampton	Compton Abbas, West	South Newton	Warmwell
Beer Regis	Fisherton Anger	Staverton	Winterborne Houghton
Broad Hinton	Fifehead Neville	Steeple	Winterborne Monkton
Cherhill	Ham	Stoke Abbas	Wootton Bassett
Chilfrome	Mere	Thornford	Zeals

WORKS IN PROGRESS.

FOR CHURCH BUILDING AND RESTORATION.

	The Cathedral.		
Aldbourne	Fonthill Bishop	Melcombe Regis,	Sarum, S. Thomas
Ansty	Gillingham, Chapel of	Chapel of Ease	Shaston, S. James
Avebury	Ease	Milton Abbas	Stapleford
Broadwindsor	Heytesbury	Milton, West	Stower Row
Ditto, Chapel of Ease	Highway	Monkton Farley	Sutton Veny
Cannings, Bishop	Hinton Martel	Orcheston S. Mary	Thorncombe
Cannings, All	Idmiston	Piddlehinton	Westbury
Cheverell Magna	Kinson	Poxwell	Weymouth, H. Trinity
Compton Abbas	Lulworth, West	Sarum, S. Edmund	Winterborne Earls
Dorehester, H. Trin.	Mappowder	(New Church)	Winterborne Gunner

CHURCHYARDS.

Stourton Caundle	Wishford Magna	Puncknowle	Kinson
------------------	----------------	------------	--------

SCHOOLS.

Beaminster	Chisledon	Fisherton Anger	Knighton, West
Bere Regis	Farley	Grovely	Symondsburys
Calne			

PARSONAGE HOUSES.

Chickerell, West	Fontmell Magna	Lulworth, West	Stoke, East
Chittoe	Heywood	Plaitford	Lillington
Compton Abbas	Hook		

SUMMARY OF SCHOOL INSPECTORS' PAPERS IN DORSET.—1864.

Rural Deaneries.	Inspectors.	Number of			Character of			Pupil		Day Schools		Sunday Schools		Night		
		Schools.	Schools Inspected.	Schools.	Good.	Moderate.	Poor.	Male.	Female.	Boys.	Girls.	Boys.	Girls.	Schools.	Schools.	Numbers of
<i>Archdeaconry of Dorset.</i>																
1. Bridport, 1st Portion	Rev. John Bolton	12	7	3	4	1	2	202	242	161	168	5	144			
2. Ditto, 2nd Portion	Rev. Prebendary Broadley	14	11	6	1	4	1	435	442	339	472	4	96			
3. Ditto, 3rd Portion	Rev. R. S. Hutchings	14	*	..	..	..	..	..	..	..	..	..	..
4. Ditto, 4th Portion	{ Hon. & Rev. Spring Rice } { Rev. Prebendary Rooke }	13	13	1	4	1	..	224	242	371	358	2	54			
5. Dorchester, 1st Portion	Rev. H. B. Williams	19	18	5	4	1	2	504	516	357	396	5	181			
6. Ditto, 2nd Portion	Rev. T. H. B. Baker	16	19	5	10	2	5	838	814	643	742	7	310			
7. Ditto, 3rd Portion	{ Rev. Prebendary Bond } { Rev. E. S. Bankes }	21	19	8	6	5	3	716	843	638	689	10	305			
8. Pimperne, 1st Portion	Rev. Prebendary Watts	16	†	..	..	..	..	..	..	..	..	..	..
9. Ditto, 2nd Portion	Rev. J. H. Carnegie	20	†	..	..	..	..	..	..	..	..	..	..
10. Shaftesbury, 1st Portion	Rev. R. A. F. Barrett	14	13	4	4	2	1	530	504	490	541	6	127			
11. Ditto, 2nd Portion	Rev. W. H. Lyon	13	10	6	6	..	1	222	229	135	199	4	115			
12. Ditto, 3rd Portion	Rev. E. P. Grant	17	12	4	5	2	3	398	327	376	510	6	148			
13. Ditto, 4th Portion	Rev. R. Lowndes	14	†	..	..	..	..	..	..	..	..	..	..
14. Whitechurch, 1st Portion	Rev. G. L. Nash	16	14	3	4	1	..	282	352	211	238	4	93			
15. Ditto, 2nd Portion	Rev. A. Wilkinson	21	15	8	1	1	7	855	648	618	691	6	268			
16. Ditto, 3rd Portion	Rev. C. W. Bingham	11	13	2	5	..	..	212	179	152	146	6	114	
17. Ditto, 4th Portion	Rev. R. R. Watts	17	16	8	..	..	1	294	366	275	345	7	204	

* Returns in error, majority of schools being closed through illness.

† No returns.

‡ Appointed Rural Dean too late in the year to inspect.

SUMMARY OF SCHOOL INSPECTORS' PAPERS IN WILTS.—1864.

Rural Deaneries.	Inspectors.	Number of			Character of			Pupil		Day Schools		Sunday Schools		Night	
		Schools.	Schools Inspected.	Benefices.	Good.	Moderate.	Poor.	Male.	Female.	Boys.	Girls.	Boys.	Girls.	Schools.	Schools.
<i>Archdeaconry of Sarum.</i>															
1. Wilton	{ Rev. Preb. Payne	24	24	14	5	5	9	10	1193	1335	1051	1008	10	287	
	{ Rev. Preb. Renaud														
	{ Rev. Preb. Smart	15	15	8	4	1	2	2	437	497	336	330	9	180	
	{ Rev. J. F. Messenger														
2. Amesbury, 1st Portion	Rev. J. N. Peill	12	12	5	3	4	...	3	330	427	402	393	12	274	
3. Ditto, 2nd Portion	Rev. Tupper Carey	20	15	4	6	5	...	5	505	694	491	560	11	272	
4. Chalke, 1st Portion	Rev. Charles Tower	18	16	12	1	3	1	1	587	555	477	374	10	259	
5. Ditto, 2nd Portion	Rev. Charles Lawford	18	14	9	4	1	...	3	392	457	352	481	10	319	
6. Wylve, 1st Portion	Rev. Charles Lawford	29	29	8	17	5	2	10	1281	1228	1185	1393	19	904	
7. Ditto, 2nd Portion	Rev. Preb. Morrice														
<i>Archdeaconry of Wilts.</i>															
8. Potterne, 1st Portion ..	Rev. Dr. Wilkinson	17	15	8	4	3	...	2	426	739	259	329	7	225	
9. Ditto, 2nd Portion	Rev. H. S. C. Crook	11	10	3	4	3	...	...	293	274	283	326	7	159
	{ Rev. W. H. Jones														
	{ Rev. E. Peacock	27	13	12	1	...	2	8	497	582	433	429	2	58	
10. Ditto, 3rd Portion	{ Rev. H. M. Fletcher ... }														
	{ Rev. John Duncan	28	14	10	3	1	...	2	383	468	389	353	9	176	
11. Avebury, 1st Portion ..	Rev. B. C. Dowding	15	10	4	4	2	1	1	391	357	391	256	7	206	
12. Ditto, 2nd Portion	Rev. B. C. Dowding	18	14	9	2	3	4	...	593	719	504	492	10	318	
13. Marlborough, 1st Por.	Rev. J. D. Hodgson	16	...	...	...	...	...	...	...	...	...	...	...	...
14. Ditto, 2nd Portion	Rev. J. D. Hodgson	16	...	...	...	...	...	...	...	...	...	...	...	...

* Return incomplete.

† No return.

SUMMARY OF SCHOOL INSPECTORS' PAPERS IN DORSET.—1865.

Rural Deaneries.	Inspectors.	Number of		Character of			Pupil		Day Schools		Sunday Schools		Night			
		Schools.	Schools Inspected.	Good.	Moderate.	Poor.	Male.	Female.	Boys.	Girls.	Boys.	Girls.	Schools.	Schools.	Schools.	Scholars.
<i>Archdeaconry of Dorset.</i>																
1. Bridport, 1st Portion...	Rev. J. Bolton	12	6	2	4	..	1	..	207	278	176	209	5	118		
2. Ditto, 2nd Portion	Rev. Prebendary Broadley	14	11	5	3	3	2	1	332	362	410	389	4	111		
3. Ditto, 3rd Portion	Rev. C. Woodcock .....	*	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4. Ditto, 4th Portion	Hon. & Rev. A. Spring Rice	14	12	8	1	..	..	..	315	408	457	520	5	88		
5. Dorchester, 1st Portion	Rev. H. B. Williams	18	15	8	8	..	2	8	351	453	243	251	2	69		
6. Ditto, 2nd Portion	Rev. Talbot Baker	16	23	12	8	1	6	8	1060	909	846	861	10	300		
7. Ditto, 3rd Portion	{ Rev. Prebendary Bond } { Rev. Eldon S. Banks }	16	19	8	3	4	2	4	645	733	545	602	10	331		
8. Pimperne, 1st Portion...	Rev. Prebendary Watts .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9. Ditto, 2nd Portion	Rev. J. H. Carnegie .....	+	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10. Shaftesbury, 1st Portion	Rev. R. A. F. Barrett	14	13	8	3	..	..	7	537	540	484	597	7	202		
11. Ditto, 2nd Portion	Rev. W. H. Lyon	12	9	4	2	..	..	1	231	244	190	259	5	118		
12. Ditto, 3rd Portion	Rev. E. P. Grant	17	13	6	2	1	2	4	322	467	457	478	6	222		
13. Ditto, 4th Portion	Rev. F. W. Maunsell	14	12	6	2	1	1	1	434	404	240	264	5	140		
14. Whitechurch, 1st Portion	Rev. G. L. Nash .....	+	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15. Ditto, 2nd Portion	Rev. A. Wilkinson	18	17	6	6	5	2	5	1086	884	814	896	9	360		
16. Ditto, 3rd Portion	Rev. C. W. Bingham	11	10	2	7	1	..	..	278	244	225	202	4	81		
17. Ditto, 4th Portion	Rev. R. R. Watts	19	16	8	1	..	1	1	315	340	279	253	6	157		

* No Return

† Inspection omitted.

‡ Inspection omitted by Bishop's leave from illness.

SUMMARY OF SCHOOL INSPECTORS' PAPERS IN WILTS.—1865.

Rural Deaneries.	Inspectors.	Number of		Character of Schools.			Pupil Teachers.		Day Schools on Books.		Sunday Schools on Books.		Night Schools.		
		Benefices.	Schools.	Schools Inspected.	Good.	Moderate.	Poor.	Male.	Female.	Boys.	Girls.	Boys.	Girls.	Number of Schools.	Number of Scholars.
<i>Archdeaconry of Sarum.</i>															
1. Wilton	Rev. Prebendary Renaud... { Rev. E. Luard	12	24	24	18	6	...	8	14	1151	1203	935	1046	9	361
2. Amesbury, 1st Portion	{ Rev. J. F. Messenger... } Rev. J. N. Peill.....	13	18	18	12	5	1	2	3	461	631	410	420	10	183
3. Ditto, 2nd Portion	Rev. Tupper Carey	13	12	12	5	3	4	...	4	299	423	371	383	11	252
4. Chalke, 1st Portion.....	Rev. E. Hill	22	19	16	4	9	3	...	5	547	633	584	593	8	222
5. Ditto, 2nd Portion	Rev. C. Lawford	16	18	14	13	1	...	...	1	440	453	346	353	8	203
6. Wylve, 1st Portion.....	Rev. Prebendary Morrice	20	18	16	10	5	1	...	3	411	503	394	474	9	216
7. Ditto, 2nd Portion		22	29	29	7	17	5	2	4	1152	1376	1240	1360	20	801
<i>Archdeaconry of Wilts.</i>															
8. Potterne, 1st Portion	Rev. W. H. Teale.....	14	18	14	6	3	5	...	3	457	612	395	497	6	162
9. Ditto, 2nd Portion	Rev. H. S. O. Crook.....	11	11	9	3	2	4	...	...	161	216	238	225	2	19
10. Ditto, 3rd Portion	{ Rev. E. Peacock..... } { Rev. E. Meade	23	15	14	7	6	1	...	2	421	489	376	365	6	118
11. Avebury, 1st Portion ...	Rev. H. M. Fletner.....	*	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Ditto, 2nd Portion	Rev. B. C. Dowding.....	16	17	11	6	5	...	...	...	364	481	429	432	6	266
13. Marlborough, 1st Por.	Rev. J. D. Hodgson.....	20	24	15	9	5	1	4	...	756	779	514	559	13	395
14. Ditto, 2nd Portion	{ Rev. F. H. Buckerfield } { Rev. J. F. Turner	15	23	18	14	4	...	5	6	700	790	388	421	7	306

* Inspection omitted by leave of the Bishop.

SUMMARY OF SCHOOL INSPECTORS' PAPERS IN DORSET.—1866.

Rural Deaneries.	Inspectors.	Number of		Character of Schools.			Pupil Teachers.		Day Schools on Books.		Sunday Schools on Books.		Night Schools.		
		Benefices.	Schools.	Schools Inspected.	Good.	Moderate.	Poor.	Male.	Female.	Boys.	Girls.	Boys.	Girls.	Number of Schools.	Scholars.
<i>Archdeaconry of Dorset.</i>															
1. Bridport, 1st Portion....	Rev. J. Bolton	*	12	11	3	5	3	..	429	410	472	486	8	259	
2. Ditto, 2nd Portion	Rev. Prebendary Broadley	14	14	9	7	2	..	..	263	315	454	316	6	149
3. Ditto, 3rd Portion	Rev. C. Woodcock	†	14	9	7	3	..	..	274	140	209	262	2	25
4. Ditto, 4th Portion	Hon. and Rev. Spring Rice	19	19	7	3	3	..	2	946	909	807	578	12	392	
5. Dorchester, 1st Portion	Rev. H. B. Williams	18	23	21	10	7	4	6	547	592	348	354	8	172	
6. Ditto, 2nd Portion	Rev. T. H. B. Baker	21	19	15	6	6	3	4	504	484	343	422	6	127	
7. Ditto, 3rd Portion	{ Rev. Prebendary Bond } { Rev. Eldon S. Banks }	15	12	13	11	2	..	2	558	730	534	587	9	253	
8. Pimperne, 1st Portion...	Rev. R. R. Watts	20	24	19	5	5	9	4	523	464	487	526	8	229	
9. Ditto, 2nd Portion	Rev. J. H. Carnegie	14	14	11	5	6	..	1	290	252	226	339	5	161	
10. Shaftesbury, 1st Portion	Rev. R. Barrett	13	12	8	5	3	..	1	333	258	234	315	6	153	
11. Ditto, 2nd Portion	Rev. W. H. Lyon	17	12	8	5	3	..	2	..	..	..	..	..	..
12. Ditto, 3rd Portion	Rev. E. P. Grant .....	†	..	..	..	..	..	..	525	561	388	395	9	328
13. Ditto, 4th Portion	Rev. F. W. Maunsell	17	20	16	6	7	3	..	1066	794	794	784	4	267	
14. Whitchurch, 1st Portion	Rev. G. L. Nash	21	18	14	8	4	2	5	247	255	193	188	4	73	
15. Ditto, 2nd Portion	Rev. A. Wilkinson	11	11	10	2	7	1	..	376	188	409	316	4	96	
16. Ditto, 3rd Portion	Rev. C. W. Bingham	17	18	9	8	1	..	2	..	..	..	..	..	..
17. Ditto, 4th Portion	Rev. R. R. Watts	17	18	9	8	1	..	1	..	..	..	..	..	..

* No Return from illness of Inspector.

† No Return.

‡ No Return from special circumstances.

SUMMARY OF SCHOOL INSPECTORS' PAPERS' IN WILTS.—1866.

Rural Deaneries.	Inspectors.	Number of		Character of Schools.			Pupil Teachers.		Day Schools on Books.		Sunday Schools on Books.		Night Schools.		
		Benefices.	Schools.	Schools Inspected.	Good.	Moderate.	Poor.	Male.	Female.	Boys.	Girls.	Boys.	Girls.	Schools.	Number of Scholars.
<i>Archdeaconry of Sarum.</i>															
1. Wilton	Rev. Prebendary Renaud...	14	24	24	16	7	1	10	9	1182	1340	1007	976	11	384
2. Amesbury, 1st Portion ...	Rev. J. F. Messenger	13	18	18	7	7	4	1	3	587	651	433	483	11	209
3. Ditto, 2nd Portion	Rev. J. N. Peill	13	12	12	7	...	5	...	3	314	411	356	360	11	253
4. Chalke, 1st Portion	Rev. Tupper Carey	23	23	20	8	7	5	1	4	585	707	476	571	11	305
5. Ditto, 2nd Portion	{ Rev. C. Tower }	17	19	17	12	5	...	1	1	606	654	481	496	9	235
	{ Rev. E. Hill ... }														
6. Wylve, 1st Portion	Rev. C. Lawford	20	18	16	11	4	1	...	1	413	501	435	453	10	253
7. Ditto, 2nd Portion	Rev. Prebendary Morrice...	22	29	29	9	15	5	1	4	1189	1293	1149	1220	23	902
<i>Archdeaconry of Wilts.</i>															
1. Potterne, 1st Portion ...	Rev. W. H. Teale	13	18	15	8	...	7	...	4	475	613	314	579	7	243
2. Ditto, 2nd Portion	Rev. H. S. C. Crook	12	11	10	4	2	4	...	...	223	317	291	312	5	84
	{ Rev. E. Peacock }														
	{ Rev. E. Meade }														
3. Ditto, 3rd Portion	{ Rev. F. Goddard }	27	23	14	10	3	1	...	3	584	652	440	513	4	82
	{ Rev. J. Duncan ... }														
4. Avebury, 1st Portion ...	Rev. W. Ewart	19	28	24	14	6	4	1	5	949	935	820	610	15	454
5. Ditto, 2nd Portion	Rev. J. D. Hodgson	16	17	13	3	10	...	1	...	413	460	454	460	5	172
6. Marlborough, 1st Portion	Rev. J. F. Turner	20	23	15	10	4	1	3	...	714	895	566	646	14	526
7. Ditto, 2nd Portion		15	20	18	13	5	...	4	7	755	741	451	396	9	359

Page 16, a.

Bishopstowe, Torquay, 2nd February, 1867.

REVEREND AND DEAR SIR,—I am anxious to bring before your notice the claims of the “Curates’ Augmentation Fund,” and to ask for your support in furtherance of a measure so important to the welfare of a large number of our Brethren in the Ministry.

I request you to commend the Society to the consideration of the Laity in your Parish, and to seek for their active co-operation in carrying out its object, which is briefly this, ‘to give to the working Curate, while at work, an Augmentation or Stipend of, if possible, £100 per annum, over and above the Stipend which he receives from other sources.

One strong ground upon which you may claim their assistance is, that “upon no principle of justice,” (I am quoting from the Report of the Provisional Council appointed at Lambeth Palace in February, 1866), “can the entire obligation of supporting Assistant Clergy, when required by an increased population, be thrown upon resident Incumbents able and willing to do their duty; yet, that the Beneficed Clergy, whose average income is only £246 a year, contribute from their own resources no less a sum than £400,000 a year for the maintenance of Assistant Curates, and that the Laity, therefore, as representing the increased population, ought to bear the greater part of this burden.”

How to bring about this object, whether from the pulpit, or through an organized Parochial Association, I leave to your own judgment.

I would here, however, draw your attention to the following passage taken from the same Report: “while the Laity may well be called upon to assist with their purses, and in promoting local gatherings, the Clergy can at least, through their pulpits, make known to their congregations the purposes and aim of the fund, and give to their flocks the acceptable opportunity of presenting their contributions through the medium of the offertory.”

I am, Rev. and Dear Sir,

Your faithful Friend and Brother,

H. EXETER.

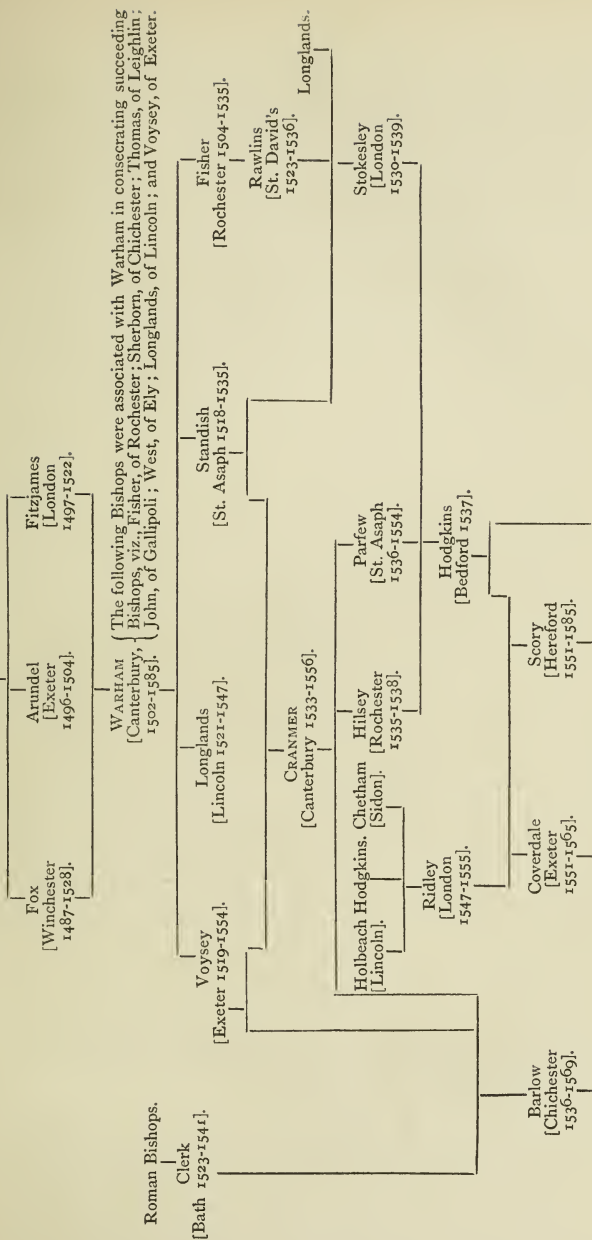
Page 19, a.

We, the undersigned Clergy, and Churchwardens make it our earnest request, that your Lordship will kindly take into consideration the desirableness of holding your Visitations, and those of the Archdeacon, in Wimborne Minster; the Minster Church in Wimborne, being eminently calculated for such a purpose, and the locality being equally, or far more convenient to us, than that of Blandford.

Page 59, a.

The Canon of St. Augustine is “*Quod universa tenet Ecclesia, nec conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolicâ traditum rectissime creditur.*”—Aug. contr. Don., lib. iv. c. 24.

949 Mediæval English Bishops.



From whose succession all subsequent Archbishops of Canterbury and York have descended. In the seventeenth century his succession was united with that of the ancient Irish Church, through Bishops Thornboro' of Limerick, Murray of Kilkenna, and Hopkins of Derry. Also with the Roman through De Dominis, originally Bishop of Vicenza, and afterwards Archbishop of Spalatro.

* This Chart is from a forthcoming work on "The History and Principles of the English Reformation," by the Rev. J. H. Blunt.

“The remarkable series of questions and answers which forms the concluding portion of the present Church Catechism is, we need hardly say, universally believed to have been the work of Bishop Overall. And certainly, if there is anywhere to be found in the English language an epitome of Catechetical instruction, which may be said to bear the decided impress of those Scholastic and Sacramentarian tenets to which this Prelate is known to have been attached, it is the one now before us. From first to last it is all about the Sacraments. Of the *thirteen* questions and answers of which the Catechism had previously consisted *five*, it is true, were already devoted to the subject of Baptism, and constituted, no doubt, a strong Sacramentarian element. But still, it might justly be said, that, up to the year 1604, its pervading character was *non-Sacramentarian*, and to a large extent Scriptural; inasmuch as it contained, besides a brief analysis of the so-called Apostles’ Creed, a practical and somewhat detailed exposition of the moral code of the Jewish law, so arranged as to occupy a more prominent position, and a much more extended space, than that which was devoted to the subject of the Sacraments.

“Now, however, in consequence of the addition of this scholastic Romanizing adjunct, it is plain that the pervading character of our national Catechetical Formulary has been very materially modified. In its original state the Sacramental element, however distinctly enunciated, was nevertheless *subordinate*, both in prominence and extent, to the Scriptural. But now the case is, in this respect at least, not merely altered but actually reversed. Since the revision of 1604 Sacramentalism, it must be allowed, most decidedly predominates. It has constituted, from that time, the basis of the entire fabric; and is rendered conspicuous, not only by the precision with which it is expressed, but also by the ostensible importance given to it, as embracing so large a portion of this most important Formulary. Out of *twenty-five* questions of which the Catechism *now* consists, not less than *sixteen* relate exclusively to the nature and efficacy of the Sacraments; and, in the part which was last super-added, the subject is expounded with a regularity of arrangement, and a critical minuteness of exposition, which far exceeds in effect the previous explanation of the Creed and the Ten Commandments; and which is especially suited to impress the tender minds of children, with a sense of the supreme importance of Sacramental observances.”—“Revision of Book of Common Prayer,” by J. C. Fisher, M.A., second edition, pp. 220-222.

“They re-inserted the Rubric, it is true; but they re-inserted it in an *altered* form, omitting the words ‘*real and essential*’—obviously the most material, as to doctrine, in the whole passage—and substituting the word ‘*corporal*’ in their place.

“Now mark the inevitable consequence of this proceeding. It is not as if the Rubric in question had been inserted *for the first time* upon this occasion. In that case, it would clearly have amounted to nothing more than a simple repudiation of the so-called ‘corporal’ Presence, without any *implied* recognition of another and perhaps not less noxious form of doctrine. But when we come to consider the history of the whole transaction, and when the Rubric in question is found to be merely the Rubric of 1552 re-inserted, with one significant alteration only—namely, the substitution of the word ‘*corporal*’ in the place of ‘*real and essential*,’ as above described, the case, it is clear, is wholly altered. Such a substitution,

deliberately and designedly made, must necessarily be considered as involving nothing less than a positive, though tacit recognition of the 'real and essential,' *as distinguished from* the 'corporal' presence.—"Revision of the Book of Common Prayer," by J. C. Fisher, M.A., pp. 296-7

Page 81, a.

Bishop Geste, the author of the 28th Article, thus explains it:—

"GREETING IN YE LORD.

"Right Honourable—I am verye sorye yt you are so sicke, GOD make you whole, as it is my desyer and prayer. I wold have seen you er this, accordinge to my duetye and good will, but when I sent to knowe whether I might see you it was often answered yt you were not to be spoken with.

"I suppose you have heard how ye Bisshop of Glocestre [*i.e.* Cheney] found him selue greeved with ye plasyng of this aduerbe *onelye* in this article, 'The Body of Christ is gyven taken and eaten in ye Supper after an heavenly and spirituall maner only' bycause it did take awaye ye presence of Christis Bodeye in ye Sacrament, and privily noted me to take his part therein, and yeastrday in myn absence more playnely vouched me for ye same. Whereas betwene him and me, I told him playnely that this word *onelye* in ye foresaied Article did not exclude ye presence of Christis Body from the Sacrament, but only ye GROSSENES AND SENSIBLENES in ye receavinge thereof: For I saied vnto him *though he tooke Christis Bodeye in his hand, receaved it with his mouthe, and that corporally naturally reallye substantially and carnally* as ye doctors doo write, *yet did he not for all that see it, feale it, smell it, nor tast it.* And therefore I told him I wold speake against him herein, and ye rather bycause YE ARTICLE WAS OF MYN OWN PENNYNGE. And yet I wold not for all that denye therebye any thing that I had spoken for ye presence. And this was ye some of our talke.

"And this that I saied is so true by all sortes of men that even D. Hardinge writeth ye same as it appeareth most evidently by his wordes reported in ye Busshoppe of Salisburie's [Jewel's] booke pagina 325, wich be these: 'Then ye maye saye yt in ye Sacrament His verye Bodeye is present yea really that is to saye, in deede, substantially that is in substance, and corporally carnally and naturally, by ye wich words is ment that His verye Bodeye His verye flesh and His verye human nature is there not after corporall carnall or naturall wise, but invisibly unspeakably supernaturally spirituallly divinely and by waye unto Him onely knowen.'" [The extract is here taken from Jewell's controversy with M. Harding, Art. V. Divis. v., p. 445, ed. P. S.]

"This I thought good to write to your honour for mine owne purgation. The Almighty GOD in Christ restore you to your old health, and longe kepe you in ye same with encrease of vertue and honour.

"Yours whole to his poore pow"

"EDM. ROFFEN.

"To ye right honourable and his singler good friend

Sir Willm Cecil Knight Principall Secretaire to ye Queens Ma^{tie}."

Page 83, a.

"After all have communicated, it is presumed by the rubric that some of the consecrated 'elements remain,' which the Priest is commanded 'reverently' to 'place' on the table, and after the Lord's Prayer, to say that which in the Scotch Liturgy is placed between the consecration and administration,

and I think may properly be called the Prayer of Oblation ; in which GOD is desired mercifully to accept *this our Sacrifice* of Praise and Thanksgiving ; which words, as they may be understood of the whole service, so *they may likewise be referred to the Eucharistic Elements*, part of which, as was observed, are supposed still to remain and stand upon the table. As, for my part, I cannot but take this ‘Sacrifice of Praise and Thanksgiving’ in its most proper sense, in congruity with ancient liturgies, to denote the symbols of Christ’s Body and Blood. . . . And it is by virtue and in confidence of this Sacrifice, that we proceed to intercede that not only we, but ‘the whole Church, may receive remission of sins, and all other benefits of His Passion,’ by the merits and death of Christ Jesus, and through faith in His Blood, represented by the consecrated cup.”—Johnson “Prop. Oblation in the Holy Eucharist,” p. 86, Tracts vol. iv. 317.

Page 84, a.

“Even in the Homilies in which we should naturally find the strongest expression against the abuses, in antagonism to which the Reformation was carried on, we find nothing but what is in unison with the obvious and literal interpretation of the Formularies. We find the Eucharist defined by its inward and outward parts as ‘the due receiving of CHRIST’S Blessed Body and Blood under the form of Bread and Wine.’ We read of ‘*receiving our Saviour and Maker in His Blessed Sacrament.*’ It is not said His Grace, His Virtue, or ‘what is equivalent’ to His Body and Blood, but Himself, Christ our Maker.—(Hom. Good Friday, p. 455, ed. S.P.C.K.) Again, ‘Thou hast received His Body, to have within thee the Father, the Son, and the Holy Ghost, for to dwell with thee, and comfort thee with their presence.’ ‘Thou hast received His Body to endow thee with everlasting righteousness.’—(Serm. of Resurrection, p. 476.) ‘What an unkindness should it be, when our Saviour Christ is come to us to dwell within us as our guest, to drive Him from us, to force Him violently out of our souls.’ ‘Let us take heed we come not with our sins unexamined into this presence of our Lord and Judge.’—P. 496. In the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent.’ (Hom. of the Sacrament.) ‘Take . . . this lesson . . . that when thou goest up to the reverend communion, to be satisfied with spiritual meats, thou look up with faith upon the Holy Body and Blood of thy GOD, thou touch it with the mind, thou receive it with the hand of thy heart, and thou take it fully into thy inner man.’ And so, in a passage quoted in the Charge, ‘Dost thou neither fear GOD, the maker of this feast, nor reverence His Christ, the refection and meat?’”
—Theological Defence for the Bishop of Brechin, p. 146.

CONFESSION AND ABSOLUTION.

Page 85, b.

“That the Church did not mean to abolish confession and absolution (which she even regards as a sort of sacrament),* in general appears from the Office of the Eucharist, and for the Visitation of the Sick, then drawn up ; and from the powers conferred on Priests in the Ordination Services. The Homilies, drawn up in 1562, only declared this confession and absolution not essential generally to the pardon of sin,† but this does not

* Homily on Common Prayer and Sacraments. † Homily of Repentance, p. 2.

militate against its desirableness and benefit, which the Church never denied.* We only disused the canon ‘omnis utriusque sexus,’ made by the Synod of Lateran in 1215, and for good reasons restored the practice of confession to the state it was in previously, when it was not enjoined at a particular time every year. The alteration was merely in a matter of changeable discipline.”—Sir W. Palmer on the Church, t. i., p. ii., c. vii., p. 519.

“By conferring, as she has done in that most solemn rite of Ordination, the power to ‘remit’ and ‘retain’ sins upon every newly ordained minister within her communion, she has rendered confession the natural—nay, the almost unavoidable result, of the position in which such minister finds himself placed: a *logical* necessity, in fact, from which, if he really possesses a logically constituted mind, and a thorough determination withal to fulfil *conscientiously* the duties of his calling, he will find it difficult, or rather impossible, to divest himself.”—“Revision of Book of Common Prayer,” by J. C. Fisher, M.A., p. 79.

“The power, to ‘remit’ and ‘retain’ sins, conferred upon the clergyman at his ordination, is authenticated, beyond a doubt, by the very terms of the form prescribed for his direction, when afterwards called upon to exercise it. ‘*I absolve thee from all thy sins,*’ is most appropriate language in the mouth of one to whom it has been said, as upon Divine warrant—‘*Whose sins thou dost forgive they are forgiven.*’ Nay, how could such an one fail to use it, and yet be faithful to his solemn trust! And these, accordingly, are the very words, which the officiating minister is directed to use in the Office for the ‘*Visitation of the Sick.*’ The Rubric, prefixed to this formula, directs, that—‘the sick person shall be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him, (if he humbly and heartily desire it) after this sort:’—

‘Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences. *And by his authority committed to me I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*’

In these words we have a virtual assumption of the very same power of absolving, which had been previously conferred by the terms of the Ordination Service; and that, not merely from such special offences, as might at the time press more heavily upon the conscience of the penitent; but, from *all his sins.*”—“Revision of Book of Common Prayer,” by J. C. Fisher, M.A., pp. 54, 55.

“We know our Church’s teaching, namely, that after confession of the penitent, “Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given *power and commandment* (the words imply a very special and peculiar *power* as well as *commandment*) to His ministers to declare and *pronounce* to His people, being penitent, the absolution and remission of their sins; He pardoneth and absolveth” (at the very moment when His minister, so empowered, and commanded, pronounces the blessed word) “all them that truly repent and unfeignedly believe His holy gospel.” Our Church, therefore, says that all such sincere

* National Synod of Ireland, A.D. 1634, Canon 64. Confession of Augsburg, pars i. art. xi. De Confessione; p. ii. art. iv.; Apologia Confessionis, vi.; Articuli Smalcald. pars.iii. art. viii.; and Luther’s Catechismus Minor.

and faithful penitents may have the comfort of knowing, that GOD's pardon of their sins has been actually given to them; that they receive it when they receive the solemn assurance of it from GOD's own minister empowered and commanded to pronounce "the word of reconciliation" over them."—Bp. of Exeter's Letter to Dean of Exeter, p. 11.

Page 64, a.

"All that you ascribe to the office of Christ's faithful ministers, is, in Christ's name, and by His authority, to do what your verger is competent to do—'to declare' to the penitent (what few who call themselves Christians can need to be informed) 'that the riches of GOD's mercies in Christ are inexhaustible—that if we confess our sins and turn to him, &c. &c.'"—Bishop of Exeter's Letter to Dean of Exeter, p. 12.

"When He said, 'Receive ye the Holy Ghost,' He added 'WHOSE-SOEVER SINS YE REMIT THEY ARE REMITTED UNTO THEM, AND WHOSE-SOEVER SINS YE RETAIN THEY ARE RETAINED.' Thus He delivered to the Apostles, and they were to transmit to their successors, and they again to future generations, one after another, authority to pronounce, and by pronouncing to convey, remission of sin, on condition of faith and repentance; that a fountain of mercy and consolation might be kept open in His Church, as a pledge of pardon before God, through the atoning merits of the Blood of Christ. Such was to be the privilege of a holy Priesthood, consecrated by the laying on of hands. In this, as in all other ministrations—by and in Holy Baptism, by and in the Holy Eucharist, by and in the office of absolution, public or private, upon confession of sin, with hearty sorrow, and a declaration of belief in the sacred Trinity, the Christian Church exercises her power from Jesus Christ, as the channel of His grace. This 'Ministry of Reconciliation' is conferred upon those who are ordained to it by the Church in the words of Christ, 'Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.'"—"Messiah," pp. 782–784.

"Proinde vicem suam Christus Apostolis commisit, magis autem præcavens, ne aliter quis à criminibus relaxaretur, aut quis sibi crederet peccata remitti quàm Spiritus Sanctus internè decernat. In virtute Spiritûs Sancti autoritatem invisibilem præstat." "Ordinatè autem factum est, ut ad remissionem et retentionem peccatorum præcedat largitio Spiritûs Sancti, ut nunquam aliter credantur peccata remitti aut detineri ab homine uncto, nisi prout utrumque aut alterum Spiritus Sanctus effecerit. Quoniam non est unctus homo, qui remittit vel retinet vincula peccatorum, sed qui de supernis solus novit incognita per homines hominum corda, et quantâ contritione et attritione corde terantur indeceptè cognoscit. Falluntur quam plurimi, sibi remitti peccata gaudentes, cum verbum absolutionis, et manuum impositionem acceperunt ab his qui sacerdotio potiuntur, quibus Spiritus Sanctus desuper non indulsit, quoniam vidit absconditum in corde criminosi defectum, quem qui præerat in terra penitus non aspexit, aut fortè de Spiritûs Sancti licentiâ debito plus præsumpsit. Trutinare justis ponderibus hominum scelera atque conscientias ipsorum mole contritas, non hominibus datum, sed Sibi reservavit Altissimus."—Simon de Cassia, Gesta Sal., lib. xiv. p. 466. Cit. the Author of "The Messiah," p. 783.

"Non est igitur potestas peccata suo arbitrio remittendi, (quod tantum Jus Christo homini concessum est) sed Annunciandi veniam, quæ Nathani

etiam ad Davidem, et Prophetis aliis mandata fuerat.”—Bp. Cosins’ Notes, printed in Nicholls on the Common Prayer, Addit. Notes, folio ed., p. 19.

“The Church of *England*, howsoever it holdeth not confession and absolution sacramental, that is made unto and received from a Priest, to be so absolutely necessary, as that without it there can be no Remission of Sins; yet by this place it is manifest, what she teacheth concerning the Virtue and Force of this sacred Action. The Confession is commanded to be special, the Absolution is the same that the antient Church, and the present Church of Rome useth. What would they have more? . . . Our if he feel his conscience troubled, is no more than his *si inveniat peccata*; for if he be not troubled with Sin, what needs either Confession or Absolution? Venial Sins that separate not from the Grace of God, need not so much to trouble a man’s conscience. If he hath committed any mortal sin, then we require confession of it to a Priest, who may give him, upon his true Contrition and Repentance, the benefit of Absolution, which takes effect according to his Disposition that is absolved; and, therefore, the Church of *Rome* adds to the form of absolution, ‘*Quantum in me est, et de jure possum, Ego te absolvo*;’ not absolutely lest the Doctrine should get head, that some of their ignorant people believe, that be the party confessed never so void of contrition, the very act of absolution forgives him his sins. The truth is, that in the Priests’ Absolution there is the true Power and Virtue of Forgiveness, which will most certainly take effect ‘*Nisi ponitur obex*,’ as in Baptism.”—Bp. Overall, id. p. 62.

The Lutheran pastors ask those who come to Confession, and to receive the benefit of Absolution, whether they believe that Jesus Christ is acting through them.

“Occulta autem confessio, quæ modo celebratur, etsi probari ex scripturâ non possit, miro modo tamen placet, et utilis, imo necessaria est, nec vellem eam non esse, imo gaudeo eam esse in Ecclesiâ Christi.”—Luther de Captiv. Babyl. opp. T. ii. fol. 292.

“Although of old, while the fervour of piety was greater than it is now, public confession, and penance were in use among Christians, nevertheless, in consideration of our weakness, it has pleased GOD to make known to the faithful, through the Church, the sufficiency of a private confession made to a priest.”—Leibnitz on Confession.

“Nor are we left at a loss to know the rule by which Cyprian imagines the Deity will act on such occasions. For in another place* of the same Epistle he says, ‘Neither do we prejudice the judgment of GOD, Who, if he finds the penitence of the sinner full and satisfactory, will ratify that which we have decreed. But if any one have cheated us by a shew of penitence, GOD, Who will not be mocked, and Who knows the heart, will determine from matters which have escaped our eye, and rectify the decision of His ministers.’ There are several other passages in Cyprian carefully referring to GOD as the fountain of all pardon, however He may make His priests the conditional instruments of conveying it.”†—Blunt on the Early Fathers, p. 115.

“Can any man be so unreasonable as to imagine, that when our Saviour, in so solemn a manner, having first breathed upon His disciples, thereby conveying and insinuating the Holy Ghost into their hearts renewed unto

* Ep. lii. §18. † See De Lapsis, §§ xvi. xvii., Testimoniorum iii. c. xxviii.

them, or rather confirmed that glorious commission, &c., whereby He delegated to them an authority of binding and loosing sins upon earth, &c. Can any one think, I say, so unworthily of our Saviour as to esteem these words of His for no better than compliments? Therefore, in obedience to His gracious will, and as I am warranted and enjoined by my Holy Mother, the Church of England, I beseech you that, by your practice and use, you will not suffer that commission, which Christ hath given to His ministers, to be a vain form of words without any sense under them. When you feel yourselves charged and oppressed, &c., have recourse to your spiritual physician, and freely disclose the nature and malignancy of your disease, &c.

“And come not to him only with such a mind as you would go to a learned man, as one that can speak comfortable things to you; but as to one that *hath authority, delegated to him from God Himself, to absolve and acquit you of your sins.*”—Chillingworth, § vii. Rel. of Prot.

The writer of some articles in the “*Revue du Monde Catholique*,” in the months of February and March, 1866, admits “That the widely-prevailing custom of private confession is acting in the way of preventing secessions to Rome, which he asserts are far less numerous of late years than they used to be. The Ritual movement finds equally little favour in his sight. It is a substitute which answers the purpose of fascinating those who would otherwise be glad to exchange the dull routine of an ordinary English service for the more gorgeous mode in which the Roman offices are performed. Whilst as regards the accusation of Mariolatry, he thinks Dr. Pusey will have much to answer for, not only in deterring those who are on the high road towards Roman Catholicism, but also, and chiefly as it would appear, in shaking the faith of those who have been brought up under the system of the Roman Church.”—“*Christian Remembrancer*,” July, 1866, pp. 172, 173.

“Jesus hath ‘the keys of death and hell,’ and He can loose, whom He pleaseth, by forgiving; that is, absolving or unloosing the bonds of sin. But, because He is now invisible and employed in Heaven to intercede for us, before His departure He appointed His apostles to supply this place by giving them commission, by a visible and external application of this power to support the spirits of all true penitents until Himself should come to ratify their Absolution. Upon which ground the Bishops and Priests of the whole Christian Church have ever used to absolve all that truly repented; and at this day it is retained in our Church. . . . Our Church hath three forms of absolution in her public offices; the first Declaratory. . . . the second Petitionary in the Communion Service . . . the third Judiciary in the Office for the Sick. . . . Though we perform absolution in that sober, moderate, and useful manner, we do not vary from the prime intention of Christ’s commission, and the practice of Antiquity. Absolution was instituted by JESUS; and, if it have been corrupted by men, we will cast away the corruptions, not the Ordinance itself. Isa. lxvi. i. : Zech. ix. 12; Acts viii. 23; S. John xx. 22, 23. *Dean Comber*. (A Companion to the Temple, p. 1, s. 4.)

“Will not our Lord Christ, who has promised to own you, as His children, when His ministers have admitted you into His Church by Baptism, also disown you, when the same Ministers, acting in His name, shall, by the same power of the Keys, shut you out of His Church? For, if you believe, that they receive you into Christ’s Church by Baptism, you must also believe that they shut you out as effectually, by excommunication. In short, every Christian, when he is Baptized, is admitted into the

Church upon a most solemn promise to live, as a Christian ought to do : if he does not do so, those very Ministers who admitted him, are bound to exhort, to rebuke, and to censure him ; and, if these methods will not do, to excommunicate him ; that is, to cut him off from the Body of Christ and from God's favour and mercy ; not that he may be lost for ever, but that he may see his sad condition, and repent, and be saved." xvii. 17 ; 1 Cor. v. 1—6 ; 2 Cor. xiii. 1—4 ; 1 Tim. i. 20. *Bishop Wilson*. (Form of Excommunication.)

"The power of the Ministry of God translatheth out of darkness into glory ; it raiseth men from the earth, and bringeth God Himself down from Heaven ; by Blessing visible elements it maketh them invisible Grace ; it giveth daily the Holy Ghost ; it hath to dispose of that Flesh which was 'given for the life of the world,' and that blood which was poured out to redeem souls : when it poureth malediction on the heads of the wicked, they perish ; when it revoketh the same, they revive. Oh, wretched blindness, if we admire not so great power ; more wretched, if we consider it aright, and notwithstanding imagine that any, but God, can bestow it !" 1 Cor. iv. 1 ; 2 Cor. viii. 23 ; 1 Thess. v. 12, 13. *Hooker*. (Ecl. Pol. B. v. ch. 62.)—"The Gospel of S. Matthew" xvi. 19, illustrated by Rev. J. Ford, M.A., Prebendary of Exeter Cathedral.

"The difference that is between us and our adversaries in this whole matter is not great, saving that it liketh well M. Harding to busy himself with needless quarrels without cause. Three kinds of confession are expressed unto us in the Scriptures : the first made secretly unto God alone ; the second openly before the whole congregation ; the third privately unto our brother. Of the two former kinds there is no question. Touching the third, if it be discreetly used, to the greater comfort and better satisfaction of the penitent, without superstition or other ill, it is not in any wise by us reprov'd. The abuses and errors set apart, we do no more mislike a private confession than a private sermon."—Bp. Jewel, Defence of the Apology, Parker Society Edition, p. 351.

"The Church of England hath authority this day by God's Word to bind and loose, as much as ever Christ gave any to his apostles ; and by the same authority the same Church of England is able to bind, not only M. Harding and his fellows, as Peter bound Simon Magus, or as Paul bound Elymas the false prophet, but also the Pope himself, if he be an open offender ; and, as S. Paul saith, is able to deliver him over unto Satan ; and undoubtedly, being so bound in earth, he shall also stand bound in heaven.

"As for private confession, abuses and errors set apart, as it is said before, we condemn it not, but leave it at liberty. And therein we may seem to follow the advice of Charles the emperor in his late Interim ; for thus he writeth : *Confessio et peccatorum enumeratio, . . . ut non nimis laxanda est, ita vicissim non nimis [est] astringenda.*"—Bishop Jewel, id., p. 362, 363.

THE REAL PRESENCE.

Page 86, a.

1. "The Doctrine of the English Church and the Doctrine of the Real Presence, as contained in the Fathers," by E. B. Pusey, D.D. J. H. and J. Parker.

2. "On Eucharistical Adoration," by the Rev. John Keble, M.A. J. H. and J. Parker.

3. "The Doctrine of the Real Presence." 1855. J. H. Parker.

4. "The Theological Defence for the Bishop of Brechin." 1860. Masters.

“Milner is obliged to confess that the genuine doctrine of the Church of England is that of the Real Presence. He refers in proof to the Catechism, Articles, Ritual and Homilies, and to Ridley, Nowell, Bilson, Andrewes, Morton, Laud, Bramhall, &c., and to Cleaver, Bishop of Chester, who says: ‘The great object of our reformers was, whilst they acknowledged the doctrine of the Real Presence, to refute that of Transubstantiation; as it was afterwards to refute the notion of impanation or consubstantiation.—Sermon, Nov. 25, 1787. See Milner’s Letters to a Prebendary, let. viii. Hornyhold, another of their titular bishops, admits that ‘the doctrine of the Church of England’ in the Catechism ‘expresses the real and substantial presence of Christ’s Body and Blood in the Sacrament as fully as any Catholic can do: for if verily and indeed be not the same as really and truly, and of as full force to exclude a mere figurative presence, I confess I am yet wholly ignorant of the signification, even of the most common words, and it will be impossible to know what men mean, even when they deliver themselves in the plainest terms.’—Real Principles of Catholics, p. 243, ed. 1749. Bossuet affirms that even the Declaration against Transubstantiation leaves the English at liberty to ‘believe that the Body and Blood of Jesus Christ are really and substantially present in the bread and in the wine immediately after consecration.’”—Variat. xiv. 122.—Sir W. Palmer on the Church, v. i. p. ii., c. vii. p. 531.

“The Article in denying Transubstantiation does not condemn absolutely all change of substance in *any sense*, but the particular change called by the Romanists Transubstantiation, which supposes the bread to cease to exist.

“*E.G.* If we do not take the term *substance* in the scholastic sense, as distinguished from the accidents, and if the *change* is not corporal, or in any sense carnal, but mystical or spiritual, or moral. Some change of the bread and wine all orthodox Christians allow. Bishop Pearson says truly that ‘the μεταστοιχείωσις of the Sacramental elements maketh them not to cease to be of the same nature which before they were.’—On the Creed, Article III., note on Eutychian heresy. The term *substantial* is used by Bishop Poynt in his *Diallecticon*, and by Bishop Taylor (Real Presence, &c., Oxford Ed. 1836, p. 521) to express the True Presence. The Confession of Augsburg is said, both by the *Apologia* (art. iv. de Ecclesia) and by the papal confutation of it (num. x.) to have taught the real and ‘substantial’ presence, which is also affirmed in the Lutheran Formula Concordiæ, pars i., art. vii.”—Sir W. Palmer on the Church, v. i., p. ii., ch. vii., p. 524.

“This Catholic and Apostolic Church has always avoided any attempt to determine too minutely the mode of the true Presence in the Holy Eucharist. Guided by Scripture, she establishes only those truths which Scripture reveals, and leaves the subject in that mystery with which God for His wise purposes has invested it. Her doctrine concerning the True Presence appears to be limited to the following points:—Taking as her immovable foundation the words of Jesus Christ, ‘This is my Body . . . This is my Blood of the new covenant;’ and, ‘Whoso eateth my Flesh and drinketh my Blood hath eternal life;’ she believes that the Body or Flesh, and the Blood of Jesus Christ, the Creator and Redeemer of the world, both God and Man, united indivisibly in One Person, are verily and indeed given to, taken, eaten, and received by the faithful in the Lord’s Supper, under the outward sign or form of bread (and wine,) which is, on this account, the ‘partaking or communion of the Body and Blood of

Christ.' She believes that the Eucharist is not the sign of an *absent** body, and that those who partake of it receive not merely the figure or shadow or sign of Christ's Body, but the reality itself. And as Christ's Divine and Human Natures are inseparably united, so she believes that we receive in the Eucharist not only the Flesh and Blood of Christ, but Christ Himself both God and Man. Resting on these words, 'The bread which we break is it not the communion of the Body of Christ?' and again, 'I will not drink henceforth of this fruit of the vine,' she holds that the nature of the bread and wine continues after consecration, and therefore rejects transubstantiation or '*the change of the substance*' which supposes the nature of bread entirely to cease by consecration."—Sir W. Palmer on the Church, v. i., p. ii., ch. vii., pp. 526-528.

"Believing, according to the Scriptures, that Christ ascended in His natural Body into heaven, and shall only come from thence at the end of the world; she rejects, for this reason, as well as the last, any such real Presence of Christ's Body and Blood as is 'corporal' or organical, that is, according to the known and earthly mode of existence of a body."—Sir W. Palmer on the Church, v. i., p. ii., ch. vii., p. 529.

"In Bishop Andrews's answer to Bellarmine, he says: *Præsentiam credimus non minus quam vos veram; de modo præsentiae nil temerè definimus.* And soon afterwards: *Nobis vobiscum de objecto convenit, de modo lis omnis est. De hoc est, fide firmâ tenemus quod sit, de hoc modo est, ut sit Per, sive In, sive Cum, sive Sub, sive Trans, nullum inibi verbum est.* I quote from Casaubon's Epistles, p. 393. This is reduced to plain terms: We fully agree with you that Christ's Body is actually present in the Sacramental elements, in the same sense as you use the word; but we see no cause for determining the precise mode, whether by transubstantiation or otherwise."—"Hallam's Constitutional History," ch. viii. Charles I.

"Mr. Martineau has the merit, so rare among polemical writers, of throwing himself into the attitude, and even spirit, of those from whom he dissents. If, then, Mr. Martineau is not at the trouble of taking a side in the discussions and divisions which prevail in the extant Christianity, his testimony to the mere fact of what the wrangling disputants (whom he looks down upon with such superior impartiality) hold has remarkable value. On this account we extract a passage which is not without its value:—"The office of Communion in the English Church contains even stronger marks of the same sacerdotal superstitions; and, notwithstanding the Protestant horror entertained of the Mass, approaches it so nearly that no ingenuity can exhibit them in contrast. Near doctrines, however, like near neighbours, are known to quarrel most. The idea of a physical sanctity residing in solid and liquid substances is encouraged by this service. The sacredness by consecration imparted is represented as surviving the celebration, and residing in the substances as a permanent quality. . . . What the particular change may be it is by no means easy to determine, but it is certainly conceived that they cease to be any longer mere bread and wine, and that with them henceforth co-exist, really and substantially, the Body and Blood of Christ. Respecting this Real Presence with the elements, there is no dispute between the Romish and

* Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue *figure of a thing absent.*—Hom. xxvii., p. 1.

English Church : both unequivocally maintain it ; and the only question is respecting the real absence of the original and culinary bread and wine ; the Roman Catholic believing that these substantially vanish, and are replaced by the Body and Blood of Christ : the English Protestant conceiving that they remain, but are united with the latter. . . the Catechism of our Church affirming that ‘ the Body and Blood of Christ are verily and indeed taken,’ &c. And this was not intended to be figuratively understood of the spiritual use and appropriation to which the faith and piety of the receiver would mentally convert the elements : for, although here the Body of Christ is only said to be “ taken ” (making it the act of the communicant), yet one of the Articles speaks of it as ‘ given ’ (making it the act of the celebrating priest), and implying the Real Presence before participation. However anxious, indeed, many of the ‘ Evangelical ’ school may be to disguise the fact, it cannot be doubted that their Church has always maintained a supernatural change in the elements themselves, as well as in the mind of the receiver.’ We are not saying that Mr. Martineau’s language is always technically accurate ; but his witness to the broad general meaning and doctrine of the English Church, written long before the Denison or Aberdeen controversy, is as important as full.”—“ Christian Remembrancer,” Jan., 1859, p. 246.

“ The Christian then (*i. e.*, in the Early Church) believed—and we believe it now—that at such Eucharistic Communion a special virtue and grace were imparted to the faithful communicant. He believed in the presence of Christ in His Temple, upon His Altar, in the elements of bread and wine.”—“ Boyle Lectures,” by Rev. C. Merivale, p. 160.

“ Showing forth the Death according to the Flesh of the only-begotten Son of GOD, *i. e.*, Jesus Christ, and confessing His Resurrection from the dead, and Ascension into the Heavens, we celebrate in the Churches the holy and life-giving, and unbloody Sacrifice, not believing that that Body which lies to open view is the body of one of the men among us, and of a common man ; and in like manner also the precious Blood, but rather receiving it as having become the *proper* Body and also Blood of the all-vivifying Word.”—S. Cyril Expl. xi. T. vi. p. 156.

“ We celebrate in the Churches the unbloody Sacrifice, and so we approach to the mystic eulogies and are sanctified, being here made partakers of the holy Flesh and of the precious Blood of Christ the Saviour of all. And we receive it not as common flesh, GOD forbid ! nor indeed as that of a sanctified man, and one associated with the Divinity by unity of dignity, nor as one that hath the Divinity dwelling within Him, but as the truly life-giving and proper flesh of the Word Himself. Ἄλλ’ ὡς ζωοποιὸν ἀληθῶς, καὶ ἰδίαν αὐτοῦ τοῦ λόγου.”—S. Cyril Ep. Syn. Alex. T. v. p. ii. Epp. p. 72.

“ We deny not a true and real Presence and Perception of Christ’s *Body and Blood* in the Sacrament. . . . I believe that in the Sacrament of the Lord’s Supper there are both objects present to, and received by a worthy receiver ; and in it the bread and wine, in their own nature and substances, distinct do remain, as well as their accidents. . . . Also there are spiritual, invisible, and credible, yet most true and real present objects of Faith. The *Body and Blood of Christ*,—that is Christ Jesus Himself. . . . These two materials of the Sacrament are so united, that it may be truly said (not in a gross and physical, but Divine

and Sacramental sense) the *bread and wine* are the *Body and Blood of CHRIST*, and *CHRIST'S Body and Blood* are *bread and wine*—John vi.—*meat indeed and drink indeed*, not by transmutation of nature, but by a similitude of virtues, and proportionable effects, by a sacramental union and relation depending upon the truth, authority, and divine power of the Institutor, Jesus Christ, whose appointment of these elements to such a use or end, and uniting them in this near relation to His *Body and Blood* by the solemn consecration of them, make up the form and true being of a Sacrament, which requires a truth and reality both of the signs and symbols, and That which is by them represented and signified; a truth and certainty of relation and connexion one with another, so that I receive not only *Panem Domini, the Bread of the LORD*, but also *Panem Dominum, my LORD JESUS (to wit, the true Bread of Life eternal to my Soul and Body)*—this latter as truly and really as the former, together with all the benefits which flow from Christ.”—Dr. Gauden’s “Whole Duty of a Communicant,” 10th edit., 1862.—N.B. The italics are Dr. Gauden’s.

“In the Sacrament of the Eucharist or the Lord’s Supper, the Body and Blood of Christ, and therefore the *whole of Christ*, is verily and indeed present, and is verily partaken by us, and verily combined with the sacramental signs, as being not only significative but exhibitory, so that in the bread duly given and received, the Body of Christ is given and received, in the wine given and received, the Blood of Christ is given and received, and thus there is a communication of the *whole Christ* in the communion of the Sacrament. But not in a corporal, gross, earthly manner by transubstantiation or consubstantiation, or the like inventions of human reason, but in a mystical, heavenly, and spiritual manner, as is rightly taught in our articles.”—Knox, Remains, ii. pp. 181, 182, quoting Overall.

To my brother, M. Sa. Hall (who was going to be ordained).

“No occasion from any altered estate of the soule may find him unfurnished [to wit, the priest]: he must ascend to GOD’S altar with much awe, with sincere and cheerfull devotion; so *taking, celebrating, distributing his Saviour* as thinking himselfe at table in Heaven with the blessed angels. In the meane time as he wants not a thankfull regard to the Master of the feast, so not care of the guests,” &c.—Bishop Joseph Hall, Epistles, Decad iv., Epistle 5. Works vol. vi., p. 221, Oxford, 1837.

COMMEMORATIVE SACRIFICE.

1. “Tracts for the Times.” 81.
2. “The Theological Defence for the Bishop of Brechin.” Masters, 1860.

“The article condemning ‘the sacrifices of masses, in which it was commonly said that Christ was offered for the quick and dead, for remission of pain or guilt,’ rightly censures that erroneous view of the sacrifice, but does not declare against the Doctrine of the Eucharistic Sacrifice rightly understood.”—The Rev. Sir W. Palmer, Bt., on the Church, T. i. 1 pp. 524, 525.

“And in this wondrous manner it comes to pass that Christ, ever giving Himself back to us anew in this Sacrament as often as the Consecration is

repeated, can always be offered anew to GOD, and thus represent and confirm the perpetual efficacy of His first oblation on the Cross. Not that by this propitiatory Sacrifice, repeated for the remission of sins, any new efficacy is superadded to the efficacy of the passion; its virtue consists in the representation and application of that first bloody Sacrifice, which "*perfected all things once*;" and its fruit is the Divine grace which accrues to those who assist at this tremendous Sacrifice, and who worthily celebrate the oblation in unison with the priest,—Leibnitz "System of Theology," p. 130.

"Thus Cranmer evidently believed the corporal presence during the whole reign of Henry VIII., and we have seen that even in Edward the Sixth's time he admitted an oblation or sacrifice in the Eucharist; and therefore he did not act against his own conscience in saying mass; more especially since he afterwards did not *reject*, but *explained* the language of the fathers in speaking of the Eucharist as a sacrifice, by supposing rightly that they called it so, chiefly as being a commemoration of the one great sacrifice of Jesus Christ on the altar of the Cross. This most acceptable spiritual sacrifice he did not deny: and therefore he might, without violating his conscience, both perform the Liturgy and give to the priests whom he ordained the power of offering sacrifice."—Sir W. Palmer on the Church, v. i. p. 543.

"The Church of England has always acknowledged such a sacrifice. The thirty-first article is directed against the vulgar and heretical doctrine of the *reiteration* of Christ's sacrifice in the Eucharist. It was only those '*missarum sacrificia quibus vulgo dicebatur, sacerdotem offerre Christum in remissionem pœnæ aut culpæ pro vivis et defunctis*,' which are pronounced '*blasphema figmentæ et perniciosæ imposturæ*;' but not '*missarum sacrificia*,' as understood by the fathers and in an orthodox sense. The article was directed against the errors maintained or countenanced by such men as Soto, Hardinge, &c., who by rejecting the doctrine of a sacrifice by *way of commemoration and consecration*, and not literally identical with that on the Cross, and by their crude and objectionable mode of expression, countenanced the *vulgar error* that the sacrifice of the Eucharist or Mass, was in every respect equal to that of Christ on the Cross; and that it was in fact either a reiteration or a continuation of that sacrifice. The article was not directed against the doctrine of the Eucharistic Sacrifice as explained by Bossuet, Veron, and others, with which we have no material fault to find. Cranmer himself acknowledged that it might be called a sacrifice; and our theologians, such as Bramhall, Beveridge, Patrick, Wilson, bishops; and Mason, Field, Mede, Johnson, &c., always have taught the doctrine of the Eucharistic altar, sacrifice, and oblation, according to Scripture and Apostolical tradition; and the Articles of the Church of England recognise the clergy in their various orders as *sacerdotes, ἱερείς* Ministers of Sacrifice."—Sir W. Palmer on the Church, v. 11, p. 463.

"It hath come before the holy and great Synod, that, in certain places and cities, the Deacons give the Eucharist to the Presbyters, which neither the canon nor usage has handed down, that *those who have no power to offer should give to those who offer, the Body of Christ*. It also came to our knowledge that some of the deacons take the Eucharist even before the Bishops. Let all this be done away."—Council of Nice, can. 18.

"The Hebrews in the sacrifices from their flocks, which they offered to GOD in many and various ways (as was worthy of so great thing),

solemnized the prediction of that future Sacrifice, which Christ hath offered. Whence Christians now solemnize the *memory of that completed Sacrifice* in the sacred *Oblation* and *Communion of the Body and Blood of Christ*."—S. Augustine Cont. Faust. lxx., c. 18.

"I add to what hath been already observed, the consent of all the Christian Churches in the world, however distant from each other, in the Prayer of Oblation of the Christian Sacrifice in the Holy Eucharist, or Sacrament of the Lord's Supper; which consent is indeed wonderful. All the ancient liturgies agree in this Form of Prayer, almost in the same words, but fully and exactly in the same sense, order, and method; which whosoever attentively considers, must be convinced that this order of prayer was delivered to the several Churches in the very first plantation and settlement of them."—Bp. Bull, S. xiii.

"The Apostle clearly declareth that the same one individual sacrifice which Christ *carried* into the Holy of Holies, through the Veil, to *present It* to GOD, is that which all Christians participate of, in the Eucharist always. . . . If the prayers of the Church be accepted of GOD in consideration of the Sacrifice of the Cross appearing always before the Throne of GOD within the Veil to intercede for us, is it not all reason that the Church when it celebrateth the remembrance thereof upon earth should offer and present it to GOD?"—Thorndike, vol. 1 part 2, p. 477.

"But the *sacrifice* that is most proper and peculiar to the Gospel, is the *Sacrament of our Lord's Supper*, instituted by our Lord Himself, to succeed all the bloody sacrifices in the Mosaick law. For though we cannot say, as some absurdly do, that this is such a sacrifice, whereby Christ is again offered up to GOD, both for the living and the dead; yet it may as properly be called a sacrifice as any that was ever offered, except that which was offered by Christ Himself; for His, indeed, was the only true expiatory sacrifice that was ever offered. Those under the law were only types of His, and were called sacrifices only upon that account, because they typified and represented that which He was to offer for the sins of the world. And, therefore, the Sacrament of Christ's Body and Blood may as well be called by that name as they were. They were typical, and this is a commemorative sacrifice. They foreshewed the death of Christ to come; this shews forth His death already past. 'For as often, saith the Apostle, as ye eat this bread and drink this cup, ye do show the Lord's death till He come.' This is properly our Christian sacrifice, which neither Jews nor Gentiles can have any share in, as the Apostle observes, 'We have an altar, whereof they have no right to eat which serve the tabernacle.' An altar where we partake of the great sacrifice, which the Eternal Son of GOD offered up for the sins of the whole world, and ours among the rest."—Bishop Beveridge. Sermon viii. "Christianity an Holy Priesthood."

"Though Christ is not now seen to offer, yet Himself is offered on earth, when the body of Christ is offered; yea, Himself is plainly seen to offer in us, Whose Word sanctifieth the sacrifice which is offered."—St. Ambrose in Psalm 38 § 1, 25.

"We find that when the English Church is in controversy with the Church of Rome her best champions defend her, not by maximising the

difference between the Churches, but by shewing that the English Church possessed all the privileges and blessings which the Church of Rome possessed—a true Sacrifice and a Real Presence. The Roman argument was, Protestantism has neither Sacrifice nor Presence. The answer was, if by Protestantism you mean the Anglican Church, that Anglican Church possesses every thing which you have. One cardinal fact alone distinguishes between us—the belief of Transubstantiation. It, and it only, according to these Divines, is the *differentia* between the two Churches. How clearly do Andrewes, Bramhall, and even Cosin at one time in his life, maintain that if the doctrine of Transubstantiation be “abated,” there will remain no difference with the opponents on the subject of the Presence or the Sacrifice! It is clear, then, that these writers claim for the Church of England the possession of the same Presence, and of the same doctrine concerning the Presence, as the Church of Rome, *minus* Transubstantiation and all its consequences. The foundation in both cases is the same; the superstructure must be abated, and then agreement will take place.—“Theological defence for the Bishop of Brechin,” p. 91.

Page 88, b.

“And as for the number of them, if they should be considered according to the exact signification of a sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ, there be but two; namely, Baptism, and the Supper of the Lord. For although absolution hath the promise of forgiveness of sin, yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in absolution, as the visible signs in Baptism and the Lord’s Supper are: and therefore absolution is no such sacrament as Baptism and the Communion are. And though the ordering of ministers hath this visible sign and promise, yet it lacks the promise of remission of sin, as all other sacraments besides the two above named do. Therefore, neither it, nor any other sacrament else, be such sacraments as Baptism and the Communion are. But in a general acception the name of a sacrament may be attributed to any thing, whereby an holy thing is signified.”—Homily of Common Prayer and Sacraments.

Page 90, a.

A person, who was in his day a leading member of the Evangelical party, in speaking to me of a most painful and dangerous operation he had gone through, referred his power of patient endurance, and so the success of the operation, to his very close communion with our Lord during this great trial; and he added that he owed much of that communion with his Saviour to the fact that, in GOD’s gracious Providence, he was placed (in the surgeon’s room) in the presence of a beautiful print of Our Lord’s Crucifixion. I noted at the time this testimony to the truth I have asserted in my Charge.

Page 102, a.

It is well at the present time to call to mind what was Baxter’s estimate of Eirenicons:—

“How rare is it to meet with a man that smarteth or bleedeth with the church’s wounds, or sensibly taketh them to heart as his own, or that ever

had solicitous thoughts of a cure! No; but almost every party thinks that the happiness of the rest consisteth in turning to them; and because they be not of their mind, they cry 'Down with them!' and are glad to hear of their fall, as thinking that is the way to the church's rising; that is, their own. How few are there who understand the true state of controversies between the several parties? or that ever well discerned, how many of them are but verbal, and how many are real? And if those that understand it, disclose it to others, it is taken as an extenuation of their error, and as a carnal compliance with them in their sin. Few men grow zealous for peace till they grow old, or have much experience of men's spirits and principles, and see better the true state of the church, and the several differences, than they did before. And then they begin to write their Eirenicon. But recipiuntur ad modum recipientis."—Baxter's "Reformed Pastor," Brown's Ed., 1829, p. 164.

Page 106, a.

Dr. Daniel Wilson (Bishop of Calcutta), in 1829, when Vicar of Islington, thus describes the neglect of the clergy even in his day:—

"What have we been doing as ministers? Lamentably as we have failed in a general estimate of the vast importance of our office, and in a view of its especial design, we have failed as lamentably in all those parts of it which regard personal inspection, and vigilance over our flocks. We have confined ourselves to preaching, to ecclesiastical duties, to occasional visits to the sick, to the administration of the sacraments, to the external and secular relation in which we stand to our parishes; but what have we done in personal care and direction, in affectionate catechetical conferences, in going from house to house, in visiting every family and individual in our districts, in becoming acquainted with the character, the wants, the state of heart, the habits, the attendance on public worship, the observation of the Sabbath, the instruction of children and servants, the family devotions of each house. And yet, all this ought to have been done, and must be done, if a general revival of religion is to be expected. Nothing short of this can come up to the ends of our calling, or fulfil the commands of GOD, or accomplish the will of the Holy Ghost, or satisfy that system of means which the Saviour has established in His Church."—Introductory Essay to "Baxter's Reformed Pastor," pp. 41, 42.

Page 107, a.

"The maxim of later times, 'Cujus est regio, illius est religio,' is blasphemous in theory and false in fact. When Christianity had triumphed, and become, not only one of the *collegia licita*, but the actual religion of the nation, it was still, by the very charter of its being, a body distinct from the State; touching it, however, and being touched by it, in so many ways, that the teachers of its doctrines soon became endowed with goods and lands, either by individuals under the sanction of the civil power, or by the State itself. The Church became, to borrow a term familiar in modern times, *established* in every Christian kingdom. It thus became a *collegium licitum*, under the protection of the State as to its *establishment*, but having a Divine mission, a divinely constituted order, a divinely given doctrine, it remained, as it must ever remain, in all these respects, independent of human authority."—"Commentaries on International Law," by Sir R. Phillimore, v. ii., pp. 284, 285.

Page 110, a.

“Bossuet, assuming that the Articles of the Church of England were conceived in vague and general terms, in order to admit different doctrines, remarks that such a proceeding amounted to a betraying of the Truth. Variat. x. s. vi : but he himself says elsewhere, in defence of the Synod of Trent, to which similar vagueness of expression is attributed “qu’il faut souvent dans les décisions de l’Eglise, s’en tenir à des expressions générales, pour demeurer dans cette mesure de sagesse tant louée par S. Paul, et n’être pas contre son précepte plus savant qu’il ne faut.” Variat. xv. s. 58. This is really the rule followed by our Catholic Apostolic Churches, and not any political and latitudinarian principle of comprehending different doctrines concerning matters of faith.”—Sir W. Palmer on the Church, T. i. p. ii., ch. vii., p. 521.

Page 111, a.

“Does not all the world see that the Church of England stands now otherwise in order to the Church of Rome, than it did in Henry the Seventh’s days?’ He addeth further ‘that it is confessed that the Papal power in ecclesiastical affairs was cast out of England in Henry the Eighth’s days.’ I answer that there was no mutation concerning Faith nor concerning any legacy which Christ left to His Church, nor concerning the power of the keys, or any jurisdiction purely spiritual ; but concerning co-active power in the exterior court, concerning political or external regiment of the Church, concerning the patronage or civil sovereignty over the Church of England, and the legislative, judiciary, and dispensative power of the Pope in England, over English subjects, which was no more than a re-infranchisement of ourselves, from the upstart usurpations of the Court of Rome, of all which I have showed him expressly the first source, who began them, when, and whom ; before which he is not able to give one instance of any such practices attempted by the Bishop of Rome, and admitted by the Church of England,”—Bramhall’s “Schism Guarded.” Works, v. ii. pp. 463, 464.

Page 111, b.

Baxter, in his “Reformed Pastor,” did not teach that voluntary celibacy was an admission of the claims of Rome. He says :—

“I confess I would not have men lie too long under temptations to incontinency, lest they wound themselves and their professions by their falls. But yet methinks it is hard that men can do no more to mortify the concupiscence of the flesh, that they may live in a single condition, and have none of those temptations from wife and children, to hinder them from furthering their ministerial ends by charitable works. If he that marrieth not, doth better than he that doth, surely ministers should labour to do that which is best. And if he that can ‘receive this saying,’ must receive it, we should endeavour after it. This is one of the highest points of the Romish policy, which alleges that it is the duty of bishops, priests, and other religious orders, not to marry, by which means they have no posterity to drain the church’s revenues, nor to take up their care ; but they make the public cause to be their interest, and they lay out themselves for it while they live, and leave all they have to it when they die. It is a pity that for a better cause we can no more imitate them in self-denial, where it might be done.”—Brown’s Ed. 1829, p. 158.

Page 118, a.

The following words are taken from the introduction to Baxter's "Reformed Pastor," by the Rev. Daniel Wilson, D.D. (Bishop of Calcutta), A.D. 1829, pp. 36, 38.

"But a right conception of the unparalleled importance of the office of the Christian Minister, as appointed by Christ himself, as the instrument of grace, as the ambassador of reconciliation, as representing, and standing in the place of the Saviour, as the depositary and pillar of the Truth, as the messenger of the Lord of Hosts, the steward of the mysteries of God, the watchman, and herald, and leader of the army, and the shepherd of the flock of Christ—such a conception of the ministerial office is essential to any great revival of religion. There is no surer mark of spiritual decay, than a low esteem of the sacred function."

"The minister is a living organ, and instrument, and herald of truth."

Page 118, b.

"Such is the language, rash surely and presumptuous in the extreme, of that most solemn and important of all the occasional Offices of the Anglican Ritual—namely, the Form of '*Ordering of Priests*;' and such the stupendous powers, which one frail man assumes the right to confer upon another, when called upon to invest him with the unpretending though responsible duties of the *Pastoral Office*."

"If, upon on an occasion so solemn, men have Apostolical gifts and authority ostensibly committed to them; it is no wonder, surely, that they should assume to themselves Apostolical dignity, and the right to exercise Apostolical power: and that, too, with all the exaggeration of circumstance and manner, which weak and fallible men are sure to adopt, in the exercise of a commission so exalted. It is no wonder, indeed, that upon the strength of such a commission, a *lineal* Apostolical descent should—considering the natural tendency of human nature to *materialism*, even while effecting a transcendental spirituality—be made the substitute for that purer and more legitimate succession, which consists in identity of principle and doctrine with the teaching of the Apostolic writings, and in a real conformity of spirit with the purity and simplicity of Apostolic times."

"The power to 'remit' and 'retain' sins, conferred upon the clergyman at his ordination, is authenticated, beyond a doubt, by the very terms of the form prescribed for his direction, when afterwards called upon to exercise it. '*I absolve thee from all thy sins*,' is most appropriate language in the mouth of one to whom it has been said, as upon Divine warrant—'*Whose sins thou dost forgive, they are forgiven*.' Nay, how could such an one fail to use it, and yet be faithful to his solemn trust! And these, accordingly, are the very words which the officiating minister is directed to use in the Office for the '*Visitation of the Sick*.'—"*Revision of the Book of Common Prayer*," by J. C. Fisher, M.A., pp. 52, 53, 54.

But you say: "S. Chrysostom saith, 'Our priests have power utterly to cleanse the filth of the soul.'" And who saith otherwise? When we consecrate priests, we pronounce Christ's words over them: "Whose sins you do forgive, they are forgiven." But are sins forgiven only by private confession?—Bishop Jewel, *Defence of the Apology*, Parker Society Edition, p. 352.

In a work on "Ritualism" by Mr. E. Mellor, M.A., of Liverpool, occurs the following passage:—"It is a greater wonder still that an eminent Canon of the Church, in a recent lecture on the Priesthood, should, in order to escape the pressure of the words in the Ordination Service, have betook himself to a subterfuge unworthy of him, both as a scholar and a minister of Christ. He, though a priest in the Church of England, in maintaining the same position as that dealt with in our first lecture, that there are no sacerdotal offices in the Church of Christ, was confronted with the words of the Bishop in the Ordination of Priests, 'Receive thou the Holy Ghost,' &c. . . . 'Whosoever sins ye remit, they are remitted unto them.' And how does he deal with them? He says, 'If you accept them in a form of prayer, and under limitation, then those words may be applied to your office.' Is this candid? Did not the worthy Canon see that they are not in the form of a prayer; that the prayer was finished; and that the Bishop, having completed the petition, then draws near to the candidate and lays his hands upon his head, employing the most direct, imperative language, which he follows up with words which are neither imperative nor precatory, but declarative, and that in the plainest manner, of the power the priest has received? Did he not see that the Latin form of the language was as conclusive against his interpretation as the English, and that there is not one expression which, without even the most violent and licentious exegesis, can be regarded as having the form or force of a prayer? 'If you accept them in the form of a prayer,' this is his supposition. But if we may play what tricks we choose with words, we may make any words mean anything. The Canon is severe enough on the Tractarians when they take liberties with the language of the Prayer Book, but we know of no instance in which the maxim has more striking application than in the present: 'First cast out the beam which is in thine own eye, and then thou shalt see clearly to cast out the mote which is in thy brother's eye.'"

THE RELATION OF DISSENTERS TO THEIR MINISTERS.

Page 121, a.

"As to the Confessional, it seems to be forgotten or overlooked that the principle on which the Confessional is based is acknowledged by all Christians, viz., the craving for sympathy and instruction and peace, which animates every real penitent. In legal difficulties we seek advice from our lawyers, and in sickness from our doctors, and in religion we seek for guidance from our spiritual pastors. The Confessional in principle is founded on the deep, earnest, and impressible feelings of human nature. The Dissenters, who profess to repudiate the Confessional in our Church, virtually acknowledge it, and use it themselves. Nay, it is the very door through which the various sects admit persons to membership. I refer to the "class meetings" among the Wesleyans, and the "inquirer's meetings," "experience meetings," and "church meetings" among the Baptists and Independents. On these occasions direct questions are put to the penitent as to his experience, the state of his heart, his views of salvation, &c., and the minister administers comfort, rebuke, direction, as he thinks the case requires. From the nature of the case, the more private these interviews are the better. I was once a Dissenting minister, and people of both sexes came to me very frequently to unburden their minds, and to be prayed with. They came singly, sometimes, to my house; sometimes they met me in my chapel; but the interviews were always as private as possible.

Now, here, I submit, are all the essentials of the Confessional, in a form, too, very liable to abuse; and some bad men *have abused* it. Yet what I have stated is the *universal* practice among all the Evangelical sects in England and Wales."

Page 49, a.

The following Table has been drawn up to show the Septuagintal use of the verb ποιεῖν.

	Septuagint.	Vulgate.	Auth. Version.
Exod. x. 25	ὄλοκ. καὶ θυσίας, ἃ ποιήσομεν	offeramus	sacrifice
Exod. xxix. 36	τὸ μωσχάριον ποιήσεις	„	offer
Exod. xxix. 38	ἃ ποιήσεις, ἕμνους	facies	offer
Exod. xxix. 39	τὸν ἕμνον ποιήσεις	o	offer
„	„ „	o	offer
Exod. xxix. 41	„ „	offeres	offer
Levit. iv. 20	ποιήσει τὸν μόσχον	faciens	do with
„	„ „	„	did with
„	ποιηθήσεται	o	do with
Levit. ix. 7	ποίησον τὸ περὶ τῆς ἁμαρ.	immola	offer
„	ποίησον τὰ δῶρα	mactaveris	„
Levit. ix. 16	ἐποίησεν αὐτὸ	fecit	„
Levit. ix. 22	ποίησας τὸ περὶ τῆς ἁμαρ.	completis	„
Levit. xiv. 19	ποιήσει ὁ ἱερεὺς	faciet	„
Levit. xiv. 30	ποιήσει μίαν ἀπὸ τ. τρυγόν.	offeret	„
Levit. xv. 15	ποιήσει αὐτά	faciet	„
Levit. xv. 30	ποιήσει ὁ ἱερεὺς τὴν μίαν	„	„
Levit. xvi. 15	ποιήσει τὸ αἷμα	inferet	do with
„	„ „	o	„
Levit. xvi. 24	ποιήσει τὸ δλοκαύτωμα	obtulerit	offer
Levit. xvii. 4	ποιῆσαι αὐτὸ εἰς δλοκαύτωμα*	„	offer
Levit. xvii. 9	ποιῆσαι αὐτό	„	„

	Septuagint.	Vulgate.	Auth. Version.
Levit. xxii. 23	ο φάγια ποιήσεις	offerre	offer
Levit. xxii. 24	οὐ ποιήσετε	„	make offering
Levit. xxiii. 12	ποιήσετε πρόβατον	œdetur	offer
Levit. xxiii. 19	ποιήσουσι χίμαρον	facietis	sacrifice
Num. vi. 11	ποιήσει μίαν.	„	offer
Num. vi. 16	ποιήσει τὸ περὶ ἁμαρτίας	„	„
Num. vi. 17	τὸν κριδὸν ποιήσει	immolabit	„
„	ποιήσει θυσίαν	offerens	„
Num. viii. 12	ποιήσεις τὸν ἕνα	facies	„
Num. xv. 3	ποιήσεις ὀλοκαυτώματα	„	make offering
Num. xv. 8	ποιήτε ἀπὸ τῶν βοῶν	„	prepare
Num. xv. 24	ποιήσει . . μύσχον	offeret	offer
Num. xxviii. 4	τὸν ἄμνδν . . ποιήσεις	„	offer
„	„	o	„
Num. xxviii. 8	„	offeretis	„
„	ποιήσετε	o	„
Num. xxviii. 15	χίμαρον . . ποιηθήσεται	offeretur	„
Num. xxviii. 24	ποιήσετε	facietis	„
Num. xxviii. 31	τὴν θυσίαν ποιήσετε	offeretis	„
Num. xxix. 2	ποιήσετε ὀλοκαυτώματα	„	„
Deut. xii. 27	ποιήσεις τὰ ὀλοκαυτώματα	„	„
Joshua xxii. 23	ποιῆσαι θυσίαν	imponeremus	„
Judges xiii. 16	ἐὰν ποιήσης ὀλοκαύτωμα	facere	„
Judges xiii. 19	διεχώρισε ποιῆσαι	„	did
1 Kings iii. 15	ἐποίησεν εἰρηνικὰς	obtulit	offered
1 Kings viii. 64	ἐποίησεν ὀλοκαυτώσιν	fecit	„
1 Kings xi. 33	ἐποίησε τῇ Ἀστάρτῃ*	adoraverit	worshipped

	Septuagint.	Vulgate.	Auth. Version.
2 Kings v. 17	οὐ ποιήσει . . ὄλοκαύτωμα	faciet	offer
2 Kings x. 24	ποιῆσαι τὰ θύματα	facerent	offer
2 Kings x. 25	ποιῶν τὴν ὄλοκαύτωσιν	completum	„
2 Kings xvii. 32	ἐποίησαν	ponebant	sacrificed
2 Chron. vii. 7	ἐποίησεν τὰ ὄλοκαντώματα	obtulerat	offered
Job xlii. 8	ποιήσει κάρπωσιν*	offerte	offer
Psaln lxvi. 15	ποιήσω σοι βόας	offeram	offer
Isaiah xix. 21	ποιήσουσι θυσίας*	(colent)	do.
Jer. xxxiii. 18	ποιῶν θυσίαν	offerat	do.
Ezek. xliii. 25	ποιήσεις ἔριφον	facies	prepare
„	ἕμωμα ποιήσουσι	offerent	„
Ezek. xliii. 27	ποιήσουσι	facient	make offering
Ezek. xlv. 17	ποιήσει τὰ ὑπὲρ ἁμαρτίας	faciet	prepare
Ezek. xlv. 22	ποιήσει . . . μύσχον	„	„
Ezek. xlv. 23	ποιήσει ὄλοκαντώματα	„	„
Ezek. xlv. 2	ποιήσουσιν οἱ ἱερεῖς	„	„
Ezek. xlv. 12	ποίησῃ . . . ὄλοκαύτωμα	„	„
„	„ „	„	„
Ezek. xlv. 13	ποιήσει . . . ἁμνόν	„	„
„	ποιήσει αὐτόν	„	„
Ezek. xlv. 15	ποιήσετε ἁμνόν	„	„

The above (with the exception of those marked *) represent the Hebrew word **הִשָּׁח**.

The others as follow:—Lev. xvii. 4=Hiph. of **קָרַב**.—Is. xix. 21=**עָבַד**
1 Kings xi. 33=Hithpaal of **הִתְשָׁח**.—Job xlii. 8=Hiph. of **הִלָּח**.

With these passages compare S. Luke ii. 27—*τοῦ ποιῆσαι αὐτοῦς*. “To do for him,” &c.

Also in the present office of the Greek Church in the Prothesis when all is ready for the Liturgy the Deacon says to the Priest—*καιρὸς τοῦ ποιῆσαι τῷ κυρίῳ*.—Euchologion Mega, p. 44.

The following are instances of use of *ποιεῖν* with unbloody sacrifices :—

	Septuagint.	Vulgate.	Auth. Version.
Exod. xxix. 41	ποιήσεις κάρπωμα	o	do
Levit. ii. 7	σεμίδαλις ποιηθήσεται	fuerit sacrificium	made
Levit. ii. 8	„	offerens	„
Levit. ii. 11	οὐ ποιήσετε ζυμωτόν.	fiet	„
Levit. vi. 22	ποιήσει αὐτήν	offeret	offer
Num. xv. 5	οἶνον . . . ποιήσετε	dabit	prepare
Num. xv. 6	ποιήσεις θυσίαν σεμιδάλεως	erit sacrificium	prepare
Num. xv. 14	ποιήσει κάρπωμα	offerent	offer
Num. xxviii. 21	(σεμίδαλις) . . . ποιήσεις	o	„
Num. xxviii. 24	ποιήσεις τ. σπονδήν	(facietis)	„
Ezek. xlvi. 14	ποιήσει μανά מָנָה	faciet	prepare

All the above represent the Hebrew verb הִשָּׁח

In Numbers xv. 6, the word *ποιεῖν* is used twice in the Septuagint where there is no Hebrew to correspond, as also in Numbers xxviii. 5, and 2 Kings x. 21. Compare Baruch i. 10.

The following are some of the many passages where the word *ποιεῖν* is used of *keeping* the Passover :—

- Exodus xii. 48 ; xiii. 5.
- Numbers ix. 2, 3, 4, 6, 11, 12, 13, 14.
- Deuteronomy xvi. 1.
- Joshua v. 10.
- 2 Chron. xxx. 21, 23 ; xxxv. 1, 16, 17, 18, 19.
- Ezra vi. 19, 22.
- 1 Esdras i. 6.

- S. Matthew xxvi. 18.
- Hebrews xi. 28.

A
CHARGE TO THE CLERGY

OF THE

DIOCESE OF FREDERICTON.



A

CHARGE TO THE CLERGY

OF THE

Diocese of Fredericton

*DELIVERED AT HIS EIGHTH TRIENNIAL VISITATION
IN THE CHURCH OF
ST. PAUL'S, PORTLAND, ST. JOHN*

JUNE 30, 1868

BY

JOHN, BISHOP OF FREDERICTON.

London

MACMILLAN AND CO.

1868

OXFORD:

BY T. COMBE, M.A., E. B. GARDNER, E. P. HALL, AND H. LATHAM, M.A.,

PRINTERS TO THE UNIVERSITY.

TO THE CLERGY OF THE DIOCESE.

I may be allowed to thank you, dear Brethren, for your unanimous wish that I should print my Charge, and for your handsome offer to bear the expense of it. I am fully aware that this offer does not bind you to the adoption of every opinion contained in it, but it shows the great interest which you take in the subject; and I am pleased to add that this interest is shared by the laity, many of whom requested me to read a considerable part of it again to them at a large meeting assembled for the promotion of objects connected with the welfare of our Church.

J. F.

NOTICE.

THE Bishop of Fredericton's Charge is printed in this country at the request of many whose judgment is entitled to respect.

I am desired by the Bishop to say, that though his Lordship did not attend the Lambeth Conference, yet that he fully concurs in the desirableness of summoning such an assembly, as a measure not only justifiable, but wise and provident; while at the same time he could have wished for a more definite arrangement of subjects ripe for discussion.

J. WILKINSON.

BROUGHTON GIFFORD, *Oct.* 1868.

A CHARGE TO THE CLERGY

OF THE

DIOCESE OF FREDERICTON.

REVEREND AND DEAR BRETHREN,

We must be sadly indifferent to the calls of God's Providence, if the death of four of our small number of clergy, within a very short time, does not impress us to-day with a solemn sense of duty.

Two of those taken from us were men of marked ability in various ways, and will be much missed in their several spheres of influence; and one of those removed from us, though of a less keen intellect, was a rare instance of childlike simplicity and guilelessness of character. May they all 'find mercy of the Lord in that day.'

As the younger clergy may not feel so acutely as the elder that this heavenly call demands of them without delay 'to set their house in order,' I would earnestly

and affectionately remind you that the decease of your elder brethren, and the perilous crisis through which our Church is now passing, call for increased earnestness, increased unity, increased manifestation of the life and fervour of religion in all your Church-work, whether it be private, pastoral, or social.

The peculiar habits of a country so thinly peopled as this is, and depending so much on hazardous speculation, are very unfavourable to religious thought and religious unity. 'Scattered and peeled,' to use a Scriptural expression, the tendency of the settlers is to separation and deadness of feeling. Often without any literature, feeding solely on the husks of a passing newspaper, or on the unwholesome stimulant of party controversy which they can ill understand, what can we expect but those spasmodic bursts of religious feeling, which supply an electric life for a few weeks, and then sicken, droop, and die away into deadness again? It must be confessed, I think, that, with the highest perception of the sober and sustained majesty of many parts of our Liturgy, and of its comprehensive and attractive petitions, its very freedom from errors of taste requires an educated mind in order thoroughly to enjoy it; and even the condensed force of the collects passes over the heads of uneducated persons, and they do not

‘say Amen at our giving of thanks’ in the intelligent spirit which the great Apostle recommends. There must, therefore, be the greater need that you should endeavour to call Church-knowledge and life into action; that by schools, by private and public instructions, both in the pulpit and out of it, you should teach your people what is the value of our prayers and services, what they mean, what is their order, how they may be made most conducive to private devotion and family worship; and how a life moulded and regulated by the spirit of our prayers will be a life of piety, honesty, integrity, and purity, of love to God, and love to man, such as no Church on earth need be ashamed of.

The activity of men’s minds in the present age leading to inquiry on all subjects, and to different aspects of thought in the most sincere and painstaking inquirers, is not of itself an evil. It is a part of God’s Providence, which it is our duty especially to discover, and to see that it imposes on us new, grave, and arduous duties. In former times, clergymen, whether ignorant or not, whether holy men or the reverse, were respected for their office. As the laity did not trouble themselves greatly about the doctrines of religion, they listened to the clergy with respect, even though they were not possessed of much information, nor gifted with the

power of imparting knowledge. The general diffusion of a certain amount of learning, and the special study of sacred subjects by great numbers of the laity, have entirely changed the aspect of things. Many of the laity equal, or even exceed, the clergy in sacred knowledge; many more are masters of subjects connected with Biblical knowledge. History, geography, astronomy, geology, and other kindred sciences, have all been cultivated with an amazing success, and the results have been directed to the field of Biblical literature. The office, the duties, the pastoral work, the public discourses of the clergy, have all been considered by laymen from a layman's point of view, and the freest criticism has been applied to them; and, last of all, the same criticism has been applied to the Sacred Scriptures themselves, both by reverent and irreverent minds. We may lament over, or we may rejoice in, this altered relation; but we cannot 'force the course of a river.' We may, however, certainly use it to subserve our own good designs, and may turn it into many useful channels. What I wish to impress upon you all is, that we are deeply responsible for the manner in which we meet this overpowering tide. To meet it with unmanly lamentations is worse than useless; it is actually sinful, if the new order of things be part of God's providential

government. It is equally useless to meet it with simple denunciation of infidelity. All men who doubt are not infidels. When a subject is presented to us in a new light, we naturally stand in doubt as to which of the two or more aspects of the truth will prove to be correct, and we withhold our assent till our convictions are satisfied. Ignorance and self-conceit often dogmatize, when the wiser and more reverent mind is endeavouring to discover where the truth lies. It must, therefore, be seen by all candid inquirers, that the learning which sufficed for a clergyman fifty years since, will not suffice for him now, if he desires to vindicate the truth, and bring it home to the understandings, as well as to the affections, of his hearers. High-sounding words with no better foundation than our own repeated assertions will show their emptiness in the long run, and the most sincere and pious intentions will not make amends for the want of that which all educated laymen feel that their teacher ought to possess, let him be as pious as he may. Happily, there is no great, certainly no insuperable, difficulty which need prevent a clergyman's acquiring the necessary learning, as there never was a period when a larger number of good and valuable works was more accessible, many of them cheap, as well as good. The 'reading and assiduous

meditation,' which St. Paul enjoins, the 'books and parchments,' which, on the verge of martyrdom, he desired might be brought to him, show that the Apostle, at all events, did not undervalue learning, and that he was a diligent student to the last moment of his life.

But this universal spirit of inquiry is accompanied by a restless inquietness of mind, which is, no doubt, productive of much evil. There is, perhaps, no subject of thought, political, social, civil, or religious, of which it may not be said that the foundations are shaken; and the complexity of the various subjects of controversy renders the mind more uneasily alive to the difficulty of our position. This is much increased, in our own case, by the fact that the Church of England, be it for good or evil, is, on some points, a compromise—an endeavour to find a mean between extremes. In our Articles we find many strong expressions against Roman errors, but we find others equally as strong against very opposite doctrine. The nineteenth Article asserts that 'the Churches of Jerusalem, Alexandria, and Antioch, as also the Church of Rome, have erred;' but the 30th Canon declares that 'it was so far from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things that they held and practised,

that it only departed from them in those particular points, wherein they are fallen from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders.' How much bitterness might have been spared, if such wise and moderate expressions had ever been the guide of our divines!

In spite of all our declarations against Rome, no Anglican bishop attempts to re-ordain a Roman priest, but invariably ordains a Presbyterian or Wesleyan minister; yet we do not anathematize either the one or the other. The somewhat obscure wording of some of the Articles, and the various changes and revisions of our Liturgy, prove that it was always the desire of our Church to be as comprehensive as possible, short of the sacrifice of what is plainly revealed, and that the different deductions of men's minds from the same text are not only worthy of consideration, but are not always to meet with disallowance on one side or the other, where the matter is obscure, or is not illustrated by catholic consent and universal Christian tradition. In a system like that of the Church of England, standing midway between Rome and Geneva, it must clearly be impossible to insist on absolute uniformity of thought, of action, or of ritual. The whole history of our Church is a history of the failure of the enforcement by law of

absolute uniformity. No sooner was the Reformation launched, than the principal reformers fled from persecution into foreign countries. There, so far from being united, their differences were many, and became embittered; and they returned to England only to open the whole question, or the series of questions, which from that period have troubled and perplexed the English mind. The evils of disunion appeared to be so great, that absolute uniformity was the only remedy that presented itself to some of the governors of the Church; and Archbishop Laud hoped to accomplish this object by a perfect union of Church and State, and by employing the whole power of the State to crush non-conformity. How egregiously he failed, and how both Church and State were brought low in the well-intended, but mistaken, endeavour, every one knows. This great desolation past, and the royal family restored, again a stringent law was passed to effect perfect uniformity. But though partially successful, a large number of ministers with their flocks left our pale, and bequeathed to posterity rights to be asserted, wrongs to be avenged, and attacks to be incessantly made on the Church favoured and protected by the State. The Church of England, however, remained, in temporals, victorious, and then passed into a condition (at least so it seems

to be generally supposed) of comparative sloth and indifference. From this we were aroused by a loud cry of energy and zeal, proceeding from those who were at first sincerely attached to our Church, yet who certainly broached new opinions, not easily reconcilable with our Prayer Book; yet they protested to their last moments that they lived and died in the Communion of the Church of England. This movement, the force, extent, and duration of which could not be foreseen, was ascribed to an insane enthusiasm. Those in power could neither believe in it, nor appreciate it. Again the sword of uniformity was unsheathed, and again a vast breach was made in our ranks. Thousands left us, and remain to thisday destitute of the attachment which their founder had to our Church, and, I fear, with very little wish to return to it.

From this time, it appears to me, from such sources of inquiry as are open to me, that the principle of compulsory uniformity has been practically given up, after the failure of so many attempts to enforce it by the power of the State; men's minds have become accustomed to differ in matters not essential to the faith; and it must be admitted that a very general neglect of the decency and reverence due to the worship of God was the immediate result of a reaction from the attempt

to put down nonconformity with a high hand. That I have not overstated the result is evident, I think, from two practical proofs, which I shall now mention.

If we examine the royal Declaration prefixed to the Thirty-nine Articles, King James says that ‘the bishops and clergy, in convocation, shall have license, under our broad seal, to deliberate of, and to do, all such things, as being made plain to them, and assented to by us, shall concern the settled continuance of the Church of England now established, from which we will not endure *any varying or departing in the least degree.*’ Again, ‘in those curious and unhappy differences that have for so many hundred years, in different times and places, exercised the Church of Christ (here the Declaration seems to include all controversies of doctrine and discipline from the Arian controversy to those connected with Calvin), *we will that all curious search be laid aside.*’ How singularly the spirit of the Tudor-descended sovereign seems to speak out here; and how remarkable it is to hear him speak as if not only England, and all Christendom, but the realm and ample domain of the mind of man, lay prostrate at his feet, and at the dread words, ‘*Le roi s’avisera,*’ all disputation would be for ever hushed, and that the waves and storms of thought would lie still in everlasting peace.

Yet if a sovereign in our day should express such sentiments, who would pay any attention to them? The whole theory of Tudor government has melted away. We retain the Declaration; and there it stands before the Articles. No one ventures to touch it, but no one believes it, though many of our great divines once proclaimed it, and did their best to maintain it.

I was once present at a meeting of most of the English bishops when the question was discussed whether an address should be presented to Her Majesty to remove from the Prayer Book three of the State services then appended to it, and in use by many of the clergy. A prelate, not now living, remarked that he feared the removal of them would give umbrage to many sincere Protestants. It was drily observed that, probably, the Protestants would not discover that they had been removed, so little regard was generally paid to those services; and the result has proved the general truth of the opinion. The services were expunged without long deliberation, and with less attention. Prayers and applications of Scripture which appeared perfectly appropriate in former times made not the slightest impression on the public mind in our own day; and many seem to be ignorant that these services were ever in their Prayer Books, and certainly feel no regret at their removal.

Yet how vast is the difference implied between our ancestors and ourselves in our tone of thought on these matters!

To take another view of the same subject. If you read the sermons of divines of other days, such as those of Bishop Andrewes, Bishop Sanderson, or Dr. South, valuable as they are in many respects, it would be impossible to preach them when they touch on the relations between Church and State, or on the conduct of dissenters; not only because the relations are entirely altered, but because the statements, if now made, would be perfectly untrue. Our feelings and habits are entirely different, though the letter of our formularies continues to be the same. I draw, therefore, this conclusion, that, constituted as the Church of England is, and must remain, if she continue to be a mean between two powerful and apparently irreconcilable adversaries; unable as she is, by her constitution, to accept the theory of a living, infallible authority on earth, whose word shall be law to every Church, and every member of every Church, it is perfectly chimerical in her to aim at absolute or enforced uniformity either of doctrine or of ritual. Even Roman Catholics have never attained it. Though the decrees of the living Pope are their law, it is clear that the Popes have not

been uniform in their decrees, either on doctrine or ritual; and the vast orders, by means of which the Roman Church has controlled various schools of thought, differ still more widely. If our Church profess to be built on a more popular basis, it is plain that we cannot evade the necessary conclusion, that whether a man be called Low Churchman, High Churchman, or Ritualist, there is comprehensiveness enough in our Church to embrace him, and there ought to be charity enough to make use of his zeal and piety, though as to the means he makes use of to promote the glory of God and the salvation of souls, our conclusions may widely differ.

Another moral I should draw from the historical facts to which I have called your attention is, that Providence has been for three centuries plainly teaching us that the strength of our Church does not lie in its connection with the State; and that when that connection has been closest, the State has been unable to enforce uniformity of teaching and ritual, and the Church has been least prosperous. And if even in England, where the bishops are officially recognized in Parliament, where the majority of the nobility and landed gentry are members of the Church, it is evident, from all the signs of the time, that Establishments have seen their best

days; and that the time will come when a higher and nobler strength, than kings or parliaments can supply, will be needed by Churchmen for the success of their work; how much more is it our duty, my brethren, not to lean on the staff of a broken reed, which will run into our hand and pierce it, but to rest on the broad and strong foundations which our blessed Master marked out for us at first, and on which the Church has rested, under every form of government, in the midst of the severest persecutions, and on which she must chiefly rest, whether the State grant or withdraw its favour. To talk of an established Church in this Province at this time is one of the idlest dreams that could enter into the mind of man. The words found indeed in the Statute Book apply to the time when all officials and most of the colonists were actually Churchmen. Emigration and other causes have reduced that statute to a dead letter; and the legislature, by the admission of all, deals with us exactly on the same footing as with all other religious bodies under the protection of the State. I would not wish it otherwise; for what can be a more invidious and dangerous position, than to be the Church of a small minority, caressed and pampered, and perhaps corrupted by State patronage, whilst all our fellow-Christians, equally worthy of assist-

ance with ourselves, are willingly giving their hard-earned money to the building of their churches and schools, and to the support of their clergy, and are denied other assistance or favour. On this ground it may be said that we have paid dearly even for the glebes granted to us by the Crown, which have yielded more odium than profit, and have contributed to foster the injurious suspicion that the clergy of our Church are paid by Government, and have some secret support, of which nobody can give any account. And valuable as has been the aid of the Society for the Propagation of the Gospel, it is clear to me that whenever a Church is rooted in the affections of its people it ought to sustain its own clergy, to build its own churches, to establish its own schools, and to consider itself as much bound to provide for its spiritual wants as the father of every family is bound to labour for his children's daily bread, and to educate and send them out into the world to make homes for themselves. Where the settlers are poor, and unable to provide the whole salary of a clergyman, their richer brethren should assist in bearing the burden; but it is a shame and a scandal that this burden, after sixty years of assistance, should be laid on charitable people in England, and especially on servants and poor agricultural labourers. It would

have been greatly to our credit had we *volunteered* to take some of this burden on ourselves; this, however, is perhaps not to be expected from human nature; and we naturally cling, as others have done before us, to the dole of good money, and shrink from the trials and privations, to which its withdrawal may expose us. But even if that withdrawal should lead to a temporary abandonment of some missions, I think it would be better to be a real honest Church, of somewhat smaller dimensions, doing our own work, and paying our own way, than to have the mere shadow of an establishment, and to be clinging to a real pauperism, with the affectation of a respectability that does not belong to us. The Society at home has very properly determined that our love for the Church shall be tested. It has withdrawn from us three hundred pounds a-year, and in the beginning of next year it will certainly make a farther reduction; and we must expect that this withdrawal will continue until we are left to maintain our own Church by our own exertions and endowments. I must rely on you all to make this fact as widely known as possible, and to endeavour to show your people how reasonable it is that they should be placed on the same footing with all other bodies of Christians, as the Judicial Committee have said, ‘in no better, and in no

worse position.' As to many of you, possibly, accustomed to a different system, and clinging to the memories of earlier days, this may seem a discouraging statement, I shall endeavour to set before you what may be considered reasonable grounds of hope for the time to come.

In looking back to the early history of this Province, one must see that the circumstances, which led to the founding of our Church here, were purely exceptional. The Loyalists took possession with a zeal sharpened by persecution, and full of a determination to preserve to the uttermost the rights of Church and King. They were for the most part vigorous and determined men, and it was considered a proof of disloyalty to be anything else than a Churchman. The power of the government was great; Churchmen filled all the offices of State and reaped the benefit of the connection. From 1786 to 1814, or later, everything seems to have been in their hands; and many went to church, having no places of worship of their own, eady to float securely on the tide of court-favour and emolument. Yet when one narrowly examines the records of those days which remain, the traditions of the period seem to be all of the Georgian, none of them of a primitive and catholic, character. The State Church, the assistance of the

Government, the air of worldly respectability, were much thought of; but the reverent, loving care of God's house, the ready self-denial, and the careful celebration of Christ's Sacraments, were, I fear, too little regarded. At all events, the following facts seem undeniable ¹.

From the beginning, there was no daily prayer such as the Scripture speaks of, and the Church orders; celebrations were infrequent; neither baptisms nor marriages were commonly performed in church, as the Prayer Book appoints; fonts there were none; the vessels for the Holy Communion were of the poorest; pews were universally sold at high prices; the poor and the middle classes were alienated by the exclusiveness of the wealthy; burial-grounds were often unconsecrated; episcopal visits were few: how could it be otherwise when the State appointed, at first, one bishop for the two Canadas, Nova Scotia, New Brunswick, and Newfoundland? The arrangement of the churches resembled, in all external features, the worst patterns of dissent; and the offerings to the clergy were few. Even at Fredericton, at first, nothing was offered; and, after several years' service, only £30 a-year was promised.

¹ In mentioning these facts, I pass no censure whatever upon the Loyalists. I make no doubt, had we been in their position, we should have felt and acted as they did.

Thus this entire leaning on State assistance would have proved the ruin of the Church, had it continued; and it doubtless injured it in a great degree. There is not one of these points, on which some improvement has not been made, though, unhappily, many still lean on the broken reed of State aid, and do not believe even in themselves, much less in those powers and gifts which our great Master and ascended Lord has granted to His Church, and has never withdrawn from her. Surely, unless we are perfectly infatuated, and blind to every sign of the times, we must see, by all that is daily passing around us, that to lean on the State, or on politicians of any party, or even on the donations of our brethren at a distance, is to proclaim our conviction that the Church in this Province is not worth the pains and trouble by which every religious body in the Province, save our own, defends, supports, and maintains its own religious convictions.

But to pass to another and important subject. You may, naturally, expect something from me on the subject of the Lambeth Conference, and on the reasons which prevented my attendance at that great assembly. I may say, therefore, first, that had his Grace the Archbishop required my presence as a matter of dutiful obedience, I should, without delay, have complied with

his command. The subject coming before me, however, through his kindness and consideration, in another form, it was left to me to judge whether I deemed it desirable to attend or not. At the time fixed for the Conference, I had issued notices for many confirmations, and the clergy had prepared their candidates; and I was unwilling, without very strong reasons, to postpone such confirmations, as I must have done, for a whole year. Further, with the utmost deference to the wiser judgment of the bishops who urged his Grace to summon that assembly, it appeared to me that in consideration of the vast distance from England of many of the colonial dioceses, and the grave importance of the step contemplated, a longer time should have been allowed to give the matters selected for deliberation full consideration, and to obtain, if possible, the judgment of the colonial bishops generally, and of their clergy (and indeed of the laity also, if the decrees of that council were intended to carry with them the force of general consent), on the subjects calling for the judgment of so august an assembly.

Looking back to the first great council of the Church, I see it stated in the Inspired Word, that in a time of great anxiety and much discussion on points partly ceremonial, and partly doctrinal, not the Apostles only,

but ‘the Apostles and elders came together to consider of this matter;’ so that the second order in the ministry was not excluded from the deliberation. What part the laity took in the matter is not clear; but it is certain that the final decree was adopted with their consent, being issued in the name of the ‘Apostles, elders, and brethren,’ and that ‘the whole multitude’ were listeners to the addresses of the Apostles. I am well aware that what was perfectly practicable at that early period, when the members of the Church were few, may at the present time be practically impossible. But I see no insuperable difficulty in collecting within a reasonable time the judgments of the colonial dioceses on any given subject, before proceeding to a more full discussion of it by the general assembly. Above all, it appeared to me unwise to gather together from the ends of the earth bishops of the Anglican communion, some belonging to an established Church, some to a Church partially connected with the State or in a very anomalous position, and some to a Church wholly unconnected with the State, without distinctly stating the purpose for which we were called together, and the subjects to be considered. Grave reasons, the force of which I do not presume to impugn, may have prevented this course from being adopted; but I am obliged frankly to con-

fess to you (with the possibility that some of you may think me mistaken) that when no subject whatever was named for discussion, and when only three days were allotted for deliberation, according to the notice first given, I deemed it impossible that in so short a time a large body could come to a satisfactory conclusion on points, with regard to which the members of our Church throughout the world might well look for wise counsel from the whole assembled episcopate.

That my apprehensions were not without foundation appears to me from the fact that can hardly be disputed, that the encyclical letter, which I gladly signed, to avoid even the appearance of disunion, contained little beyond what we all profess to believe and teach, expressed in general terms, and did not in any way touch or attempt to settle, as the first council of the Church clearly did settle, disputed questions of ceremonial or of doctrine.

Admitting that some of these points might be unlikely to be settled by such an assembly at one meeting, one point there was apparently ripe for deliberation; and if that matter had been appointed for consideration, nothing would have prevented me from joining the conference. I allude of course to the unhappy position of the Church in Natal, placed under the supervision of

a bishop who has openly impugned the genuineness and authenticity of certain books of Holy Scripture; who denies (in his work on the Epistle to the Romans) both the eternal punishment of the wicked, and the security of the happiness of the righteous (thereby, as I conceive, impugning the truth of our Lord's words); who is said to have taught, that our Lord is not a proper object of worship; and who has been requested by the general voice of the English episcopate to resign his see.

I do not deny that there are legal questions relative to the temporal position of such a bishop, which the assembled episcopate need not, and might not be competent to discuss. But I should fearlessly maintain that it can never be said of any Christian Church, that it is its duty to leave the consideration of all spiritual questions to the civil power; or that, if legal and spiritual questions are unfortunately mingled together, the Church can be absolved of participation in the sin of heresy, if she does not openly, distinctly, and by all legitimate methods, declare that she will not hold communion with any one, especially with a pastor, who denies any of the fundamental principles of Christianity. If there be one principle common to all Christians throughout the world from the very first, it

is 'that all men should honour the Son, even as they honour the Father.' Consequently, if we worship the one, we must worship the other. How, then, can we admit to communion one who denies both? 'for he that denieth the Son, the same hath not the Father.' Considering that the last words of our Lord from heaven commend a bishop of the Church for reprovng heresy, and censure another bishop for suffering it, I look with fear and trembling, not at the trial of Bishop Colenso, but at the trial, before God and the world, of the Anglican Church.

It must be recollected, that if anything can be safely said of the Anglican Church, it is that it has never been contented with defensive teaching. Its whole aspect, since the Reformation, has been controversial, and anti-Roman. The one object of the incessant attacks of most of its members of all parties, is the Pope of Rome. Many of its divines seem incapable of preaching a sermon on any subject without some hard names given to Roman Catholics. Is all this zeal, then, to expend its force on one form of error? Whatever Roman Catholics may have added to the old faith, at all events they believe, in common with ourselves, in the fall of man, in our redemption by Christ, in the genuineness and authenticity of the canonical books, in the eternal

punishment of the cursed and the secured happiness of the blessed, in the Trinity in Unity, and the worship due to Father, Son, and Holy Ghost. In these fundamentals we are in union with them, and because we disagree in other and important points with the Roman Church, are we to allow one who denies that which is common to all Christians to be considered in full communion with us, whilst we repel those who are guilty of no such blasphemy? This is no question, be it observed, of the legal title, and temporal status, and salary of the offender; it is a question of the very foundation of all Christian teaching.

The question is this: Can we communicate with our Lord and adore Him at the same table with those who deny Him? If we can, I see no reason for withholding Christian communion from the Mahomedan and the Jew. But if this be unscriptural and anti-Christian, then it seems to me that a more necessary subject could hardly be imagined for a collected body of Anglican Bishops, than the proof that such accusations are true, and the steps which should be taken, if they be true, to purge ourselves from all participation in such errors. Further, I fear, lest by refusing to deliberate on so awful a subject, and by throwing all the burden on the civil power, we may be held guilty of placing the

spiritual powers of Christ's Church in abeyance, and of laying the truths of the Christian revelation under the feet of the world, and of representing them as secondary to the temporal accidents of worldly fortune and position. I think that the question of communion with Bishop Colenso may be properly separated from the mode of trial to which he has been subjected. The powers of a Metropolitan in the English Church have been so seldom called into exercise against a Suffragan, the mode of trial has been so little defined, and the authority of general canon law is so confessedly difficult a question, that I should have been thankful to have had my knowledge on these points enlarged, and the question of the regularity or irregularity of that trial thoroughly discussed. But be that trial perfectly regular, fair, unexceptional; or be it, as a learned prelate maintains, irregular and exceptionable, it appears to me that difficulties in the way of trial and deposition, or error in what has been done, if there be error, do not absolve the English Church from the sin of communicating with a declared heretic, and that this heresy appears to be contained in the printed books, which the author neither denies nor retracts. If after we had cleared ourselves by our public acts, the law should step in, and prevent trial and deposition by the Metropolitan, or it

should appear that the trial had was irregular, let the law, or the offender against law, bear that burden, or let the State be answerable. Our souls are free.

With these opinions on the subject, which I dare not conceal, and which have not been hastily formed, I felt that the conference had put aside the one point which called for their immediate deliberation; and though a declaration on the subject was signed by many bishops present, it was not the official act of the whole body, nor of a majority of the body.

Unless, however, I am very much mistaken in reading the signs of the times, the day is not far distant when the English Church must learn to lean less on the temporal accidents of its position, and more on the support which it may reasonably hope for from the spiritual powers entrusted to it by its great Head. For it can hardly be expected that a nation which allows an established Episcopal Church in England, an established Presbyterian Church and an unestablished Episcopal Church in Scotland, an unendowed and unestablished Roman Church in Ireland, and several powerful bodies of Christians leagued together in opposition to all establishments in the three countries, can maintain, with any show of reason, or with general satisfaction, that the Church

of England is established, because she, and she alone, teaches the truth of God. This is a position which the nation, as a nation, expressing the national voice in the national councils, would clearly shrink from maintaining, and which, however theoretically supported by our older divines, is found to be more and more untenable in practice since the days of William the Third.

Looking at the matter from a national point of view only, I fear that such a statement is nothing but a fiction, however agreeable a fiction it may be; and whilst I would not willingly move a stone of the present establishment, I should be sorry to risk the progress of the Christian faith on what formed no part of our Lord's original foundation of His Church. But I am entering, perhaps, into a field too wide for my duty; and, therefore, I will pass on to speak of what concerns us so nearly—the position in which the Church finds itself in our own little Province.

Up to a very late period many among us, perhaps the majority, supposed that we were part and parcel of the Established Church of England and Ireland, and that the Church was established in New Brunswick. This not unnatural supposition was supported first, by finding the words 'established Church' applied

to our Church in the provincial statutes; secondly, by the grants of land made to our parishes by the Crown, in consequence of which the representative of the Crown has hitherto presented to all our benefices; thirdly, by the general appointment of Englishmen to our missions; fourthly, by the support given by the Venerable Society to our clergy; and, lastly, by the notion generally entertained, that an Englishman carries with him all the ecclesiastical law of England, wherever he goes. This pleasant fiction it is time that every one should abandon, as it has been demolished by the inexorable logic of facts. The legislature of this country has not ordered the words 'established Church' to be erased from the Statute Book, but it deals with our Church on the same terms as with every other religious body. Grants of land, which have been also made to other bodies besides ourselves, remain, but the general wishes of our people are evidently averse to the appointment to benefices remaining in the hands of the representative of the Crown. The appointment of Englishmen only to missions has been reversed under my Episcopate; and the majority of the clergy consists now of persons born in the colonies. The support given by the Society is being gradually and permanently withdrawn; and the highest judicial

court known to the realm has declared that ‘in all colonies in which there is an independent legislature, we are in no better position than any other religious body, and in no worse.’ It seems now to be generally admitted among us that there is no established Church here in the sense in which there is an established Church in England. But the State has gone further than this. It has declared that the bishop’s letters patent must not be taken as conveying the coercive jurisdiction which they professed to convey, and it has left to the bishop the title which the Queen conferred upon him, the incidents of a corporation, and an undefined spiritual and pastoral care. Such being the facts, which can hardly be denied, what is our relation to the mother Church, or by what bonds are we connected with it? I should answer, by stronger bonds than kings or parliaments can supply. History does not teach us, especially Church history, that nations and countries are preserved in their faith solely by courts of law. The three great Creeds were not framed by lawyers, nor were they debated in parliaments. The canonical books of Scripture were not settled by jurists. Though our Church has been called, in derision, a Parliamentary Church, its liturgy is derived from very different sources; and though the

Parliament ratified the Thirty-nine Articles, it did not frame them. Courts of law did not prevent the success of the designs of Philip and Alva on the Low Countries, nor of James the Second on the Protestants of England. So long, therefore, as the reformed Church of England at home, and her branches abroad, acknowledge the same standards of faith and practice, we shall be united by the same bonds which knit our forefathers in communion, though the accidents of an establishment may not remain.

If there be any doubt or suspicion on this head, ought not all reasonable men to be willing to learn from experience; for is there any safer or more trustworthy guide? It is now more than eighty years since the United States became independent. The breach between the mother and the child took place under manifestations of exceeding bitterness towards the Church of England, for almost all Churchmen were on the side of the king's government; yet, notwithstanding that severance, and the total disruption of all connection between the two countries, the Episcopal Church has grown up, perfectly independent, except that she received her episcopacy through Scotland and England, that is, from one Church unestablished, and from another established; and yet in spite of so many circum-

stances adverse to union, the Church of the United States is in closer bonds of communion with the Church of England than ever. Prelates and presbyters meet on equal terms in both countries; our general conditions of communion are the same; our Prayer Book and Articles, in the most important respects, are the same; and all this without one court of law or one act of parliament having any influence on the matter. With this remarkable fact lying at our very doors, why should we imagine it a work of great difficulty, in a colony, where it is to be hoped that no such temporal difficulties will occur again, to preserve the spiritual union between the mother Church and our own? Or why should we imagine that on an appeal to the decrees of the Privy Council our whole faith and our entire spiritual condition depends? It seems to show very little reliance in ourselves if we cannot hope to be, at least, as loyal to the Prayer Book as the republicans of the United States. Monarchy and the decrees of the judicial courts have done nothing to retain them in their spiritual allegiance. We have, again, a like experience on the British territory. All the dioceses of Canada, without any question of party, have accepted the situation; have acknowledged that there is a distinction between their temporal position

and that of the mother Church. Colonial acts, ratified by the Imperial government, have ensured to them entire freedom; the law officers of the Crown have refused to advise the Queen to issue a mandate for the consecration of a bishop there; and they have all, without one exception, framed such rules and regulations as tend to keep them in union with the doctrines and rules of the mother Church. Where there is so large a field of experience open to us, on both sides, shall we learn nothing from it? Shall we allow mere suspicion of unworthy motives to override all the teaching of facts? Supposing it were the design of any one or more bishops, or any number of clergy, to destroy the doctrine of their Church, or to tyrannize over the consciences of any of their brethren, could they have invented a more preposterous plan than to call together representatives of all the clergy and laity elected annually for this purpose? The bishop, who presides over the synod, is but one amongst many, and he has no legislative power. Even if the clergy were willing to forge chains for their own thralldom, the laity, who have equal votes, may surely be trusted to preserve liberty. But if neither clergy nor laity can be trusted, in what a helpless state of imbecility and ignorance does this yoke of tyranny on the part of the bishops

suppose clergy and laity to be? The whole, however, is a mere illusion, contradicted by all the known facts of the case, and grounded on the meanest and most unworthy suspicion of others. I shall, therefore, close my remarks on what seems, by some, to be still regarded with an inveterate and unworthy distrust, which I do not pretend to understand, with the following plain intimation of what I believe would be the result if the diocese should refuse to submit to synodical action.

1st. We should be no nearer a temporal connection with the Church of England than we are at present. What prudent person can fail to see that the Church of England will, probably, in a few years, be less closely connected with the State than she is now? Every new legislative measure, such as the proposed abandonment of church rates, the disestablishment of the Irish and now of the West Indian Church, tends in that direction. Whether these measures become the law of the land or not in this year, the animus of the measures, supported by large majorities, it is impossible to mistake; and there is every reason to apprehend that a reformed House of Commons will proceed faster, rather than slower, in the same direction. The same general tendency of opinion is directed to the colonies, and expresses itself by the

distinct declarations of the highest legal authorities, to the effect that powers supposed to be vested in bishops have no legal existence; that we are not an established Church; that we are in no better position, as regards the law, than any other religious body in the Province; in fact, the plain English of it is, that we must shift for ourselves, rely on our own exertions, and make our own rules of discipline; and that so long as we do not contravene the civil law, and keep within the letters of the rubrics of our Prayer Book, neither parliaments nor courts of law will interfere with our freedom of action.

Now, after all, if we possess any energetic and independent spirit, is this an unfavourable position? Very far from it. We have advantages, far greater than the Church in the United States ever had, to begin with, and we have not the odium resting on us of having been on the losing side in a bitter political struggle. We have their energy and prudence before us; and the example of our brethren, under the same monarchy, to guide us; and we have no feeling to contend with on the part of bishops, clergy, or laity, for separation from the mother Church, but rather for a close and permanent union. What phantom is it, then, that we are so afraid of?

But, further, if the diocese refuse to petition for the incorporation of a synod, we have no discipline, no legitimate rules of action. The provincial statutes are worse than useless, and the English law is not applicable here. Oaths and vows are, indeed, always binding on men of honour; but the Church requires that offenders should be dealt with by law. Persons accused ought not to be condemned by the Press before they are heard: justice requires that the accusation should be substantiated by witnesses; and that after lawful trial, and sufficient proof of guilt, sentence should be pronounced by a proper officer. We all admit the propriety of this method in our courts of law. Are we so devoid of understanding, that rules cannot be framed in the Church which will ensure the punishment of guilt, and yet protect the person of the offender from tyranny? It is next to impossible that, in a duly constituted synod, a bishop should ever play the tyrant; for he must obtain the consent of a majority of both orders; and in any important matter, the vote would always be taken by orders, not by a bare majority of votes. The question is, whether you will have the decision of the whole Church represented by her communicants, lay as well as clerical, or whether you will submit to

the dictation of a few irresponsible persons, assuming powers, which the Church has not given them, and denouncing every one who dares to differ from them. For twenty years I have refused, on principle, to submit to this; for twenty years I have borne accusations and insinuations in silence, and have rested my justification on the good sense and good feeling of the whole diocese. If the clergy and laity think me in error, they have abundant opportunities for making their sentiments known. But I can calmly, though humbly, appeal to my own conscience, and to the just sentence of One who will hereafter render judgment and justice to all, without respect of persons, that I have not sought to crush, by the strong arm of power, those whose opinions differ from my own; that I have conferred benefices and honours on those who gave no support to my own views of truth: and if I have done this when I was in a position of greater independence, I must be less likely to do mischief when met by the strong check of continual public discussion. However, it is for the diocese, not for me personally, to wish for the establishment of a synod. No man, as he grows old, desires more labour and trouble; and if it be generally distasteful, I can live very well without it. It is the diocese that will be shut out

of a common bond of brotherhood, and deprived of the advantages that accrue from common consultation, and mutual co-operation in a large field. With England we are likely to have less, rather than more, communication of this nature.

There is one other point which I cannot wholly pass by, but on which it cannot be expected from me that my words should be many. In all the dioceses of the United States, in Canada, and in many other colonial sees throughout the world, provision is made for the election of a bishop. In our case, everything at present is left to chance. We cannot tell whether the Queen would appoint. We are sure that there is no lawfully constituted body to make known your wishes, and the wishes of the laity; and the only thing that seems certain at present is a lamentable confusion, and possibly a tumultuous and hasty decision. Whether this be your wish in such a case, yourselves must determine. In such an event, my spirit may be far from the conflicts and passions of earth, and my voice and counsel may be alike powerless to assist you. But for the sake of the Church which I have loved, the brethren on whom I have laid my hands, and the congregation which I have served, I pray God to preserve you from the evils of a hasty, tumultuous, and ill-

considered choice. If there be anything that should be done 'decently and in order,' surely it must be the election of the Bishop who is to preside over you all. The very mention of such an occurrence reminds me that as it is not likely that all here assembled will meet again at another visitation, I should take leave of you now with words of earnest love for your common spiritual welfare. If you value my counsel, if you seek the common peace and growth of our small and scattered flocks, you will not perpetually cast abroad the firebrands of controversy and strife in our own communion. A politician of great ability, but bound by no tie to our Church, has lately said in his place in the House of Commons, that the English establishment might last for ages if it were not for her own internal dissensions; and such words, proceeding from such a source, may well be considered as a timely, if not a providential, warning; and if they may be so regarded by a powerful, well-endowed body, whose roots have struck deep into the English heart, which has the tenacity of one of its own venerable oaks to sustain it, how much more impressive should the warning be to us, who are more like exotics than trees home-born in the soil, and of whom it has been said by an authority, possessed of some keenness of observation,

—whether truly or not, I do not pretend to say,—that the genius of the people at large in this country is not favourable to the growth of the religion of the Church of England. Be this as it may, there can be no reasonable doubt in the mind of any prudent person, that we need all the energy, all the wisdom, all the learning, all the forbearance, all the unity of purpose that we can summon to our aid, to make us to stand at all, amidst the conflicting elements which surround us. Every lawful and Christian means you can devise is required to keep our flocks from wandering, to teach and attract the young, to fill their minds with catholic truth, with sober, sound theology, to render them loyal and dutiful to their baptismal covenant, and to induce them to remain steadfast in Apostolic doctrine and fellowship, sound in faith and holy in life. Our disunion will never promote their unity. Our mutual recriminations will never increase their attachment. And our perpetual attacks on the most numerous body of Christians in the Province will never make us a strong, united Church. This plan has been tried long enough in Ireland to prove itself a total failure; and what converts have we ever made to our communion in this Province by incessant denunciations of the Church of Rome, or by stirring up suspicion amongst the brethren?

If instead of attending to the great Apostle's advice, to make known the message of good-will entrusted to us, 'by pureness, by knowledge, by long-suffering, by kindness, by love unfeigned,' we 'bite and devour one another,' assuredly we shall be 'consumed one of another.'

We may ring the changes on Romanism, Ritualism, and Infidelity every day of our lives; but while we thus live in the spirit of bitter controversy, our inner life will decay, and love to God and love to our neighbour will fade away from our hearts. God grant I may never live to see the day, when it shall be said to the Church of New Brunswick, as it was said to Churches planted by Apostolic hands and watered by Apostolic prayers, 'God hath numbered thy kingdom and finished it; thou art weighed in the balances and art found wanting.'

*Extract from the Records of the Synod of the
Diocese of Fredericton, dated July 2, 1868.*

‘RESOLVED, That this Synod fully concurs in the sentence of excommunication passed on Dr. Colenso; and solemnly declares that the Church in this diocese is not in communion with him.’

Passed unanimously.

8

Edw. Harold
A CHARGE *Durwobg.*

DELIVERED TO

THE CLERGY AND CHURCHWARDENS

OF

THE DIOCESE OF ELY

AT HIS SECOND VISITATION

OCTOBER AND NOVEMBER 1869

BY

EDWARD HAROLD

LORD BISHOP OF ELY.

PUBLISHED BY REQUEST OF THE CLERGY AND CHURCHWARDENS.

LONDON:
LONGMANS, GREEN, AND CO.
1869.

LONDON: PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET

CHARGE.



MY BRETHREN OF THE CLERGY AND THE LAITY—

Events in this Diocese, in the Church of this country, and in the Church universal, have marched with rapid steps since I met you at my last visitation. It is well for us to note the progress, both for warning and for hope, for humiliation, and for thankfulness. We are in the midst of moving waters, we cannot float leisurely on their bosom without the certainty of being carried outwards, and the danger of being lost.

To look close homeward first, many, and some of them leading men, who met with us in these gatherings before, are now gathered into the eternal garner. I can name but few, many more will occur to most of you. One Archdeacon, Dr. Tattam, whose name is most honourably associated with discoveries in Syriac and Coptic literature, and whose kindliness and Christian disinterestedness will be long and gratefully remembered. Two rural Deans, Rev. Algernon Peyton and Rev. James Fendall, one the principal inhabitant of the Isle of Ely, the other for many years representative of the Diocese in Convocation. The Rev. Samuel Rickards, Rector of Stowlangtoft, known as the friend of Keble, and for all that was Christian and beautiful in his own mind and character. Rev. H. H. Baber, Rector of

Clergymen
who have
died since
the last
Visitation.

Stretham, at the age of ninety-three, the father of the Diocese, full of years and honours, whose labours in Biblical criticism had met with well-merited success before most of us were born. Rev. J. F. Thrupp, the Vicar of Barrington, in the midst of life and of study of the Scriptures, the fruit of which will live long after him. Rev. J. W. Beamont, also a distinguished scholar and student, called suddenly from work, the most diligent, the most faithful, the most hopeful; another Fellow of the same great college, as well as an Incumbent in this Diocese, the Rev. John Grote, Professor of Moral Philosophy at Cambridge, Fellow of Trinity, and Vicar of Trumpington, cut off in the vigour of an intellect unequalled but by the gentleness of his spirit and the refinement of his soul. These, and others like them, have gone before us. I doubt if any Diocese in Christendom could point to such a cloud of witnesses passed into the world of spirits in so short a time. I cannot claim as amongst our own body, and yet I do not like to leave unnoticed, the name of William Whewell, Master of Trinity, for he too was in the midst of us, and in every good work was willing to aid us. When shall we see again one who had so trodden every field of human learning, dived into the lowest depths and soared to the topmost heights of science and philosophy, and who yet could bend all to a belief in the teaching of the Gospel of Christ?

To proceed to the details of Diocesan work.

Of ordinations first:—

Ordina-
tions of
Priests and
Deacons,
numbers
and quali-

Since my last visitation, 107 Deacons and 113 Priests have been ordained for this Diocese. There appears to be no falling off either in number or in quality. The average number of Deacons admitted in

these last ordinations is indeed somewhat larger than in those before my last visitation. I have been frequently asked to accept candidates who are without an University degree, or who have not passed the Theological Examination at Cambridge. It is impossible to foresee what a change in the Church or in the teaching of our universities may necessitate hereafter; at present, I see no reason to depart from the long-established custom of this Diocese.

fications of
the candi-
dates.

The importance of maintaining every safeguard against inefficiency, and of raising, if possible, the standard of clerical learning and intelligence, is certainly as great as it has ever been. Knowledge never was more widely diffused. Enquiry on religious subjects is active everywhere. New difficulties, or old difficulties revived, and new phases of philosophic unbelief, are daily presented to us. It will be ill for the Church and for the faith, if the clergy are not equal to grappling with all of them. Yet there is no doubt a rapidly-increasing apprehension that curates will find no adequate provision in their calling, that so the supply at least of well-taught and well-qualified candidates must fall off, and that a general deterioration in the ministry of the Church is imminent, perhaps inevitable. We are in a state of such rapid change that it is useless to attempt to forecast the future. Certainly the present practice among private patrons of selling their livings is most injurious to the prospects of the unbeneficed clergy. The number of livings in public patronage is comparatively small. A curate with no family interest can have no one to look to except his Bishop, and the Bishop has generally not preferment enough to provide for one in fifty of

those who have reasonable claims upon him. Hence many men of fair abilities, and conscientious labour, see little hope of attaining that moderate competence which attends even half success in other callings of life. This subject deserves the best consideration of those who love the Church of God and desire its welfare. If societies like the Curates' Augmentation Fund can hold out any sufficient aid to us in this emergency, they should command our heartiest co-operation and support. To my own mind, by far the saddest thought is not for young men in the vigour of health and life ; they may struggle with small incomes, working for God and following the footsteps of their Lord and Master ; but rather for those who shall have grown grey in the office of the ministry, with a dreary prospect before them of an old age which has no strength for labour and no promise of support without it. Most other callings in life, except that of the peasant worker of the soil, either give power to lay by for the future or offer the hope of a pension on retirement.

Confirma-
tions, num-
bers, de-
vout be-
haviour,
subsequent
com-
munion.

Since my last visitation I have confirmed 15,615 young people. It is a little difficult to lay before you in figures the exact comparison between this number and the number which had been confirmed by me when we last met on an occasion like this, because the respective periods are unequal. The true comparison may be made as follows. At my last series of Confirmations, the number of candidates confirmed throughout the whole Diocese was 13,926, whereas at the series of Confirmations before that, the number from the whole Diocese was 12,328, showing an increase of nearly 1,600 in favour of the last. This

increase of itself proves that the rite is better understood and more highly valued; but the generally far more devout behaviour of the candidates, and the larger attendance of their parents and sponsors, gave still stronger proofs of their pious and intelligent appreciation of it, and of the pains which the clergy must have taken to prepare them for its reception.

You will remember, that I suggested the expediency of an early and comparatively private ministration of the Holy Communion on the Sunday immediately following a Confirmation, that so the newly confirmed might, perhaps with their parents and sponsors, be induced to communicate at once, and might not be deterred by shyness or false shame from going forward in the Christian life, and taking their stand in the ranks of Christ's full-grown servants and soldiers. I have been very thankful to learn from those of the clergy who have tried this experiment, that it has been for the most part signally successful. One clergyman of a town parish told me that not one of his candidates was absent from the first communion thus administered, and he expressed a good hope that they would all be so led on to become regular communicants in future.

The statistics of the Diocese, as far as they are complete, show that the Holy Communion is now ministered weekly in 29 parishes, whereas at my last visitation the number was only 10. It is ministered twice a month or oftener in 37 compared with 18 at the last visitation. Monthly or oftener 303 against 246, less than monthly but oftener than once in two months, 69 against 68; six times a year, 54 against 88; less than six times a year, 53 against 98. This is

Celebration of Holy Communion.

a progress which gives much cause for thankfulness. Still, however, there are 166 parishes in which there is not yet even monthly communion.

More frequent Communion.

Not long ago, I addressed a letter to my reverend brethren, in which I spoke freely concerning frequent communion, so that I have the less need to trouble you with any lengthened remarks upon it now. It is plain that those who have any true perception of the meaning of this sacred ordinance cannot but value its greater frequency. If, indeed, it were a mere memorial of the death of Christ, intended rather to impress the senses than to feed the soul, there might be reason in administering it but seldom, lest its continual repetition should pall on the imagination, and its constant exhibition fail to stimulate the mind. But if the holy sacraments be ordained of Christ, that He by means thereof may bring us into closer union with Himself, that His presence may be sought in them, and His quickening grace be found in them, then how can we too often receive that which He so freely gives? An outward sign of inward grace may reasonably be made a grand solemnity, and its rarity may add to its impressiveness, if it be only meant to *preach* that grace, and be not also a means whereby it should be received. But if it be a means for our receiving it, and if the grace to be received be Christ Himself, then, as without *Him* we cannot live, so I see not how we can too much or too frequently desire *it*.

The two extreme principles, of excessive fear and excessive carelessness, sometimes strangely coexisting in the same system, and sometimes even in the same mind, have deprived the Church in every portion of Western Christendom of this its hereditary birthright.

Whilst some are satisfied to witness the consecration of the sacred elements and to join in the prayers, without drawing near with faith to take that Holy Sacrament to their comfort, others keep at a still further distance, leaving the Church, when most earnestly invited to come into it, and robbing their own souls of that Bread of life which came down from heaven, that a man might eat thereof and not die. It cannot but be that the Church's life and the love of Christians should wax faint and feeble, when that which in early days bound all together in one and brought all in one to Christ, is by so many neglected, by so many millions either thought not of at all, or thought of only with apprehension and distrust. It is but slowly that we are awakening, but I trust we are awakening, to a truer understanding and a sounder spirit.

The fear of superstition, which keeps some from welcoming an advance in this matter, should surely act in the very opposite direction. Can it be superstition to obey our Lord's command, to follow the example of His apostles, to seek Him where He has promised that we shall find Him, to expect that what He has promised He will give? Or rather, is it not superstitious to change His ordinances, to fear to follow His bidding, to innovate upon the customs which His inspired followers observed, and to lose the grace and blessing by not using those means in which He has assured us that grace and blessing may be found?

In the same interval of time, I have consecrated sixteen Churches in the Diocese (including the noble Chapel of St. John's College, Cambridge); I have taken part in the opening services of thirty-six other Churches, restored or enlarged, and have consecrated twenty-six

New and
restored
Churches.

burial grounds or additions to burial grounds. There are few things more encouraging than this great zeal for Church-building. It shows that the Church is at work, and that Churchmen are in earnest; it gives comfort for the present, and awakens hope for the future.

Parochial
Schools.

The number of children educated in our parish schools is reported as follows:—

Children attending Day Schools, boys, girls, and infants, 44,392; children attending Sunday Schools 41,288. This shows that about 1 in 10·7 of the whole population (480,716 by the census of 1861) attend our Church parish schools.

The National Society reports that, on the average of England, 1 in 13 of the population attended the Church of England Schools in connection with that Society in the year 1867.

On these figures it may be remarked; First, that in this Diocese we have more than the average number, though our fen districts, the gang system prevailing in them, and the straw plait elsewhere, are most unfavourable to school attendance. Secondly, that the increase in England at large is very great in the last 30 years; for whereas in 1837 it was only 1 in 32, in 1867 it was 1 in 13. Thirdly, that this attendance of 1 in 13 throughout England, and of 1 in 10·7 in the Diocese of Ely, represents only the numbers of the *poor* children attending *Church* Schools. We have to take into account besides all the children of the rich and of the middle classes who are under education at our schools and colleges before we can estimate the true proportion of our people who are educated by the Church, or who are

under education by some religious denomination, or lastly, who are educated in some public or private schools.

On the whole, though much remains to be done, the figures must be considered as very encouraging. 1 in 10·7 is the number educated in this Diocese in the schools for the poor only, founded, supported, and taught by Churchmen. The Duke of Newcastle's Commission in 1861 reported that the whole number of day scholars in England (rich and poor, Church and dissent,) was 1 in 7·7 of the whole population. Compare this with the 1 in 10·7 of the *Church poor* only in this Diocese, and again with 1 in 6·27 of the population in Prussia, where education is compulsory, with 1 in 8·11 in Holland, or with 1 in 9·0 in France, and we shall hardly doubt that England has risen rapidly in the scale of education by purely voluntary efforts, and that the Church has done by far the greatest part of the work which is doing. I am sure that not only the religious, but the secular education of the country, will greatly lose by the substitution of State for Church as the Teacher of the people.

The reports of Her Majesty's Inspectors vary somewhat in the different counties.

In Suffolk, for the most part, the report of the order and efficiency of the schools under inspection is very favourable.

In the counties of Cambridge, Bedford, and Huntingdon, the Inspector complains of some deterioration in the teaching, partly from the employment of monitors instead of pupil-teachers, partly from the greater attention paid to what is called the commercial section of

each school, owing to the peculiar way in which grants are now made by the Privy Council.*

A system of Diocesan Inspection has been organised in most of the Archdeaconries, as supplementary to that of the Government. As far as it has gone, it has worked very well: and I believe that the clergy of the parishes where Her Majesty's Inspectors do not visit, will find great advantage in throwing their schools open to the Diocesan Inspector.

The question of schools for the children of those engaged in commercial and agricultural pursuits, who at present are more in need of a high education than any

* Report for 1868, by Rev. D. J. Stewart, p. 1. Some remarks by Rev. M. Mitchell, in his Report 1867-1869, deserve the serious attention of Christian teachers. He says, p. 5 :—

‘There is much wanting in regard to politeness, I mean gentle civilities of life, and that self-respect which manifests itself in respect for others, both public and private, and which acknowledges obedience to authority, because it is authority . . . “To order myself lowly and reverently to all my betters.” They (the boys) plainly expressed by their manner that they knew no “betters,” and still less how “to order themselves lowly and reverently.” Some persons seem to imagine it an insult to suppose that they have any betters; they forget that the Catechism applies to all orders and ranks of men . . . Proper independence is one thing, vulgar assumption another.’

Another very important defect in school teaching, to which I have more than once called attention, has been noticed by one whose words always command respect. Miss Burdett Coutts has pointed out that true Christian benevolence can never be learned, unless the children in our schools are taught humanity to the brute creation. How much of the misery of the domestic life, how many of the violent crimes which disturb society, may be traced to cruel disregard of animal suffering in early life, it may be hard to count: but that Christian education will fail, if it neglects to train in habits of mercy both to man and beast, is certain both from principle and practice.

other class in the country, is one which has engaged the attention of the Ely Conference and of our rural deaneries, so that I perhaps have no need to dwell long upon it here.

At the request of the clergy in the neighbourhood, I was induced last year to organise and take part in a Lent Mission at St. Neot's and the surrounding parishes. A large number of clergy of all schools and opinions, from this and other Dioceses, joined in it. We had services, sermons, and holy communion in most of the Churches round ; the purpose being to awaken a livelier and deeper interest in things spiritual and in the work of the eternal world. I have generally had misgivings as to all efforts to produce a temporary stimulus, and am also apt to suspect anything which draws men away from their own proper field of labour at home to more exciting scenes abroad. I am, however, bound to testify that the experience of the Mission at St. Neot's appears to have been most encouraging. Both clergy and laity witness to the up-growth of greater interest in religion, to the quickening and deepening of spiritual life among the people, as the consequences of this effort. I am assured that it was not a mere transitory kindling up of zeal, but that there have been continued results which it is hoped will yet endure.

Lent
Missions.

At a large gathering of English and Irish Bishops, under the Presidency of the late Archbishop of Canterbury, it was agreed unanimously that it would conduce both to order and to parochial efficiency, that laymen, who are willing to devote some portion of their leisure to the service of God and the welfare of His people, should receive a commission from the Bishop, accompanied by public prayer, and the delivery of the Holy

Lay
Readers.

Scriptures, but without the laying on of hands. It was understood that in all cases the persons so admitted should be volunteers, not paid officers of the Church. Acting on this agreement, I have admitted several lay readers, using a form of prayer more or less adopted in other Dioceses in my own private chapel. However desirable it may be that such services should be held in Church, it would not be well, though it might not be illegal, for the Bishop to use them there, when he could not permit a similar departure from the rubric to any clergyman in his diocese.

It is held by every competent commentator on Holy Scripture, that St. Paul, in his Epistle to Timothy, alludes to an order of widows or deaconesses, women who assisted the clergy of the Church in religious and charitable ministrations, and it is unquestioned by any, that the offices of such formed part of the economy of the Primitive Church. The very early work called the 'Recognitions of Clement' (lib. vi. c. 15), enumerates bishops, priests, deacons, and widows, as the ordained ministers of the Church. The fourth General Council, of Chalcedon, lays down special rules as to the age and qualifications at which deaconesses should be ordained (Can. 15). In the middle ages conventual institutions took the place of parochial deaconesses; and though the Reformation swept away the convents, it did not restore that which the convents had supplanted, the primitive order of parochial deaconesses. In Germany very successful attempts have been made to revive them. The Protestant sisterhood of Kaiserwerth is well known, and cannot but be respected.

In the Diocese of London, under the patronage of the late Bishop, the present Archbishop of Canterbury,

and of the present Bishop of London, a deaconesses institution has been established and is now flourishing, where work is doing in the neighbouring parishes and where ladies are trained for like work elsewhere.

It is generally true, that a woman's work is in her own home, and in the circle which lies close around it. That would be but little gain to the faith and to the Church, which should make either men or women restless and dissatisfied with the place in which God has cast their lot. Home duties are very holy duties, and we may well be jealous of anything which tempts us to wander away from those who have the first and the highest claim upon our services and our love. But there are very many in the world, widows, orphans, isolated spirits, whose work is wasted, unless some fitting sphere be provided for it, and some wise direction given to it. There are many willing to work, who do not know the way to it, and who would gladly be guided. And the fields are indeed white to harvest, but the labourers are few. In our large towns especially, there are many desert districts, and many a hardened soil, which cannot be reclaimed by man's labour, but which will often yield to the gentler influence of women's voices and women's ministering hands.

The principle of the deaconess system is that those who are employed in it act immediately under the Bishop of the Diocese and the clergy of the respective parishes, that they are not bound by vows, but that they undertake their work for a certain specified time, not to be curtailed except for good and sufficient reason. I have given full encouragement to this system in my own diocese, and I believe that I have the general sympathy both of clergy and laity with me. I think

it the less needful to dwell at length on this subject, as a committee of able laymen and clergymen, nominated by the members of the Ely Conference, have drawn up a clear and valuable Report upon woman's work, and that Report is already extensively circulated in the Diocese.

Confer-
ences of
Clergy and
Laity.

And this leads me naturally to speak of the various Conferences which have been held from time to time in the Diocese. It is known to all of you, that I have long been an advocate for friendly gatherings of clergy and laity, with special reference to Christian work and Christian sympathy. In the first year of my episcopate, I was satisfied to request all the Rural Deans to hold chapters or gatherings of the clergy of their deaneries, and afterwards to invite them all to meet me, together with the Archdeacons, and the Dean and Chapter, at Ely. From the very first, we began to discuss questions of mutual interest and to organise general work.

Very soon it seemed to be desirable that laymen should meet with us, and I suggested that in each deanery churchwardens and elected laymen should be invited to join the deliberations of the clergy, and that a layman from each deanery should accompany the rural dean in his visit to the Conference at Ely. By this plan we really obtained a very valuable and very practical machinery. It cannot be denied, that much interest has been raised by it in various portions of the Diocese, that there has been much greater co-operation between clergy and laity, and that much real work has been set on foot.

Besides discussing many points of general and local interest, such as the dwellings of the poor, the gang system, and the straw-plait system, as prevailing in

some districts of the Diocese, and other similar questions, we have, by means of committees and otherwise, set on foot either action or active enquiry on the following subjects.

1. Prayer.—A committee has sat to consider how private and family prayer can be more encouraged, and a manual of family prayer is in preparation.

2. Hymnology.—A committee is now working with a view to produce, if possible, some improvement, and some greater uniformity, in the use of psalms and hymns in the Diocese.

3. The education of the classes engaged in commerce and agriculture.—The plan of founding a school of a high class in the County of Cambridge has been propounded, and has met with considerable encouragement. Shares to the amount of 3,000*l.* have been already taken, and it is hoped that more names will soon come in to us.

4. The Diocesan Fund for augmenting small livings, aiding poor or invalid incumbents, and otherwise providing for the spiritual wants of parishes, has been set forward. Its funds are now in a promising condition, and it has called forth the liberality of individuals and the funds of other societies, to the great benefit of many of the poorer livings in the Diocese, as well as for the temporary assistance of poor and deserving clergymen.

5. The Missionary Studentship Association has been supported and stimulated by our meetings.

6. We have had the subject of dilapidations before us, and by means of a committee have contributed to the solution of the difficult questions connected with it.

7. I have already alluded to woman's work, and to the Report of the committee appointed to consider it.

The machinery thus happily set on foot, for co-operation of clergy and laity, and for diocesan work, was not meant to be other than tentative, leading on to whatever might be thought, on experience, to be a more complete or more practical organisation. The clergy very early expressed some dissatisfaction that I had not invited either the whole of the clergy of the Diocese, or at least a representation of all the clergy of the Diocese, to meet me in Conference. I will not do more than refer to all that was said upon this subject. Suffice it to remind you, that I took great pains to learn the feelings of the Diocese and the general wishes of the clergy and laity, that I repeatedly consulted the rural deaneries throughout the Diocese, (*a*) whether I should summon a Diocesan Synod of all the clergy of the Diocese, with a lay representation, or whether (*b*), a Conference containing a body of representatives of the clergy, and of the laity, should be invited to meet from time to time at Ely or Cambridge; or finally (*c*), whether I should invite the clergy and laity to meet at four different centres, so constituting four Archidiaconal Conferences, which might be considered as one great Diocesan Conference held in four divisions.

You will remember that the first plan, of a Diocesan Conference of the whole body gathered at one centre, was rejected by a great majority of the Diocese, in the first instance, in favour of the second plan, viz. a representative Conference, and that finally both the first and second were rejected in favour of Archidiaconal Conferences, it being still desired that the original Conferences of Archdeacons, Rural Deans, and Laity should continue to meet at Ely for practical work. The discussion of this question lasted for more than two

years, a cause of delay which should not be regretted if it has led us to a satisfactory issue. I need not recall to you that the consequence was our meeting this time last year, at the four chief centres of the Diocese, at which full 1,600 clergy and laity were gathered together, our animated discussion of various subjects, most interesting to Churchmen and Christians, and I may add, our general good understanding and kindly feeling towards each other.

It will very probably be said of us, that in all this we simply met, talked, and parted. It does not follow, even if we did no more, that we did no good. It is surely a great good, that members of one family should meet and learn each other's thoughts and enter into each other's feelings. Our great isolation has been one of our greatest evils, and has led to our worst misunderstandings. Moreover, we are confessedly at present in the face of new and fast gathering dangers. We are utterly unprepared to wrestle and cope with them. Used each one of us to think for ourselves, or, much worse, to think within the enclosure of the little knot of minds gathered just round us, we have no power to rouse ourselves up for common safety against a common foe. If we are not to fall before, not one foe, but many which are facing us, we must organise and unite. I must ask your forbearance if I repeat, even to weariness, that the English Church, if once the state machinery should fail it, will be found to be the least organised Church in Christendom, and so the most likely to fall before higher organisations, whether religious or irreligious. Yet, I am not insensible to the necessity of doing something more than talk. I value most highly the machinery which

enables us to meet ; but I am aware that such meetings will weary, and so will be likely to flag and fail, unless there be enough of practical thought and work to engage and occupy. It is on this account, that, instead of inviting a second Conference this year, I have proposed that at this visitation we should hold a kind of Supplementary Conference, debating matters of general interest, so as to keep the principle alive, but not formally gathering the Diocese into four centres, as was done last autumn. A visitation is itself a true Synod, and it is certainly not to be wished that any such ancient meetings should be disused and done away with, till at least something unquestionably better can be substituted in their room.

I am very desirous also that what cannot be done in large should be done in smaller meetings. I have already mentioned the practical work which we have been trying to do in our annual Conferences—Conferences of limited size, at Ely. Ruridecal meetings may do something ; if there be a general good will, they do much. I am inclined to think that single parishes can do even more. As Bishop of the Diocese, I have been able, with the kind and active assistance of clergy and laity, to organise meetings and other machinery in the Diocese, in the Archdeaconries, in the Rural Deaneries. It must rest with the clergy themselves, with the aid of their most loyal parishioners, to do the like in their respective parishes. I cannot doubt that great strength would be given to the Rector of the parish, if he could have a committee of the laity to work and to take council with continually. For schools and charities, for Church rates, for mission societies, for the suppression of vice, for the maintenance of truth,

for the refutation of error, all ought to be working, and all ought to work together. A Christian Church, in which none but the clergy work for God, is altogether an anomaly, almost a misnomer. Why! the work of the clergy ought to be for the very purpose of setting others to work. Now, alas! it is too often thought of as a substitute, not as a stimulus. And my brethren of the clergy will, I am sure, bear with me if I say that much of the fault has been with us. We have worked, and, thank God, we are still working, and it is the same with giving; but we have been contented to do our part, and not to impress upon our people, that they are as much servants of Christ as we are, that He calls as much for their labour as for ours, that He claims their alms and their wealth as much at least as He claims ours. I am sure we shall never rise to the true standard of a Christian Church, till we learn to gather round us other faithful hearts in our own spheres of labour, and to get them to labour zealously with us for the Church, for the poor, for God. A clergyman who stands alone, may perhaps have more of his own way, but he will surely do less to lead others in the way to God. And, moreover, it will be his own way only in a limited degree. If he can bring others round him, and unite them with him, his power of carrying his own schemes forward, and of establishing his own influence, will be incalculably greater than if he tries to work alone. In theory, churchwardens, sidesmen, vestries, and the like, were meant in great measure for this very purpose, viz., to work with the clergyman in things spiritual and ecclesiastical. The sidesman has become a thing of the past, the vestry has other thoughts in view, the churchwarden mostly

limits his attention to the fabric of the Church, and possibly its services. We want to revive and awaken the heart-interest of true Churchmen and true Christians in all that is doing in the Church services, in the village, in the school, in the neighbourhood, in the Diocese, in the Church at large.

Lambeth
Confer-
ence of
1867.

I cannot pass from my own Diocese and our own gatherings without a brief reference to that important Conference of the Anglican Episcopate, which was held by the invitation and under the presidency of the late Archbishop of Canterbury two years ago. The express purpose of that Conference was to unite, in common sympathy and common worship, all the Churches in full visible communion with the Sec of Canterbury. There came Prelates from England, Ireland, Scotland, from the United States, and from all parts of the great continent of North America, from the West Indies, from Southern and Central Africa, from India and Ceylon, from China and Borneo, from Australia, New Zealand, and from the South Pacific Sea. The numbers were not great, not quite eighty bishops, but they represented large Churches in every portion of the world, all speaking the English tongue, and all of one heart and voice, as Ministers and Pastors of the Anglican Church. I venture to say, that there was one undivided feeling, as there was one unbroken utterance, for the true Christian and Catholic faith, and against all attempts to water it down by rationalistic heresies, or to make it turbid by ultramontane novelties. It was easy to reproach the assembled bishops with having met only to talk; we had no purpose to act, where action would have led to no end; but we believe that a great end was attained in

bringing together from the four corners of the earth, men who were of one mind and one soul, and who, by their very concourse, were pledging themselves in all coming time, to stand by their brethren and by the Church, their common Mother, in contending for the faith, for the truth, and for the love of Christ. I am assured by American Bishops that the Lambeth Conference and the Lambeth Encyclical Letter have produced a most beneficial effect in America, that Churchmen have been encouraged and refreshed by it, and that even those of other communions have been interested and conciliated.

He, whose fatherly voice summoned us to that assembly, has been taken from us since. The chief pastor of the great Anglican communion, who was so clear in his high office, so gentle to every man, so faithful in his service of his Saviour, so personally pious and so publicly blameless, sank under the labours and anxiety of his post, and has gone before us to his rest. There can be little doubt that the Lambeth Conference and the many questions connected with it shortened, perhaps by many years, that valuable life; but there are few of us who would not wish to die as he died, in all the freshness of mental and even of bodily power, and in the full devotion of heart and life to the service and the faith of Jesus. Let us at least pay this tribute of honour and affection to his memory.

And now to speak of even more public and more pressing matters. No one can doubt that the year 1869 will be long remembered as one of wide and deep interest in the history of the Church of Christ. Two great events are likely to mark it out for ever. This year, for the first time since the Gospel came into

the world, has a Christian nation solemnly and deliberately—I say not now whether wisely or not—cast off its connection with the Christian Church in one integral portion of its empire, has diverted to secular purposes all that which had been set aside for more than 1,000 years by the piety of forefathers for the maintenance of the worship and the faith of Christ. This year, for the first time also, has the Roman Patriarch summoned by his own sole authority a Council of the Universal Church for decision of important points both of practice and of faith.

The events themselves are deeply important and deeply significant, but the circumstances attending them are even of greater moment and convey a more significant warning.

The
Council at
Rome.

To speak first of the Council to be held in December : The Pope, without consulting either the civil powers or the other Christian Patriarchs, has professedly summoned the whole Christian Episcopate to meet at Rome on the Festival of the Immaculate Conception. All Roman Catholic Bishops have received a direct invitation. The Eastern Churches have been invited also, but the invitation implies that they are in a state of schism. The Bishops of the Anglican Communion, and those of the Scandinavian Churches, are either summoned under the general head of all Bishops, or under the general head of Protestants and other non-Catholics ; or, lastly, they are not summoned at all.

It is known pretty generally that the great Eastern Patriarchs have declined to be present, and this refusal will doubtless involve the non-attendance of the whole Eastern Church. The chief reason given for refusal is, that the Patriarch of Rome, though formerly admitted

to be first in rank among the Bishops of Christendom, has no authority over other Patriarchs or over any prelates or persons out of the bounds of his own original patriarchate, that therefore he has no authority, without consulting his brother Patriarchs, to summon a general council, and that a council so summoned by him cannot be truly general or œcumenical. To this main reason others have been added, such as that the day appointed is the feast of the Immaculate Conception of the Blessed Virgin, a feast not acknowledged by the Churches of the East, commemorative of a doctrine unknown to primitive antiquity, never accepted by the universal Church, and not believed by any but the Churches of the Communion of Rome to be scriptural or true.

It appears, that some individuals amongst ourselves propose to attend the Council, accepting the general invitation to Protestants and other non-Catholics, an invitation, be it observed, not only to be present but also to submit. Lastly, there is an opinion among some members of our own communion, that, as all bishops are summoned generally, we, the Bishops of the Anglican Church, ought to attend, both, that we may signify our readiness to unite with all our fellow-Christians and so to promote the unity of Christendom, and also that we may assist those who, in the bosom of the Roman Church, are desirous of promoting wholesome reforms therein and of paving the way for the future re-union of the whole Body of Christ.

Whatever would tend to true and sound re-union of the divided members of that sacred Body, whatever might witness our sympathy and brotherly regard for those who desire to reform abuses and promote greater

purity of faith and practice in any part of the Church of Christ, must appeal to our truest and best Christian interests and affections. If I could see that our attendance would have this effect, I would go to the Council, if I was to be the only Anglican Bishop or Presbyter there. But are there not reasons on the other side, which must weigh against such a course and weigh even more heavily than those which are in favour of it?

In the first place, the Eastern objection that the Pope is not the Patriarch of the Universal Church and so has no right to summon an Universal Council is of great importance. To attend a council summoned by him as Universal Patriarch would be a distinct acknowledgment of his supremacy as the sole Vicar of Christ, and therefore a distinct confession that our own position is a false position, that we are rebellious subjects and so justly excommunicated and un-Churched by him. I will not dwell now on the day and the doctrine of the Immaculate Conception, though it is of vast importance.

But, once more, is it true that we are really invited in any form whatever? There has been no direct invitation to us or our Metropolitans, as there has been to the Patriarchs and Bishops of the Eastern Churches. We may consider ourselves to be comprehended in the general summons to Bishops, but it is plain that the Pope did not mean to comprehend us. It is plain for this reason. The Pope has summoned the Bishops of the Roman Communion whom he has placed in sees in England, Archbishop Manning and others whom I need not recount. Now, most certainly if we are English Bishops, they are not; and, on the other hand,

if they are the Catholic Bishops of England, we are not only heretics and schismatics but not Bishops at all. We claim to be the Catholic Church here, and that our Bishops are the Catholic Bishops. This the Roman Patriarch denies, he has constantly excommunicated us and treated us as deposed, he places other men in our Dioceses, treats them as Bishops, denies our orders, denies even our baptism, scarcely treats us as Christians, much less as joint members with himself of the great brotherhood of Christian bishops. It is plain, therefore, that by summoning the Bishops of the Roman Schism in England, he has rejected us. But are we not to accept his call to us as Protestants, to go and listen to the discussion and accept the decrees of the coming council of Rome? Whatever be the true meaning of the term Protestant, whether it only belongs to the German Lutherans, who protested against the dictum of the Diet of Spire when it declared that no reform was needed in the Church, or whether it belongs to all those Christians, who protest against certain assumptions of the Roman Pontiff and certain tenets and practices which are enjoined as necessary terms of communion with them; the letters apostolic of Pope Pius IX. are plainly addressed only to *non-Catholics*. The Protestants there invited are a portion of those described as *a-Catholici*. The title of the document is ‘Sanctissimi Domini nostri Pii Divinâ Providentiâ Papæ IX. Litteræ Apostolicæ ad omnes Protestantæ aliosque a-Catholicos.’ Of these he speaks as ‘estranged from Catholic unity and truth’ and as ‘not professing the true faith of Christ.’ These he invites to submit themselves to the Roman Patriarch, and to return to the one fold of

Christ. Now, whether we call ourselves Protestants or not, we certainly do not acknowledge that we are *a-Catholici*, non-Catholics, estranged from Catholic truth and apart from the true faith of Christ. I cannot therefore think that we can accept this invitation of the Pope addressed to Protestants, even if we were ready to submit ourselves to the see of Rome.

One other reason has been given why we should obey the summons. It is that whether the Pope be or be not the Supreme Head of the Church Universal, he is at all events Patriarch of the West, that we as Western Christians are in his Patriarchate and that therefore we are bound to yield him honour and obedience. To this it must be replied that British divines have constantly contended that Britain was never legitimately within the Patriarchate of Rome. The thirty-seventh Article, which every clergyman subscribes at his ordination, declares that 'the Bishop of Rome hath no jurisdiction in this Realm of England;' whereas if England were within his Patriarchate, he would be clearly entitled to patriarchal jurisdiction therein. The Canons of the Great Council of Nice, as preserved in the translation of Ruffinus, confined the jurisdiction of Rome to the suburbicarian Churches,* which certainly did not extend to Britain or even to Gaul. There had been a Church in Britain long before the date of this council, which Church did not owe its foundation to Rome. When the heathen invaders drove the British Christians into the fastnesses of Wales, Cornwall and Cumberland, no doubt Pope Gregory the Great sent

* Ut apud Alexandriam et in urbe Roma vetusta consuetudo servetur, ut vel ille Ægypti, vel hic, suburbicarium ecclesiarum sollicitudinem gerat.—Ruffin. *Hist.* i. 6.

over Augustine to convert those heathens, and we owe a deep debt of gratitude to the Roman Bishop and to the Roman missionaries for reviving the truth and the faith in our land. But even if the Church had wholly died out in Britain before Augustine came, which certainly was not the case, still the re-conversion by a country once Christian by a mission from another Church would not of itself make that reconverted country a province of the Church which had converted it. There was a case of this kind in the East. Illyricum had been, as it was said, under the jurisdiction of Rome. It was overrun and subjugated by the heathen Bulgarians and called from them Bulgaria. It was then converted anew by Greek missionaries, and so claimed by the Greeks as within the patriarchal jurisdiction of Constantinople; but the Legates of the See of Rome claimed it as belonging to the patriarchate of Rome, because it had before its conquest by the heathens been subject to Rome, and so did not cease to be so though reconverted by Greeks: and this claim was pressed to the utmost, even though the claim was the real cause of that great schism between the Churches of the East and the West which for ten centuries has never been healed.

Once more, it was the acknowledged right of patriarchs to ordain and confirm the metropolitans and through them all the bishops of their patriarchate: but the English Archbishops were not ordained or confirmed by the Pope, but by provincial synods, according to the special direction of Pope Gregory to St. Augustine,* and there was no true exercise of

* Greg. M. *Epist. ad Augustin.* Opp. c. iii. p. 1163.

patriarchal authority by the Bishop of Rome over the Bishops of England for full ten centuries after Christ.*

To me then as at present advised it seems that the Patriarch of Rome has no authority to convene a Council of the Universal Church, that he has no authority to cite English Bishops to a council of his own patriarchate, and moreover that he never has cited us, either as Catholic Bishops or as Protestants.

Lastly, if we were to go, when all the Eastern Bishops decline to go, we must be so greatly outnumbered by the Bishops in full communion with Rome, that though our presence would give strength to whatever might be decreed by the Council, because we should thereby acknowledge its Catholicity and its authority, yet our voices would fail to arrest or even to modify any one of its decisions. If every Bishop from the home, the Colonial and the American Church should be present, the number of our names together would be scarcely 150. The Roman Bishops will no doubt number some 700 or 800.† Could we hope,

* See Palmer, *Episcopacy Vindicated*, sect. 10.

† The relative numbers of the different portions of the Christian Church are not easily ascertained. It is estimated that there are 160,000,000 in the communion of Rome. In this number, however, the Church of Rome is wont to reckon all the baptized in France, Spain, Italy, Austria, and in the Spanish and Portuguese settlements in South America. Yet the adhesion of a large proportion of the people in these countries is only nominal, of many not even nominal. In the Eastern Church there may be somewhat more than 80,000,000. Anglicans number somewhat more than 20,000,000; not reckoning Wesleyans or other semi-attached sects. The Scandinavian Churches have about 3 or 4 millions. I cannot calculate the number of Lutherans, German Evangelicals, Presbyterians and other Protestants. They amount to somewhat like 70,000,000.

that any efforts on our part, seconded though they might be by those who have a good will for reform, would avail to arrest the strong ultra-montane tendency of the Roman Catholic hierarchy, even if we were permitted, as there is certainly no hint that we should be, to a fair and equal deliberation and right of suffrage with our brethren!

Yet, though it seems impossible that the Anglican Bishops can attend the Council to which they are not asked, there is good reason why we should all watch its action with interest, and, I may add, with prayer. It cannot fail to have a great effect for good or for ill. It must tend either to reform and reconciliation, or else to greater isolation and more hopeless division. We may willingly accept the assurance that the Pope summons the Council with an earnest desire that it should be productive of spiritual benefit to the Church: we may well hope and pray that such spiritual benefit may, through the overruling providence of God, be finally worked out.

I turn to the question of the Irish Church. There can be few questions more difficult to approach in an impartial spirit. That what is now taking place in Ireland must have a wide influence in England and in Christendom no thoughtful man will deny. Whether it be looked on as a motive power in itself or as a mere index of the direction in which other powers are moving, the lesson will be the same. Without doubt the case of Ireland is very exceptional. It was perhaps the weakest outpost of a great fortress, and may have been very hard to defend: but it has fallen, and the force which laid it prostrate is moving onwards. It was weak, because it was apparently anomalous. In

Irish
Church.

theory and in fact, England and Ireland for seven centuries have been one nation. The Church of England and of Ireland has equally been one for the same seven centuries. It was reasonable, therefore, that the Reformation of that one Church should run through every artery of the whole body and equally permeate the system on both shores of the Channel. This was the natural theory : and the Tudor sovereigns, with somewhat Procrustean exactness, pressed upon the Irish portion of the Church, not heartily in favour of it, that reform which the English portion was in the main most eager to work out. The one Church therefore was uniformly rehabilitated at one and the same time. But unhappily, the Irish people have never been very open to English arguments, or very ready to embrace English theories. They have never chosen to think themselves one nation with England, and so have never as a people acknowledged that their Church was the same. Whilst therefore from the English point of view, England and Ireland were one, and the Church of the whole nation was the one Church of England and Ireland from the reign of Henry II. to this day ; yet from the Irish point of view, Ireland was an oppressed nationality conquered and persecuted by the English, with an alien aristocracy holding its lands, and an heretical Church establishment collecting its tithes.

It is not unnatural that this view, which is that of the Irish peasantry and in general of intelligent foreigners, should commend itself to many candid minds among ourselves, and that the one argument of apparent justice to Ireland should with them prevail over all arguments of the rights of property, of the interests of the Christian Church, of the principles of

the Reformation, of the unity of the people and the Churches of the two portions of the Empire, of the evil of confiscating that, which had been solemnly dedicated to God. I have published my reasons so much at length for thinking that this argument does not reach the question of the recent measure of disestablishment and disendowment that I will not repeat them here.*

It is of little avail now to dwell upon the past. The Irish Church is setting itself manfully to work out the problem of its future constitution and future mission. I hope that we in England, clergy and laity, shall exert ourselves to the utmost to give them help. How soon we may need help for ourselves no foresight can tell ; but 'Blessed is he that considereth the poor and needy, the Lord shall deliver him in the time of trouble' (Ps. xli. 1, P. B.)

Let us turn to the warning and the lesson for the future. If England and Ireland be one nation, and if the English and Irish be but one Church ; it is impossible but that the disestablishment of the one, must affect the interests of the other. In the first place, a principle has been enunciated, never before accepted in Christendom, that a nation can with all the solemnity of law and equity throw off the Church and the faith handed down to it from its fathers. In the second place, the theory of Church and State is at least rudely shaken, if not scattered to the winds. The theory was, that Church and State were virtually one body with two aspects—the Church in its spiritual, the State in

How does the disestablishment of the Irish Church affect the English ?

* See *A Speech not Spoken : being a Letter to Lord Hatherley on the Irish Church Bill*, by Edward Harold, Bishop of Ely. Longmans, 1869.

its temporal form. Hence it was but reasonable, that the same power should legislate for both. The same temporal Sovereign ruled over the whole nation, and was supreme (not in things sacred where the supremacy is with One alone) but as the last resort for justice in every cause, and as reigning over all persons, whether civil or ecclesiastical. Under that Sovereign were the spirituality and the temporality : the three estates of the realm (viz. (1) The Clergy,* (2) The Lords temporal, and (3) The Commons) legislated for the whole nation, whether considered in its temporal aspect as the State, or in its spiritual aspect as the Church. The union of Scotland with England and Ireland did, no doubt, affect this theory, and that most materially : yet still in Scotland there was a Church establishment, though distinct from the Church of England and Ireland, and the Presbyterian ministers had their own general assemblies, and Parliament was supposed to legislate for them in conjunction with their own internal legislation for themselves. But we have now what we have never had before, one integral part of the whole nation, one of the three constituents of the empire, with no acknowledged spirituality, with no Church aspect in the eye of the law. The theory of the ancient constitution therefore is broken down, and it will be very difficult, if not impossible, to rear up another in its room. There may have been hardships, there may have been evils incident to the former state of things. The Church may at times have writhed under the legislation of the State ; but the theory was

* The clergy were represented both in Convocation and by the Lords Spiritual in Parliament, and either in one or both of these representative bodies constituted the first estate of the realm.

at least a plausible theory. The Parliament was the laity of the Church by representation, and when Parliament made laws for the Church, it was at worst but Church laymen overriding Church clergymen, and not even wholly so, as there were clergy at least sitting and voting in one of the Houses of Parliament, as well as a Convocation, which might speak, if it could not always act. But now, the Parliament can on no principle be called the laity of the English Church, for the kingdom of Scotland is professedly Presbyterian, and the kingdom of Ireland has *professedly* no Church at all. Dr. Arnold thought the admission of two or three Jews into Parliament would make the theory of a Church State no longer tenable: how much less tenable must that theory be, now that in the eye of the law one-third of the nation is of no faith at all. It does not answer this to say that there have long been Roman Catholics, Dissenters, Jews and even infidels in Parliament. Their presence might, no doubt, affect the interests of religion, but in theory every portion of the legislature and each tributary kingdom of the whole realm was Christian and had a definite legally acknowledged faith and Church. It is so now no longer. Theories are not idle dreams, but underlie most substantial realities. If you once ignore or eradicate a principle, the practice which is based upon it is not likely to outlast it long.

That, however, which seems most instructive is the mode in which the Irish Church Bill was originally agitated and finally carried. The move did not begin in Ireland. Great as the anomaly of the Irish Church may have been, it was not that which galled the Irish

peasant, and it gave no uneasiness to the Roman Catholic gentleman. The real Irish grievance was and is the land: the Irish peasant had no animosity to the clergyman of his parish, whom he found a kind and liberal neighbour: the Irish Roman Catholic gentleman had no desire to see the clergy of his own communion become more powerful and unrestrained. The spark, which really kindled the flame, was lit in England. English dissent, not Irish Romanism, was the true motive power. Then naturally, when an English orator, of singular power over popular gatherings, made a progress through Ireland and preached a crusade against the Church of Ireland, an excitable people was easily roused to think that an intolerable grievance under which it would otherwise have rested easily and safely. Next came a gathering of many interests. One, no doubt, at the head of all, and shedding lustre upon the rest, was that body of men, who felt keenly the ills and the old oppressions of Ireland, who looked on the Church establishment as one, wellnigh the last, remnant of an ancient system of wrong, and who would therefore at all hazards sweep it away. Let us do all honour to them, whether we think with them or against them. But there rose up with them the Liberation Society in England, the strength of Welsh methodism in Wales, the Scotch jealousy of State influence in religion, not wholly separated perhaps from dislike of prelacy in Church, the Irish priesthood, of course; and with all these, though truly sympathising with none of them, came in the dragging dead weight of irreligion, scepticism, unbelief, indifference, which will always be found to go against the religion of any nation in which it may exist. There was

another power at work over a very different body of men. Not a few earnest Churchmen were and are indifferent, if that word be strong enough, to all Church establishment and all connection between the religion and the government of a nation, and that on very different principles. Some, for instance, think that the disestablishment of the Church in England, as well as in Ireland, would settle many of our differences, especially those about ritual and the like, if the laity could take matters into their own hands and assert their own rights—a thought that might surely be dispelled by one glance across the Atlantic where in the American Church the disputes seem to run higher even than with ourselves. Some again, taking the very opposite view, believe that, the restraints of the law being removed, progress in any desired direction would be easier and authority less powerful against it; not remembering that an established Church gives greater freedom than any other body can do to the individual will, and that every disestablished Church, unless it means to go to pieces, must increase the limitations and machinery of order and so in reality restrict individual freedom. Some have thought that by disestablishment the clergy would gain greater power and exercise a stronger priestly influence, and so rather sigh for it than fear it, forgetful, once more, that the disestablished Church will never stand, unless the laity be called in to give it counsel and goodwill and strength.*

* That the clergy will have far more *political* power, if the Church be disestablished, there can be no doubt. At present not one clergyman in fifty tries to exercise political influence; and those who do rather hinder than advance the cause they advocate. Besides which

Still, the fact remains, that all these several interests, either openly or virtually, have been arrayed against the Irish Church, and it is no great wonder if, as an establishment, it has fallen before them. But what we have to ask ourselves is : Are not almost all these same interests arrayed against established and national churches, everywhere and of all kinds, and is not the combination powerful and dangerous to others and to ourselves ?

Once more, in the debates on this great question, principles came out which must have a great effect upon the legislation of the future. Is it wrong to say, that the principle has been recently asserted that all property ultimately and of supreme right centres in and belongs to the commonwealth, and, for high reasons of state justice or of state necessity, may be recalled and reabsorbed by the nation ? This, as I believe, is laid down even of private property, and it is laid down, and has been acted on as regards what most of us here present believe to be far more sacred than private property, viz., wealth, which has been given and bequeathed by pious men and which is held in trust by the nation, for the honour and glory of God and for the salvation of the souls which God in Christ has redeemed to Himself.*

the clergy are now an integral part of the national constitution, and so simply move in accord with the whole national machinery. Dis-establish the Church, and instead of being a part of the national machinery it will be a force within the nation distinct from the nation, and so powerful that no other force will be able to balance it. Statesmen, as well as Churchmen, may well ask, which is the safer and the more profitable groove, for such a power to work in.

* If the endowments of National Churches be not considered as bequests from pious individuals (as most of them were) but as grants

Once again, when the Bill had been passed in all its main provisions, an effort was made to preserve some of the property hitherto belonging to the Irish Church, not for the purposes of the Irish Church itself, but for the granting of houses of residence surrounded by at most ten acres of land to the clergy of the three denominations (so called) in Ireland. It was thought, that this would have been a measure of peace, and would have removed jealousy, because it would have shown that there was a real desire to establish equality, that it would have conciliated the Roman Catholics without injuring anyone, that it would have benefited the whole country by rendering the Roman priest a man of higher status and greater self-respect, so more independent and less likely to be the slave of ultramontanism or the inciter of faction and disaffection. But this again was rejected on the ground that the great principle of the bill was to divert the revenues of the Church from all religious purposes, at least from all purposes connected with the teaching of religion, and especially that, whatever the real feelings of statesmen might be, those, who returned the majority of the House of Commons, returned it with the express purpose of destroying endowments, not of re-distributing them.

If we turn from the history of the Irish Church to consider what has been silently going on as concerning the English Church, the lesson is much the same. Church rates are gone : the marriage law of the Church has been altered and much more serious alterations are contemplated. Education is gradually but steadily

from the nation itself, it appears to me that on that hypothesis the nation is still more bound to respect the obligations to retain for God what it has solemnly devoted to God.

removing from the influence of the Church, as witnessed by the Endowed Schools Bill,* the renewed efforts to throw open, not the universities only, but the teaching office of the universities to all Churches and Sects, and the proposals so frequently made for a general system of secular education among the poor. I need hardly conclude by reminding you of the motions, promised in the next Session of Parliament, to remove the Bishops from the House of Peers and to destroy the Established Church in Wales.

Influence
on the
Continent.

All this, however, is not peculiar to our own country. There seems a wave running through the whole of Christendom, and threatening to subvert all its national Churches. In Spain and Italy, the Church and the civil power are at open war: all the Roman Catholic countries are, more or less, similarly affected; and the widespread infidelity of the German Protestants has, it is said, led, not so much the unbelieving people, as the clergy, now at length returning to faith and religion, to look on separation from the government as the best prospect for the not very hopeful future.

What all this is leading to cannot be foretold: but does it not seem from all such indications of the horizon, whether we look at the bright streaks of awakening zeal and rekindling faith, or at the darker clouds of unbelief, irreligion and indifference, does it not seem as if we were near upon the dawn of a new era, in nations and churches; so that very probably we may be

* I wish to speak of the Endowed Schools Bill as much needed, and after the amendments admitted into it, if fairly carried out, likely to be a great boon to the country: but its express intention is to lessen the direct influence of the Church on the education of those affected by it.

passing as much into another atmosphere and another world, as those who lived in the times of Constantine, or of Charlemagne, or of Gregory VII., or of the Reformation.

Are we then to sit down quietly in the immediate expectation of that change, which is commonly called disestablishment? Or, even if that should seem inevitable, are we to despond? Surely neither the one nor the other. If the English portion of the National Church should follow the fortunes of the Irish portion, there can be little doubt that the change will be but part of a still greater change, which will affect society from the lowest root to the topmost bough. We may watch such a change, but we may perhaps be unable to avert it.*

What our
own atti-
tude
should be.

I cannot indeed agree with those who would forbid all speaking and deprecate all warnings concerning disestablishment, who would impose profound silence on us all, lest by speaking out we should raise a fury, and then not be able to lay it. It is too late for silence now: but it is not too late for counsel nor for work. In the first place, let us consider, that, if we mean

* It may be worth while to notice what a friendly observer in another country says on this point. 'That the Church in Ireland, England and Scotland will be in twenty years vastly stronger than at present, that its disestablishment, even with robbery, will be its deliverance, we do not doubt. Nevertheless, the instinct of the Lords is true. Disestablishment will not hurt the Church, but it will, in due course, end the Peerage, and most likely the Crown.'—*American Churchman*.

Whatever may be the truth of this prophecy, it undoubtedly points to a probable danger, and yet gives to Churchmen a not unreasonable ground of hope.

to retain our present position in the nation, we must have that purpose clearly in view, and we must be true to ourselves. I have pointed out the many different interests which are evidently combining against the National Church, many of which are aiming to destroy its establishment, its nationality, its very existence. It is useless to ignore them, or to deny their power. One or two of them could do but little; but they will unite, as they have united; and we must encounter them alone. Yet I believe, that we can resist them all, if only we are agreed. But agreed at present we are not. Some are restless in one direction, some in another. Many see evils and troubles in the present condition of things, and hope that any change will surely be for the better, little regarding how great must be the danger if we once loose the moorings of fifteen centuries and launch out into new and untried waters for the future. From the time of Constantine to the time of the American Revolution, Christian nations have ever been in union (more or less closely) with the Christian Church. We are now in the nineteenth century about to try the experiment of dissolving that union for ever.

Good and
evil of
Establish-
ments.

Of course, there may be and there are certain disadvantages and certain disabilities resulting from the connection between Church and State. The question must be, whether the disadvantages are not so greatly outweighed by the blessings, that it would be madness to renounce the one for the sake of being free from the other.

Union of
Church
and State
modern or
ancient.

Is it not true, that one reason for the apathy and sometimes more than apathy of one portion of the clergy results from the vague impression, which so widely prevails, that the union of Church and State

is the product of the Reformation, a purely modern invention, like other novelties to be distrusted, and so perhaps readily discarded? The famous work on 'The State in its Relations with the Church,' has done something to deepen that impression. The very eminent author, who exhibited the magnificent picture of a youth passed in blameless purity and diligent study, and of an early manhood combining devotion to his calling as a statesman with deep reverence for the Christian faith and devout attachment to the Christian Church—the very eminent author, I say, in defending the constitution of his country and the position of his country's Church, devised or embraced a theory, that every nation has, as doubtless it ought to have, a national conscience, and that just as with an individual man, it is the duty of that national conscience to choose out the truest and purest form of the Christian Church, to embrace it as its own, to defend and nurture it, and to commend it to the acceptance of its whole national life and being. I can well recall the joy and thankfulness with which I read the first edition of that work, and the bright hope which it kindled, that its writer was the coming man, destined by God's Providence to guide his country's counsels, not as an ambitious statesman, but as a wise and devout Christian. Yet, even then I ventured to think, that the principle, on which he based his argument, was one which was very likely to give way. The action of the national conscience, so conceived of, almost of necessity presupposes an unity of the national will. The theory was simple enough, when that national will was wielded by an autocrat, like Constantine, or Theodosius, or Clovis or Charlemagne, by a Bretwalda like our own Saxon monarchs,

The theory
of a State
conscience.

by a tyrant like Henry VIII., or even by a strong oligarchical government, such as reigned in Britain from the Revolution to the Reform Bill. But disperse that unity by erecting a virtual republic, and find that in the constituent members of that republic there is an endless variety of religious and irreligious conviction; and the national conscience is bewildered in its choice; it can select no longer.

The his-
torical
theory.

In place of the great statesman's theory, however beautiful and in some aspects of it true, I venture to suggest that the light in which we ought to look at this question is the light of actual history.

In the earliest ages it was the will of God, that His Church should struggle onwards, unaided by earthly power, and so that no one could say of it, 'I have made this man rich; it is through my protection and patronage that the Church has made such way in the world.' But when it had penetrated and revolutionised the whole Roman world, it was then His will that the Roman Emperor himself should acknowledge its influence and accept its teaching. The Emperor, partly from a belief in the truth of Christianity, partly from a conviction that it was safer to conciliate what it was impossible to subdue, wisely as it has been thought, and piously too, incorporated with national government Ecclesiastical rule, with national life, the spiritual life of the Christian Church. But the natural tact of statecraft suggested to skilful rulers, that by thus protecting the Church, they were not only tolerating but fostering a vast power, an *imperium in imperio*, the extent of the growth of which no wisdom could calculate. Naturally therefore they claimed a restraint on that which they thus took into their bosom. The

whole system of civil legislation in matters ecclesiastical from the Code of Justinian downwards has sprung out of this. The Church for centuries not only acquiesced in all this, but accepted it thankfully. Christians had long looked for the time, when kings should be nursing fathers, and queens be nursing mothers of the Church; and till the time when Gregory VII. claimed authority over Norman Kings and German Emperors, whilst they rebelled against him, it was hardly felt that a Christian Kingdom and a Christian Church could be possibly arrayed in hostile attitude one against the other.

The universal dominion of the Roman Empire was very favourable to the unity and Catholicity of the Christian Church. The one Church which spread abroad, retaining all its unity when opposed and persecuted, could still continue one and undivided when fostered beneath the co-extensive shadow of the one great empire.

Develop
ment of
National
Churches.

Yet even so, there was early developed a tendency to a kind of nationalism in the various provinces of the Empire and the various patriarchates of the Church.

Before the time of Constantine it is very doubtful indeed whether patriarchates had been even rudimentarily developed. The primitive constitution of the Church with bishops, as its rulers, assisted by their council of presbyters and tended by the body of deacons, had indeed gradually developed into somewhat of a more hierarchical character. Great sees, like Rome and Alexandria and Antioch, had assumed authority over the smaller sees around them, and the rise of provinces and metropolitans is discernible at the time of the Synod of Nice.

The connection with the Roman Empire rapidly developed the constitution of the Church. As the Empire was distinguished into great civil divisions, with special rulers over each : so was it soon with the Church. The Empire had 14 dioceses or exarchies, and so the Church had her dioceses or patriarchates each under its own Patriarch or Primate ; every Diocese again was divided into Eparchies or Provinces, each under the rule of a Metropolitan, and lastly every Province contained many *Paræchiæ* (corresponding with modern Dioceses), each governed by its own Bishop.* There was in all this the germ of national Churches. Each great Diocese was in fact a nation. For instance, Gaul was one Diocese, Spain another, Britain another, Africa, Egypt, Thrace, Asia Minor and the like.† If we look back at early history, we shall trace a strong characteristic difference between the Churches of these various divisions. The Church of Alexandria had a marked diversity of tone from the Church of Antioch. Rome and Africa again had marked features of difference. As in the same Church individual Christians, though agreeing in the main truths of Christianity, will differ on many points of practice and of doctrine, so was it with these different patriarchates, exarchies, or national Churches. The Church was one, and the Empire was one : but

* Rome with the suburbicarian Churches constituted one *Diocese*, and there were thirteen exarchies besides. The word Diocese which is now purely ecclesiastical was originally used to designate a division of the Empire, and was adopted from the Empire by the Church.

† See Crakanthorp, *Defensio*, c. xxii. § 65.—See also Appendix B.

there was early a very clear distinction between Eastern and Western Christianity, and there grew up similar distinctions between different portions of the East and of the West.

Facies non omnibus una,
Nec diversa tamen, qualem decet esse sororum.

It was inevitable that this diversity should be intensified, when the Roman Empire fell to pieces, and the various Gothic races entered upon its inheritance.

In the middle ages, we recognise distinctly the different types of Italian, Spanish, German, Gallican, Anglo-Saxon, and afterwards Anglo-Norman Church, even whilst all in union with and under subjection to the one central see of Rome. In the East the differences are at least as noticeable; Greek, Russian, Chaldaean, Armenian, Coptic, Abyssinian; some marked even by more than sisterly diversity. It may perhaps be inaccurate to speak of each such national body as a separate *branch* of the Church; but when the differences are discernible in the very earliest ages and never vanish even under the autocratic reign of Rome, it is inevitable that we should find some language, which can express it, and that language, which distinguishes them as great National Churches within the still wider circuit of the Church universal, is perhaps both the truest and the least offensive.

Now, what I am coming to is this. We, here, have inherited a great National Church. It was probably brought to us by the Apostles themselves; them, that is, or direct emissaries from them. We received it, honoured it, protected it, encouraged our people to give to it, and secured to its possession that which thus was given.

The
English
National
Church.

This is true of it even from the days of the Apostles to this day. We did more than this. When all Christendom was shaken by the cry for reformation, we maintained our right, if others refused reformation, to reform our own customs and ordinances. We believed, that all the Western Church had been tarnished by the rust of ages, and that it needed cleansing and refreshing. If other National Churches would not join with us, we claimed a right as a Nation and a Church to cleanse our own ways, ever within the limits that we did not reject one article of the Christian faith as taught in Scripture, as maintained in primitive ages, as embodied in the Creeds, as set forth in the first and undisputed General Councils.

Our national life then and our religious life have run on in one united current from the first century to the nineteenth. This is the real history, and so the real theory of the so-called union of Church and State in England. It is true, that the theory, the idea, the name of a *National Church* have degenerated by degrees into the notion of an *Established Church*. And when once a new name is attached to anything, there will be efforts made to account for the existence of that name. Men speak and think at present, as though the nation, finding some twenty or thirty different forms of faith, woke up one morning and examining each form with microscopic accuracy, at last selected one for itself, and established it for its own. Bring this theory to the test of history, and it fades at once away. Britain received the Gospel and the Church from Apostolic times, her princes cherished and her people loved that Church. For eighteen centuries, of weal or woe, of conquest or defeat, of national change however extensive and radi-

cal, the Church and the Nation have gone on together, lovingly entwined into each other's arms and hearts, nay, incorporated into each other's beings. It may be true, that there are some amongst us now, who do not love the Church and who doubt both its sacredness and its truth ; but, when, as surely is the case, the great bulk of the nation do love it and do believe in it, is it to be quietly contemplated, that the great National Church of Apostolic days, accepted, honoured, protected, regenerated, should be cast over and rejected, after 1,800 years, in which it has taught, civilised, purified, blessed, sanctified and saved the people of this land? This, and nothing less than this, is involved in the disestablishment of the Church of England.

It is, be it remembered, one thing for a nation, by its national conscience and religious acumen, to have chosen for itself a form of Church, and then, on a change coming over its spirit, to reject that form : but it is a very different thing for a nation to have received the faith and the Church by direct mission from above and by the good Providence of God, to have held to it for 1,800 years, and then by one decree of a Parliamentary majority to cast it off for ever.

And to pass from principles to practice : can anyone doubt that the $\pi\omicron\tilde{\nu}\ \sigma\tau\tilde{\omega}$ of a Church acknowledged and defended as the National Church is vastly superior to that of a Church which the nation has thrown off, from which it has taken the means of sustenance, gradually gathered through successive generations, and which it has left to the precarious charity of each separate congregation of worshippers? Should ever the revenues of the English Church be taken from it, in all proba-

Practical
working of
a national
Church.

bility the clergy in the richer parishes in towns, will be better provided for than the clergy in the same parishes now. There will be danger, even there, that such provision will be gained by a supply of æsthetic services for the upper or of popular preaching for the middle class, whilst the searching out the poor, the outcast, and the ignorant will be rewarded only by the answer of a good conscience towards God. There will be danger too that, instead of the multiplying of free and open Churches, which is now in progress, it will be necessary to return to the old, but certainly not time-honoured, custom of exacting pew rents. But the great danger, and I scarcely see how it can be avoided, is that so many of our parishes consist almost wholly of the poor, and that there it will be impossible to provide an efficient ministration of the Church. Take first our country parishes; how many of them have no residents but peasants and small farmers, how many, if they have one resident squire, have no one else ready to contribute to the support of a clergyman.

Now suppose a village of this kind with a population of 1,000 souls. There will probably be not much more than 200 households in such a place. Would every household on an average contribute more than 1*d.* a week, i.e. 4*s.* 4*d.* or say 5*s.* a year, to provide pastoral ministrations and Church services? This would make 50*l.* a year for the provision of one, whose education might have cost him 3,000*l.*, which sum, if he had sunk it upon his life would yield nearly 300*l.* a year.*

* It would be impossible to make even the intelligent among the poor understand, that an educated gentleman with a wife and family might actually die of want on an income which would keep 3 or 4 peasants' families in abundance. Yet probably most of us have

Perhaps the farmers could give a little more ; perhaps the landowners might come forward more liberally ; but where could we look for such a provision as would restore to our 10,000 villages, now so largely blessed with it, the constant residence of a highly educated Christian gentleman, whose one end in life is to seek the present and eternal welfare of all within the reach of his influence ? *

The poor population of the towns would present a still darker picture and a still harder problem. We cannot penetrate them even now, nor pierce the dark curtain spread between them and the light of Christian and civilised life. With all the efforts lately made for Church extension, with the new churches and new

known instances in which such deaths under such circumstances have actually occurred.

* It is well known to everyone that even now the poverty of the clergy makes it more and more difficult to obtain a full supply of highly educated men. Education is one of the most expensive of the necessaries or luxuries of life, and parents will not educate their sons for a calling in which the return is altogether inadequate to the outlay. Political economy will come in even to our most sacred thoughts and views. One survey of Europe will show that the standard of the education of the clergy in the different nations varies as nearly as possible with the means provided for their maintenance. And then there is another law, which must be taken account of, acting in direct unison with the last, viz., that, where the clergy are not taken from the most educated classes, they do not mingle freely with those classes, they do not understand their wants or their difficulties (no : nor the difficulties of the half-educated classes neither); and the result is alienation of the clergy from the laity, priestly assumption on the one part, infidelity on the other.

If the clergy on the Continent, Roman Catholic or Protestant, had been drawn more from the higher ranks; there would have been a far greater check on their rampant scepticism than there can be now.

parishes, new missions and schools, money gathered from private bounty, money taken from cathedral endowments and better management of ecclesiastical funds, still the dense mass of half heathen souls hidden in our alleys seems to grow denser and darker before us at every step we take. Every nerve is straining, and we cannot reach them yet. And if such be our testimony: what is the testimony of dissent? Is it not this? that dissent cannot live except in the suburbs where wealth walks out to air itself in luxury, whilst the poor seethe in the deep recesses of the factory lanes. We are all familiar with those statistics which prove, that the voluntary system will not thrive in the centre of our large cities, where there are only operatives, but that it builds its houses of worship where the tradesmen and wealthier class can aid and support it. God forbid that I should say this in any spirit of reproach either to the poor themselves, or to those who would, but cannot, reach them. I am merely reminding you of the action of a natural and inevitable law. We have an enormous, rapidly grown and still rapidly growing body of working men. The Church and the Gospel have not kept pace with the people. They are therefore, if not sunk in ignorance, yet too generally brought up in utter indifference. If truth is to reach them, it must be sent to them; they will not seek it for themselves, and least of all will they pay for it. The blessing of a National Church, which has ancient endowments, is that it has the mission and it has in some degree the power to seek out those who would never seek for *it*—to bring truth and faith and eternity home to hearts which have shut out such thoughts from themselves. The evil of the opposite

system is, that it can only give the supply where there is the demand, and the demand is always the least where the need is the greatest.

We know, of course, that the plan must be, if ever we are obliged to have recourse to it, that there should be a great central sustentation fund, that the rich parishes and congregations should pay into it according to their riches, and the poor according to their poverty, that then there should be fair and equitable redistribution, having regard chiefly to the wants of poor parishes. That this may work somewhat I do not doubt: but I am assured, that already in the Free Kirk in Scotland there is found to be this flaw in the machinery. A rich congregation perhaps feels that 600*l.* a year is not too much for its own minister. It will therefore readily raise 600*l.* and contribute that to the central fund: but if it find that, instead of 600*l.* being paid back to it for its own wants, some considerable portion of that sum is retained for eking out the contributions of other and poorer parishes not connected with it, there grows up dissatisfaction and disinclination to give, and the principle 'he that gathered much had nothing over, and he that gathered little had no lack' finds no real acceptance with them. If this be so already, when the first fervour of secession can hardly have grown cold; what must we expect it to be in future generations? If it be so in the green tree, what will it be with the dry?

All my reverend brethren will not perhaps agree in what I am about to say next. To me it appears a great boon (though not without some drawbacks; what in this world is?) that we inherit a great code of ecclesiastical law, founded on the ancient canon law of

the Church, which is binding on laity as well as on clergy, not merely by mutual compact, but by the national constitution and law. If there be a question about churches or churchyards, marriages, or burials, or aught besides, the answer is ready, viz., This and this only is the law of this Church and Realm. In this way the clergyman is defended from the oppression of a powerful layman; the layman is protected from the neglect or the self-will of an arbitrary rector; and not only the professed Churchman, but every English subject, brought in any way into contact with Church ordinances or Church property, is amenable to the law ecclesiastical in all ecclesiastical causes. This must be swept away with the disestablishment of the National Church.

Is it no blessing to priest and people too, that not only those who have a clear understanding of Church and Church history, but every Englishman has hitherto owned that the English Church is the Church of the English nation, and that the parish priest is the recognised pastor of all the parish? The curate therefore has no scruple, and will find no hindrance, when he knocks at the door and enters the dwelling of rich or poor within his sphere of labour. He need not argue on the claims of his own Church, and so ask admission and acceptance. From earliest ages the whole kingdom has recognised the right of its own Church to watch over its people's souls; and most, even of professed dissenters, will accept and welcome the visit of its ministers. If once we cease to be acknowledged as the Church of England by the realm of England, it may be that we shall strengthen our own position, indeed we shall be forced to do so; but it will inevit-

ably be within narrower bounds. I say we shall be forced to do so. At present, I believe, the great body of the clergy deal with the teaching of their people on a broad and free basis. They know, that there are many among them on whom the Church has but a very feeble hold, many who are Churchmen in name and by baptism, but who care little whether they be Churchmen or dissenters or nothing at all. Yet for their souls, as for all others, the pastor has to watch, as one that must give account. It is but little that he brings arguments about Church doctrines or Church ordinances to such men's minds. He knows that the time is short, that eternity is near, that arguments may distract and puzzle, that a soul may be ruined by the very process in which a convert is gained—at all events, that time may be lost, time never too long for bringing an erring sheep home to its true Shepherd and Bishop: and hence he teaches of sin and death and judgment, and of Christ and grace and salvation; and seeks rather to reserve, than to set forward, that on which he may excite controversy or awaken distrust.

It is so even in our teaching of the young. In our parish schools we have children of dissenting parents, as well as of Churchmen: we desire to give to all useful knowledge, and still more Christian knowledge, and we desire to give it as they can bear it: and though we teach the Catechism, and a little more perhaps than the Catechism, there is a general anxiety not to overload the young with anything which may puzzle young minds, when the teaching at home is perhaps very little like the teaching at school. I am not sure, that in the Church at large this caution or reticence has not been carried to excess. We heard but lately, how American

clergymen complain, that of the numerous emigrants to America, the dissenting children are always found instructed in the grounds of their dissent, but the children of Churchmen are never found instructed in the grounds of their Churchmanship. We had trusted at home, perhaps too confidently, in the wholesome influence of a Church atmosphere all round our youth, and hoped, that, as they grew up, they would grow up, not Christians only, as we had taught them to be, but wise and faithful Churchmen also, by force of influence and association and habit. Whether such hope is realised even in those who grow up at home is a question worth considering. It will plainly not be realised concerning those who are thrown on the shores of another land, where the Church has to struggle, as one only among conflicting sects, and where each new-comer must choose for himself whose he will be, and where he must take his stand. And this plainly shows what we shall be forced to do, if ever the wave reaches us, which has just broken over our sister in Ireland. We must inevitably narrow our position, in order to strengthen it. There may be some gain in this; but surely there will be a grievous loss of that free, large-hearted, large-handed, open spirit, which now characterise the intercourse of the English pastor with the rich and the poor, the young and the old, the wise and the ignorant, the pious and the thoughtless, in his many-coloured and too often much-wandering flock. Everyone is ready to press such conduct upon him now, and to cry out lustily if there be the slightest departure from it. Who besides him is either willing or able to practise it? It is his acknowledged position as a pastor of the National Church which renders such

practice possible. And what a loss it will be, if ever we shall find it impossible.

All are looking forward. The eye even of the least prophetic is straining itself into the darkness of the future. With some, hope is uppermost: but with many more, distrust. Bright visions of an united Christendom, or of some more stable Church of the future, are checkered with thoughts of still increasing division, of a gigantic scepticism defying the armies of the living God, and licking up like dust the scattered forces of the faith. In every part of Roman Catholic or Lutheran Europe there has risen up a pervading spirit, not simply of disbelief but of utter hatred of all faith. Let me quote the words of an article from one of the ablest and most candid but, both politically and religiously, one of the most liberal of our public newspapers. 'Parties are always milder in England than anywhere else; but even here the temper of those who deny is visibly rising higher and higher, till the sceptic denounces, instead of quizzing the believer, till there are whole groups who look upon priests of all denominations as if they were dangerous lunatics. On the Continent the spirit is far sterner. . . . In Spain, Italy, and Southern France every movement which paralyses authority brings hundreds of Bilands to the surface,—men who want to kill priests because they are priests, as Torquemada wanted to kill heretics because they were heretics; who do not simply disbelieve, but who hate belief. In Austria the one thing for which men will fight in the streets is to put down the clergy; in Belgium, priests are the first victims of every commotion; and even among the more temperate races of the North the conflict is become

The future.

savage. . . . Men bind themselves by oath not to be buried in consecrated ground. . . . Journalists refuse even to discuss an assassination, because its object was a clergyman, and really the life or death of a clergyman cannot matter to human beings. . . . It is not two years since the Austrian Reichrath rose to its feet shouting that it believed only in the Gospel of Darwin. Disbelief is invading entire populations like a creed; as it advances, and gathers strength and fury from the electricity which multitudes develop, it is become aggressive, angry, inclined to use "short methods," towards which power in all ages has felt disposed.*

It appears that such open violence is more frequent in Roman Catholic than in Protestant countries; but disbelief is far more universal among German Protestants, where, according to the same journal from which I have been quoting, there is often no more sense of things spiritual 'than in a hive of bees;' and the recent outrage in the Berlin Cathedral gives indication that its development is scarce likely to be less cruel. Indeed, the American clergy witness that the German emigrants are almost to a man unbelievers in religion and red republicans in politics.

Reunion of
Christen-
dom.

And what is to be our attitude? There are very many among ourselves deeply sensible of the evils of isolation, of the sin and peril of division, who urge, that now is the time, a season which may soon pass away, for drawing nearer to our brethren, forgetting old feuds, and seeking the unity of the Church of Christ by an honourable capitulation with the Supreme Pontiff at Rome. Let us look at the case fully, calmly,

* *Spectator*, August 21, 1869.

and fairly. It is difficult to exaggerate the evils of our wide disunion, 'our unhappy divisions,' especially at this season of trial and great danger. There can be scarcely any work more needed or more blessed than the work of reuniting the people of God, who are now scattered like sheep upon the mountains, having no shepherd. 'Blessed indeed will be the peacemakers, for they shall be called the children of God.' Deep as may be the blessings of a reformed faith and of a return to the principles of primitive Christians, no candid thinker can doubt that even they were dearly bought at the price of the division of Christendom into, not two or three, but countless numbers of sects and sectaries. Our own position indeed was different from that of most foreign Protestants, and, of course, from the dissenting bodies among ourselves. There is no need to deny or to palliate the errors of our own people—the violence of our rulers, the avarice of our nobles, the time-serving of some among our clergy; but the Reformation here, at least was intended to be, and in the main became, not a lawless throwing off of lawful authority, not a wanton division from the body of the Church of Christ, but rather a firm and reverent maintenance of the right of each national Church to minister its own laws and discipline and to regulate its own faith and worship, specially when other Churches refused reformation and an external force strove to suppress and smother the cry for it wherever it was raised. We denied, and we deny still, that this was schism. We did not separate from the Churches of France or Spain, or Germany or Italy. To this very day, and from the Reformation to this day, we have ever accepted their orders, acknowledged their bap-

The Angli-
can Refor-
mation.

tism, and, however protesting against some of their practices, have owned them as fellow Christians. I do not think any English clergyman can refuse to administer Holy Communion to a Roman Catholic layman; and every English Bishop accepts the orders conferred by a Bishop in communion with Rome. We claim, and ever have claimed, to be members of the same Holy Catholic and Apostolic Church with the nations of the Continent, only we desire that our own National Church should hold faster to the 'faith as it was once for all delivered to the saints.' We have never even denied that the Bishop of Rome is a true Bishop, that he is of Patriarchal dignity, that he has a fair claim to precedence, as from most ancient times having been acknowledged the first Bishop in Christendom. What we do deny is, that there rests in him an inalienable right to govern all other bishops and all other Churches, and to rivet upon them doctrines and practices against which their conscience, as well as their reason, rebels. Let him treat us as we may reasonably ask to be treated, and we will yield him all the respect which is his due. Let him withdraw his anathema, acknowledge our orders, our baptism, and our Christianity; let him recall the bishops he has unlawfully placed among us; let him show readiness to remove the defects which ages have suffered to accumulate; and we will thankfully return to full and fraternal unity with all the Churches in communion with him. For this it is our duty to hope, for this to pray, for this patiently and humbly to work, doing nothing and saying nothing which shall needlessly widen the breach, or make the return on either side harder and more hopeless.

But the question rises now, Can we not do more than this? Can we not acknowledge our own errors, as well as point to theirs? Can we not profess our sorrow for having left the unity of the Western Church, ask forgiveness, seek favourable terms, and unite ourselves once more by corporate union with the See of Rome?

What is to be the Church of the future?

This is one of the thoughts which have risen in thoughtful minds of late years, and it certainly gains far larger acceptance than twenty years ago would have seemed to be possible. Other thoughts and other prospects have risen up before other minds. There are those who tell us that the Church of the future must be something utterly unlike all Churches of the past. Some say it must be one with the congregational bodies among our own Dissenters; others, that it shall be on the widest basis of philosophic Christianity, with, perhaps, an elaborate ritual, general philanthropy, and the smallest possible residuum of faith. I am inclined to think that neither of these latter forms will find much favour with a body of men, who are at once educated gentlemen and earnest Christians. But I am fully sensible of the fervent longings of many devout spirits for the re-union of Christendom, and their feeling that isolation from the great body of believers, even though that body have some superstitions, must be contrary to the spirit of the Gospel, and the will of Christ.

Let us then take a fair view of our position. It is unquestioned by any, that whilst we in England may be entertaining such thoughts as these, the councils of Italy, though bent on union also, are bent on uniting Christendom on principles more extreme, more, as we call them, ultramontane than ever were propounded in

Review of our own position.

the palmiest days of the Papacy. The *cultus* of the Virgin is insisted on more even than of old. In all probability the coming Council will decree the dogma of her bodily assumption into heaven; will affirm the personal infallibility of the Pope, and perhaps will proclaim the doctrine of the Immaculate Conception, not only as a dogma, but *de fide*.

If we are, and I believe we are, in such a point of our history that we must look the future firmly in the face, if it may soon be needful for us to make surer our own footing, and see more clearly how we must deal with surrounding forms, both of belief and of unbelief, if perhaps that on which we may have rested too securely, our acknowledgment by the nations, and the verdict of the nation in our favour, should fail and prove us false; then surely our wise course must be *Stare super antiquas vias*; to ‘stand in the ways, and see, and ask for the old paths where is the good way, and walk therein.’ (Jer. vi. 15.)

Recourse
to primi-
tive testi-
mony.

If there be need ere long to reconsider our own position within, or our relation to other Christians without; if we may on any account be obliged to remodel our own form of Church polity: how can we act more wisely, or more according to the wisdom of our forefathers, than by looking back to the earliest, which were also the purest, ages of the faith and of the Church?

Witness of
the primi-
tive
Church
concerning
the *cultus*
of the
Virgin.

For instance, let us take one great point of disputed practice at least, if not of disputed faith, in which we have hitherto stood farthest aloof from the Churches in communion with Rome. I mean the *cultus* of the Blessed Virgin Mary. It is unnecessary to enter into details. I suppose it is questioned by no one that the Virgin is

now honoured and invoked in the Roman Church as much as ever she was in the least enlightened ages; and that many devout Romanists, especially converts from among ourselves, have urged that such honour and invocation are rather in defect than in excess of that which is to be desired.

Now, whether we take the Roman or the reformed view of this subject, can we hesitate to say, that, if this worship be right, it is a paramount duty; if it be wrong, it is a grievous error? There seems no middle course. If the Blessed Virgin Mary be all that devout Roman Catholics hold, and her *cultus* be so great a blessing and privilege to Christians as they believe; then a Church must be in a low state indeed, in which she is not invoked, and in which but little is said of her honour. On the other hand, if, as we think, the Blessed Virgin Mary be but a highly sanctified and deeply blessed human being, with the immeasurable privilege of having been chosen to be the earthly instrument of the Incarnation of the Son of God; then to make her the Mediatrix between us and the One Great Mediator, to invoke her constantly in our prayers, and to look for her protection and patronage, must be one of the greatest corruptions of which Divine worship is capable.

Now let us turn from this statement of the case between Rome and England, to those early ages and that early Church which we all profess to honour. Let that be the umpire between us. What is its testimony? First of all, then, it is four centuries after Christ, before we meet with the faintest shadow of Mary-worship in any way whatever; and then, when we do meet with it for the first time, it is in no extreme form, nay, in a very simple form indeed; and it is mentioned, not as a

Christian custom, but as a new and intolerable heresy. The Father who records it says :—‘ If the Apostles will not permit the angels to be worshipped, *how much less* the daughter of Anna,’ *i.e.* St. Mary the Virgin.* Yet now we are told that she is worshipped and adored by angels and archangels, and obeyed even by her Divine and ever blessed Son. But further than this, is not the following undoubted fact? The Blessed Virgin is not once mentioned in the New Testament, after the first chapter of the Acts, the one only reference to her in the Epistles being that our Lord is said to have been ‘ made of a woman, made under the law ’ (Gal. iv. 4.)† Again ; in the whole body of Ante-Nicene Fathers (*i.e.* till the year 325 A.D., and indeed for some centuries later still), there is a silence concerning her history and her honour, almost as deep as that in the Apostolical Epistles themselves. This latter is the more remarkable for this reason. The controversies of those ages, which all concerned the divine and human natures of our blessed Lord, continually lead to speaking of His birth of a human mother, and to insisting greatly on the immaculate virginity of that mother. Hence, very constantly, the early Fathers speak of her as a pure virgin, and one Ante-Nicene Father (Hippolyt. Fragm. viii.) calls her ever-virgin, as well as holy and immaculate Virgin. But in the whole of the Ante-Nicene literature there is not the suggestion of a prayer to her, of her power to hear a prayer, of the efficacy of her intercession, or of the exaltation of her nature above that of other women. More than once she is spoken of as in sin or error. It is very observ-

* Epiphanius. *Hæres.* 79.

† 1 Tim. ii. 15. *Διὰ τῆς τεκνογονίας* is probably another allusion to the birth of the Saviour.

able that Dr. Pusey, in his friendly controversy with Dr. Newman, on the dogma of the Immaculate Conception, though desiring to bring proofs from all Christian ages against that dogma, actually deprecates the language of the Fathers as too derogatory to her, of whom he justly speaks with reverence as ‘the Mother of Jesus, my Lord and God. I have not spoken,’ he says, ‘as those Fathers speak for whom you apologize, and whose language you explain. I could not use it nor cite it, and I marvel that they used it.’*

We have only one liturgy remaining, which can be of the same date with these very early Fathers, if even it be as early as the latest of them, viz. the Clementine Liturgy of the Apostolical Constitutions. This contains no address to the Virgin, and no invocation of saints; and though some of the *later* liturgies may have traces of such invocations, there is very good proof that these were not in them from the first, but have been interpolated into them in after ages. There is one single passage only in all the Ante-Nicene literature, extending over 300 years, and embracing a great variety as well as a large number of writings, on which it is possible to ground an argument for looking on the Blessed Virgin in the light of an advocate. The passage rightly explained can have no such meaning; but even if it could, one sentence in 300 years would be a slender foundation on which to build the superstructure which makes St. Mary not only our advocate with the Father, but our Co-Redemptrix with her Blessed Son.†

* *First Letter to Dr. Newman*, p. 410.

† The passage is in Iren. V. xix. 1. For a full consideration of it, see Appendix C.

In fact, it is impossible to doubt that the silence of the Apostles and of the Early Church concerning the Virgin Mary is the most emphatic testimony that she was not worshipped even with the lowest kind of religious worship known to mediæval devices. But then, if this be so : either the Early Church neglected a paramount duty and was deprived of a singular blessing, or, on the other hand, such worship is neither duty nor blessing, but a human invention, and therefore dangerous and unlawful. This is the only possible alternative.

Plainly, then, having this witness, which cannot be spoken against, however sorrowfully we may say it, we yet may say, and we must say, We have for centuries stood aloof from worship of the Mother of our Blessed Lord, for we have been taught to worship only God. If we are called back to a communion where such worship is practised, we cannot accept the call ; we cannot, for we dare not. We do not judge those who have learned otherwise : their account will doubtless be according to their light. But for us, with the witness of the first Fathers of the faith to which our own near forefathers turned us, and with the witness of those forefathers too still ringing in our ears, such a return to ways which we had left, would be no less than mortal sin. We long to unite with all our Christian brethren in worship, in faith, in fighting for the faith, in every holy thought and in every holy hope ; but we dare not unite, when the terms of union involve what we believe would be faithlessness to our dearest Lord, and not honour but grief to her, whom we, with all generations, gladly call Blessed.

Roman
supremacy.

I have taken the instance of Mary-worship, because it is crucial, and the argument from it cannot be evaded.

There are other points, on which we might equally ask the early Christians how they had learned Christ and what they could tell us of His Church. Thus, though the argument is not so direct as in the other case, still, not the silence only but the voice of Ante-Nicene Christianity is loud against the supremacy of the Roman Patriarch. Independently of such direct protests as those of Polycarp, Irenæus, Tertullian, Cyprian, Firmilian and others, familiar to all divines; I think it may fairly be said, that if twelve judges in law or equity, of unprejudiced minds, were called on to decide from testimony of primitive Fathers and early history, whether St. Peter was ever truly Bishop of Rome, their unanimous judgment would be that there was no sufficient evidence that he ever was so. Nay, further, I believe, they would declare, that all evidence went to prove, that the Apostles (perhaps with the exception of St. James, the Bishop of Jerusalem), did not act as Diocesan Bishops at all, that they held an office higher still, presiding over the whole Church as Apostles of Christ, and ordaining one man to the see of Antioch, another to that of Alexandria, another to Corinth, and again, another to Rome. Thus, on the testimony of Irenæus, St. Peter and St. Paul jointly committed the Bishopric of Rome to Linus,* or on that of the Apostolical Constitutions, St. Paul made Linus Bishop, and after the death of Linus St. Peter consecrated Clement,† or as Eusebius says, the first three Roman Bishops were Linus, Anacletus and Clement,‡ or again, as Ruffinus says,

* Iren. iii. 3.

† Constit. Apostol. vii. 46.

‡ Eusebius distinctly places Linus as the first, Clement as the third Bishop of Rome, making the order, 1. Linus, 2. Anacletus, 3. Clement. *H. E.* iii. 4.

Linus and Cletus were Bishops of Romæ before Clement during the lifetime of St. Peter, they being the bishops, but he holding the office of Apostle, and after the deaths of Linus and Cletus, Clement received the like commission again from St. Peter.* But if this one link fails, the whole chain is broken. Uncritical ages may have adopted the belief in the Roman Episcopate of St. Peter, but the Catena fails, where only it can bind either our faith or our understanding.†

There is an answer, we know, to all this, viz., that in the early Church we can expect only the germs of truth; that the Church has a living Guide ever vouchsafed to it; that under His guidance she is continually developing new aspects, and even new dogmas of the faith; that that Guide is infallible, and that therefore the Church so guided is infallible also; and that the cultus of the Blessed Virgin, and the supremacy of the successor of St. Peter, are of these dogmas, which the infallible Church has been thus permitted to unfold.

I appeal once more to the past. The early Christians did indeed constantly claim the witness of the Church, and without question, as we do, they valued its authority; but is it not undoubted, that their constant appeal was to its witness, rather than to its authority? Let us see this in brief review. Papias, the

* Ruffin. in Pref. Clem. Recog.

† The Church of Rome may reasonably claim to be an Apostolic Church, when St. Paul pretty certainly, and most probably St. Peter, were martyred at Rome, and perhaps jointly organised the Church there. But the Bishops of Rome are no more successors of St. Peter than other Bishops ordained by him. Indeed, the Fathers evidently held all Bishops to be his successors, and all to have equally received in him the keys from Christ.

Reply from development and authority of the living Church.

Testimony of Primitive Church concerning development and infallible authority.

first in order after the apostolical Fathers, is recorded to have spent his time in striving to collect the testimonies of those who had themselves heard the teaching of Apostles or of Apostolic men, because from them he expected to learn the truth as first communicated to the Church.* St. Irenæus, especially in his arguments against heretics, appeals not to Scripture only, but also to the testimony which had been delivered to all the churches by their apostolic founders, which had been carefully treasured up by the successors of the Apostles in those churches,† and taught by them to everyone at his baptism.‡ Hence he recommends all who are in any doubt, to go to those churches which had most certainly a direct succession from the Apostles, as Smyrna, Ephesus, and the churches of Asia,§ because they could best testify to the doctrines and practices taught from the beginning, and especially to go to the Church of Rome, founded by St. Peter and St. Paul, which preserved the faith announced to it by the Apostles, and carried down to his own time by the succession of its Bishops; || and the chief reason which he gives for resorting to Rome is that, owing to the great preeminence of its city, believers from all quarters flocked to it, and so the tradition of the Apostles was there most likely to be well preserved.¶

* Euseb. iii. 39.

† Iren. iii. 3, 1.

‡ Iren. i. 9. 4.

§ Iren. iii. 3, 4.

|| Iren. iii. 3, 2.

¶ Ibid. ‘Ad hanc enim ecclesiam, propter potentio rem principalem, necesse est omnem convenire ecclesiam, hoc est, eos qui sunt undique fideles, in qua semper ab his, qui sunt undique, conservata est ea quæ est ab apostolis traditio.’

I do not enter into the question here of the authority supposed to be ascribed to the Church of Rome in this passage. (The reader may be referred to Beaven’s *Irenæus*, p. 63.) It is probable that

Tertullian, in like manner and for the same purpose, continually appeals to tradition and to the authority of the earlier ages (ages, we may remember, earlier even than the end of the second century), on this principle, that ‘what is first is true, what is later is adulterate.’* He admits no authority to add, no authority to develop: it is to the most ancient deposit and to that alone, that a Father of the second century will permit appeal. One more witness, not the worse in such a case for being somewhat later; Vincentius of Lerins, early in the fifth century, gives us that famous rule of *semper, ubique et ab omnibus*, or ‘universality, antiquity, and consent,’ as the test of orthodox and catholic truth.† Admitting Scripture to be ‘perfect in itself and abundantly sufficient for all things,’ he yet appeals for better understanding of Scripture to what has been held everywhere, by all men, and *from the first*. He supposes a portion of the Church to be corrupt, and says that we must then adhere to the whole, not to the corrupt part. He supposes again, even *the whole* Church to be in danger of corruption from some new infection of heresy; and then he says we must go back ‘*to antiquity, which can now no more be seduced by any crafty novelty.*’ Even among some

‘*potentior principalitas*’ really relates to the city, not the Church of Rome; but we need not doubt the early rank and importance of the Church of Rome. The point of the quotation is that the appeal is to antiquity, not to authority.

* ‘*Id esse verum quodcumque primum, id esse adulterum quodcumque posterius.*’—Tertull. *Adv. Prax.* § ii.

† ‘*Id esse dominicum et verum, quod sit prius traditum: id autem extraneum et falsum quod sit posterius immissum.*’—Tertull. *De Præscript. adv. Hæret.* §. xi.

† *Common.* 2.

ancient Fathers he imagines possible error, and then he appeals, it may be, to an *ancient* General Council (*si qua sunt universaliter antiquitus universalis concilii decreta*).* That against which he constantly protests is what he calls profane novelty. Nay, he seems almost prophetically to have anticipated recent theories, when he says ‘Perchance some will say, shall there then be no progress of religion in the Church of Christ?’ And he answers, as every wise man must, that ‘the religion of our souls should imitate the nature of our bodies, which, though they develop their proportions, yet remain ever the same that they were.’† No one will question that study of Divine truth should lead the Church onward to increasing fulness both of light and faith; but Vincentius contends, that though there may be such expansion, the faith must ‘continue full and perfect in the proportions of each of its parts. . . . admit no further change, sustain no loss of personal identity, no variation of outline or definition.’‡

I might add, that the witness of the great Councils was all in the same direction. Besides raising the Holy Scriptures on a throne in the midst of them, as an indication that they were the one supreme authority to which all must bow, the Fathers of the early Councils sought carefully for the testimony of still earlier ages to the doctrines of the faith which they had to confirm. At the first great Council of Nice, professions of faith, which had been used in the Church from the beginning, were brought forward, before the Council drew up its own famous symbol. The utmost pains were taken to find out the most ancient practices and forms of belief.

* Comment. 3.

† Comm. 23.

‡ Ibid.

Every one will recall the unanimous voice of the assembled Fathers crying, "Ἐθῆ ἀρχαῖα κρατεῖται, 'Let ancient customs prevail.' Later Councils constantly referred, with the utmost deference, to decisions of Councils before them, especially to the Council of Nice, as though the light was less certain, instead of brighter, as it receded from the time when light first burst upon the Church in the presence of Jesus Christ.

This, then, is the voice of the early ages of the Church, and shall we not listen to it? It is ignorant of Mary-worship, ignorant of Papal supremacy, and it appeals, whenever doubt arises, to an antiquity earlier than itself, not to development, not to infallibility, of any (*i.e.*) but those to whom once for all was delivered the faith and the truth. It goes back always to Scripture, and next to that to the witness of those who lived nearest to the writers of Scripture, and were therefore likeliest to have learned from them the true teaching of Scripture. And remember, that this was the Christianity which won the world, and that too when at the summit of its worldliness; and that it is reasonably doubted, whether from the fourth century to this day the Church has gained more upon the world, than the world has won back from the Church.

Let us not suppose, however, that the witness of the earliest Church is negative only. Its silence concerning the customs I have been speaking of is the more impressive from the contrast of that silence with the outspoken earnestness of its testimony to the deep verities of Christian truth, and to the importance also of Church order and authority. It is no exaggeration to say, that from the Apostolic Fathers downwards, the Ante-Nicene writings literally overflow with Christian,

Catholic, and Evangelical truth. The Trinity, the Incarnation, the Atoning Sacrifice, the Verity of the Godhead and of the Manhood of Christ, the doctrine of the Holy Spirit, His inspiring, regenerating, renewing power on the soul, our sinful birth in Adam, our new birth in Christ, the resurrection, the eternal judgment, the kingdom of the Messiah on earth, and His everlasting kingdom in heaven; these are the themes on which every writer dwells, even in apologies to heathen emperors, or arguments with unbelieving Jews, where it might seem almost needless to speak so much on such deep mysteries. It is equally true, that from the very first the constitution of the Christian Church, its order and authority, its high ordinances and their blessing and efficacy are continually upheld and enforced. We may form any theory we like about it, but the facts are unquestionable, that from the first we meet with Episcopacy and the utmost importance attributed to it, with the sacraments administered solemnly and devoutly, and esteemed to be the channels of Divine grace and blessing, with the unity, visibility, catholicity, authority of the Church dwelt upon and enforced. Let us take a well-known example. Ignatius most probably was born just at the close, if not during the continuance of our Lord's earthly ministry.* He was pretty certainly made Bishop of Antioch by an Apostle. In his unquestioned writings, he names several persons as being bishops of different sees: Polycarp Bishop of Smyrna, Onesimus Bishop of Ephesus, Damas Bishop of Magnesia, Polybius

* There was an ancient tradition, though perhaps not much to be regarded, that he was the very child that our Lord took up in His arms and blessed.

Bishop of Tralles, and speaks, without naming him, of the Bishop of Philadelphia.* He impresses upon the Churches most earnestly the duty of obedience to their bishops, and he names the three orders, bishop, presbyters and deacons together; so that there can be no doubt that he does not confound bishops and presbyters with one another. His words are, 'Give heed to the bishop, that God also may give heed to you. I am soul for soul (*ἀντίψυχον ἐγώ*) with those who are obedient to the bishop, to presbyters and to deacons.'† Whatever controversy there may be about the genuineness of some recensions of the Ignatian epistles, there is none whatever as to the genuineness of this passage. It is in all the recensions in the Syriac

* Ephes. 1. Magnes. 2. Trall 1. Philad. 1.

† *Polyc.* 6.

All the passages to which I have referred are in the Syriac, and therefore undoubtedly genuine. The discovery of the Syriac VS. of St. Ignatius, and its publication by Cureton in 1845, has raised a fresh doubt as to the genuineness of the seven shorter Greek epistles. Some believe that the three Syriac epistles are the only true and genuine letters of the venerable Bishop of Antioch. Others see in the style of the Syriac epistles a clear proof that they are rather abstracts or epitomes of the shorter Greek epistles. All, however, agree that we may be very sure that what is both in the Greek and in the Syriac is genuinely Ignatian. The most learned of those who deny the genuineness of the shorter Greek, and rely on the Syriac only, still admit that the epistles of this sort 'Greek recension cannot date later than the middle of the second century' (*i. e.* 50 years from St. John,); 'and if so, they still hold their place among the most important of early Christian documents.' (See Lightfoot on *Philippians*, pp. 210, 232.) Now it is known to all scholars that the language of the Greek epistles concerning Episcopacy is probably the very strongest in all Christian literature. Indeed it is the strength of the language which has led to doubt as to the genuineness of the writing.

as well as the Greek. Can anything explain this mention of bishops, priests and deacons, and the earnest insisting on the Church's obedience to them, and especially to the bishop as their head, by one who was early in his life a convert to Christ, who was a contemporary, probably of our Lord Himself, but certainly of the Apostles, who must have known intimately more than one Apostle ; if Episcopacy did not exist at all in the apostolic age, or even if it was not believed in the Church of the Apostles to be of very high importance and necessity ? The silence of the early Christians about some doctrines and practices, is emphatic testimony against them ; but their speaking concerning others is irrefragable proof of their existence.*

* Though the more thoughtful among dissenters or presbyterians will not allow themselves to use such an argument, yet the argument is often put forward, that the Fathers were fallible men, did not always agree, and that therefore it is useless to seek for their testimony. The answer is very simple,—that all human testimony is that of fallible men, and that if we do not take the testimony of the primitive Christians, we can know nothing of Christianity. It is only from their testimony that we know, in any degree whatever, that the various books of the New Testament were written by Apostles and companions of Apostles, and that therefore we have an inspired and authoritative volume. But, if their evidence is trustworthy on this, it must be worth listening to on the customs, usages, and opinions of their own days. There is a difference between Anglicans and Romanists, as to whether Mary-worship be right or wrong. We say that we can prove by evidence of a multitude of writers (wise or unwise it matters not, but their evidence is irresistible), that Mary-worship was unknown for four centuries, and that when first attempted, it was denounced as heretical. There is a difference between Anglicans and Congregationalists, as to whether Episcopacy was the form of government under which the Church emerged from the guidance of the Apostles of Christ. We adduce evidence from men who lived with the Apostles, who were honoured and commissioned by the Apostles, that Episcopacy did exist in

If, then, on the one hand, we dare not give up our separation from worship, for which we have no au-

their days, and that it was then esteemed of the highest consequence. If these Apostolic men were the weakest and most ignorant of mankind, as they certainly were not, that would be no argument that they could have dreamed, and told us their dreams, concerning things which did not exist till centuries after them. Their wisdom or want of wisdom is no element whatever in the credibility of their evidence on matters of fact. All divines are aware, that a still more important controversy was carried on with great industry and ability during the last century, turning very greatly on this same testimony. The Arians and Socinians maintained that the doctrine of the Trinity did not appear in the writings of the earlier Christian Fathers, that hence it evidently was not scriptural and apostolical, but that it was *developed* chiefly from the mixture of philosophic speculation with Christian faith. The writings of Bull, Waterland, Horsely and others, were directed to prove and did prove indisputably, that the doctrine of the Trinity was the teaching of the earliest Fathers, was from the first, and was therefore the truth. Writers of our own day, as the late Dr. Burton, George Stanley Faber and others, carried on the same line of reasoning with like success. If they had failed, the verdict of the educated world would pretty certainly have been with Whiston, Clarke and Priestley, against the foundation truth of our religion. There is, however, a form of appeal which has lately been had much recourse to, viz., an appeal to the authoritative voice of the undivided Church. It is often said, that any doctrines and practices in existence before the division of East and West, *i. e.*, before the end of the tenth century, must be accepted as bearing on them the impress of Catholic consent. This is a very different principle. We profess to hold all truth (in doctrine or practice) which can be traced clearly up through successive ages to the first dawn of Christian faith. This, and this only, has the true marks of universality, *antiquity*, and consent—*semper, ubique, et ab omnibus*. It does not follow that we pledge ourselves to everything believed or practised in the tenth century. If a practice of the tenth century can be proved not to have been a practice of the second or third, it is stamped with Vincentius' brand of profane novelty, even though it may have gradually crept into general acceptance. We know full well, that image-worship had made its

thority either in Scripture or among early believers, or rather against which we have, first, the protest of silence, and then the protest of condemnation ; neither can we yield to those who would have us descend from the high position which has always been our own, from holding to apostolical constitution in Church, and to evangelical Catholic doctrine in faith.

We cannot consent to look for a Church of the future, which shall be congregational in its government, or broad to the extent of rationalism in its belief. We cannot look to such, for we are sure that it will not be founded on the Rock, and that it will never stand.

Must we then simply intrench ourselves in our isolation, maintain an unbending woodenness, neither rise above, nor turn aside from, the traditions of the eighteenth century? Heaven forbid! There may indeed be bounds to the rising and ebbing of the Christian faith, set by a perpetual decree, which the Church must never pass ; but it cannot be, that that which is meant for the home on earth of all true human hearts, should be cold, unbending, and stiff.

Must we remain in our isolation.

It is in some respects our misfortune that we are separate from our brethren ; so that on the one hand we cannot at once go over to the continental Churches and yield a hearty loyalty to them and to their rulers ; that on the other we cannot give up that distinctive

appearance long before the schism of East and West ; the iconoclastic controversy witnessed to the doubts which its rise excited. To determine whether the practice was truly Catholic or not, we have, according to primitive principles, not only to consider whether it ultimately prevailed in the Church, even in the undivided Church, but whether it had prevailed *semper*, from the first, whether it were ancient and true, or novel and adulterate.

Church character, which separates us from our own Dissenters and from most foreign Protestants. But though we are, it is true, separated from both; yet we are midway between both. By the Providence of God our race and tongue have spread over the world, and our Church has gone wherever our tongue is spoken. We are placed, therefore, on a vantage-ground for bringing together those, who should be brethren, but who now can meet only as disputants, if not as deadly foes. We claim to be Catholic in the highest and the truest sense, united by a lineal and unbroken chain of our pastors, of our discipline, of our faith, with the Church of the purest ages, and so with the Church Catholic throughout the world. We claim also to be built, not only on the foundation of Apostles and Prophets, but above all on Jesus Christ, the true Corner Stone, holding all Gospel truth, as fully and as firmly as any of the bodies which insist exclusively on the names of Protestant and Evangelical. We cannot expect, perhaps, to win others over to ourselves rapidly, if at all. But patient waiting and earnest striving and Christian loving may in time do much to smooth the rough places which part us from them, and them from one another. If we can keep in view the hope of embracing them, they may be led to embrace us also at length as brethren. But if we are to do this, we must be patient. Great works are never done hastily. And what is a generation or a century, in the work of the world and of the Church? Zealous men are never happy unless they can see of the fruit of their labours instantly, and be satisfied; unlike the husbandman that waiteth patiently for the former and the latter rain, sowing in the spring and not thinking to reap till the autumn. But impatience

will inevitably retard that which is the great object of hope. Yet, though we must wait, we must work, and we have a wide field to work in. We have much work at home in our own ground, without going abroad for work beyond us. If we are to clear the vision of other eyes, we must cast the beam out of our own eyes. We have a great harvest field of our own poor to work in. The first look-out upon them is sadly disheartening. They are not indeed alienated from us to the extent that many suppose, in the way, that is, of being joined to other communions. The poor, as a body, whether in town or country (of course with notable exceptions), are more disposed to be Churchmen than Dissenters. The great fear is that they will be neither. Indifference to every form of faith, and to faith itself, is growing, rather has grown over them. Thirty years ago, especially in large towns, the working man would say, he was not very particular as to what religious teacher he followed, all were very good, and there was only *one* way. Now he too often says, at least his actions say, that he will follow none, he sees but little good in any, he is puzzled because there are *so many* ways. So, if statistics tell true, in our large cities not more than one in fifty of the operative class enters either a Church or a Meeting-house.* We must set to work to redress this evil.

* This is indeed a fearful tale; but we must take into account that some of those who do not go to church, try to spend part of their Sundays in reading the Bible and singing hymns. Their absence from church does not therefore always indicate actual unbelief. What it does indicate is a terrible indifference to, and disuse of prayer, both private and social. This indifference has come over the poor and the middle classes to a most deplorable extent, and of course must lead, not very remotely, to utter irreligion. Every true

A Church which has lost its poor, and lost them to indifference and sin, has indeed lost its truest riches. We, in this Diocese, where there are no large cities, may feel the evil less than others do. But the evil grows, and we ourselves know something of it. And all the Church must work against it. If we feel it less here, there is the more reason why we should aid our brethren who may feel it elsewhere. I spoke of infidelity just now in continental Europe. We have much less of it in England, and, notwithstanding some growth of philosophical scepticism, I doubt if our educated classes, and those of highest intelligence amongst them, were ever more generally attached to the faith and the Church.* But among the less educated it is otherwise.

Christian knows that to 'pray without ceasing' is the secret of his Christian life. How shall we, under God, rekindle this lost spirit among our people?

* Probably the Churches were never so full of educated, intelligent and devout worshippers as we see them now wherever we go. If we look to the leaders of thought and opinion, we shall generally find them at least believers in Christianity, very often its zealous defenders. To take, for instance, statesmen; the Conservative leaders are generally not only Christians, but Churchmen. Liberal politicians in all ages are thought to incline towards a liberal view of religion also. Yet we may well point to the Prime Minister, the Lord Chancellor, the noble and eloquent author of 'the Reign of Law,' as utterly unlike the freethinking statesmen of the last century. Whatever our agreement or disagreement with them politically, or religiously may be, no one can question their faith and their piety. No doubt, among many of our men of science, there is a tendency to materialism or to positivism. When have not such tendencies more or less developed themselves? In this Diocese at least, we may thankfully point to that great university which from the days of Bacon and Newton has been foremost throughout Europe in teaching physical science, and may say that our scientific professors, with the honoured name of Sedgwick still among them, are almost as conspicuous for defence of the faith as for investigation of the mysteries

The lower middle class, where education is comparatively at the lowest ebb of all, are rather inclined to dissent than to unbelief. But among the operatives in our large towns there is a seething hotbed ready to generate, and rapidly generating such a growth of scepticism, as may choke the seed of truth, almost as it was once choked in revolutionary France, and as it is now choking in Germany.

It is hard to say in few words, how the poor may be won back to faith and godliness. But most assuredly the Church is called on to throw itself with all its soul into the conflict. Clergy, laity, men and women, all that fear God and love man, have the call sent to them. No lazy, perfunctory work will reach them. There is need for throwing ourselves into their wants and homes, living familiarly among them, giving ourselves wholly to them. There is need, I believe, to make our Churches more attractive, and thrown more fully open to them, not repelling them by stiffness or exclusiveness. They need short, earnest, hearty prayers, plain, telling sermons, home to their hearts as well as to their heads. It is rather unfortunate that they generally attend afternoon or evening prayers. In the afternoon, fresh from the heaviest meal of the week, they are never very wakeful. In that and in the evening alike, there is a service, which, however admirable in itself, scarcely comes home to their wants. In the afternoon the prayers are chiefly of intercession, the second Lesson of nature. It may be a trifle to notice in such a context, but it is not without significance, that the occupants of two of our most illustrious chairs of physical science, the successors, and the eminent successors of Newton and Wollaston, have joined us here during the gatherings of this visitation, in the humble capacity of churchwardens to their respective parishes.

chosen from the Epistles. The Litany is not said ; the Gospels are not read then. I do not believe the Church has so lost the gift of utterance, that it can no longer give them all they need. We all of us want, but the poor, among whom vice and sin are very bold and outspoken, want most especially, strong, earnest, fervent heart-utterances in their prayers. Then the hymns and the music may be selected with anxious reference to them. The Prayer Book needs no revision for all this. It may be better adapted, and special services may be added ; but change is one of those wild natures, which, once let loose, may never be restrained.

Mission Chapels, Schoolrooms and Cottage Lectures are specially fitted for services shorter and more awakening than may well suit the dignity of the special House of God.

Intemperance, which seems the vice of a ruder age than this, is still as rife as ever it was, probably rifer. How to oppose, check, counteract it, is a difficult problem indeed. I have already asked the special attention of my Diocese to this subject in our rural deaneries. I need not say that religion and intemperance cannot thrive in the same soil.

The condition of the homes of the poor is another difficulty to which also not long ago I asked the attention of the Diocese. If we could raise them, we should do much to civilise and something to Christianise those who live in them.

Disunion is a fertile source of alienation from us among the poor. If there were not various forms of faith presented to them, they would be less tempted to refuse all. Wherever there is disunion, wherever there has been separation, there must have been sin. But, as we do not choose to take all the blame of our own

isolation from foreign Churches, so we must not throw all the blame of our home divisions on Dissenters. It is very plainly our duty to do everything we can, short of conceding truth, to conciliate and unite with those, who, whether from their self-will or our stubbornness or worldliness, or any other faults on their side or on ours, are not now walking with us. It will be neither profitable nor wise to find fault. Let us try to open our arms and our hearts as widely as we can to receive every brother who will return to a brother's love. It is true, that there has been little response wherever invitation has been tried. Quarrels always run rapidly; but reconciliation creeps with a slow pace after them. Here, too, we must wait and watch. And, though we may do no more, we may at least clear ourselves of fault, and show to all men, that there is no true ground for disunion, but that the Church has, not in her truth only, but in the work of those who minister her truth, enough to satisfy the real spiritual necessities of all who come to her, and in her company seek her Lord. If we can do this, even though we do not bring back those already separated from us, we shall keep stragglers from falling off to them, shall win many who are half-hearted and hesitating, and shall pave the way for future generations to unite in one heart and one voice in one common worship and love.

I spoke of the beam in our own eye. I have never faltered in my allegiance to the Church in which by God's mercy I have been born and baptized, never doubted her rich blessings and her high destiny; but we can none of us doubt, that, whatever be her theory and ground principles, there is, as in all things of human administration, that which from time to time needs

restoration or development. Let us all set ourselves, in our own sphere of duty, to work with the whole body in raising, purifying, enlarging her. I say with the whole body. Isolated efforts may do isolated good, but they do not produce general good. If a Church is to live, especially in these stormy times; if we are to retain our present position at all; especially if our own Church is to live, should it lose its political, for I trust it will never lose its national, position; then it must live by hearty, united, corporate action.* And if it is to do this,

* There have appeared one or two very able essays of late on the right of private action, the unlimited liberty of prophesying; one in the 'Edinburgh Review,' and another by an eminent and excellent retired English bishop on 'Free Discussion of Religious Topics,' in which it is argued that if we once adopt the principles of the Reformation, we must allow even presbyters and bishops, without rebuke, to teach whatever approves itself to their own conscience, be it heresy or even infidelity. I know not how it strikes others; to me it seems unquestionable, that this is an argument against the principles of the Reformation, more telling than ever was brought against it by the ablest of the Roman controversialists. If the Reformation, instead of recalling us to Scriptural truth and primitive order and practice, so entirely overturned the authority of the Church of Christ, as that its voice is to be silenced by the wild utterances of its most unfaithful pastors, then we may well accept the sentence of its enemies, that it has been tried in the balance and found wanting. If the Church of the Reformation be impossible, the principles of the Reformation must be a lie. It is a very easy thing to say, you must choose either an infallible authority, whether vested in a body or in an individual, from which there is no appeal, or you must allow unlimited action and opinion to every one. Such antitheses always sound forcible, but like most forcible and decided utterances, they are transparently shallow. I have all my life laid it down as a rule, that anyone who pronounces any question whatever to lie in a nutshell, knows nothing about it. As to this particular question, we may ask, Is it impossible, in religion or politics, or anything else, to have a body held together by certain rules and principles, unless

we must determine to settle it more and more firmly, first upon a sound basis, and then upon a wide one.

Let us once more appeal to the past. In the earliest days, before any State influence had affected it, before any Supreme Pontiff had set his seal upon it, how do we find it? In the first place, we find it full of high, holy, deep truth. Simple, plain, strong belief in Holy Scripture, and in the most mysterious doctrines of Holy Scripture shine throughout its words and its works. There are no faltering accents. God, Christ, the God-man, the Holy Trinity, the Atonement, the Judgment, the Life Eternal, the Sacraments, the Ministry, the Church, the death of sin, the life of the Spirit (I have said already) they actually overflow, welling up in full streams at every fountain head. We must guard these, my Christian brethren, with the devotion of our lives, and, if need be, of our deaths.

But, with all the soundness of truth, it seems plain that body be infallible? If every individual member of any corporate whole is allowed to break every law and declaim against every principle of that corporate whole, nothing can result but chaos and disorder. If our Lord wills to have a Church upon earth, and not merely a number of disintegrated units, it follows of necessity that He should will that some authority should abide in that Church, and that its separate members should not be permitted to rebel wantonly against that authority; it does not follow of necessity that He wills either the body, or any particular ruler or rulers of that body, to be infallible. It is observed by a very able writer of the extreme rationalist school, who allows nothing to supernatural influence, that one of the greatest secrets of the early progress of Christianity was the admirable organisation of the Primitive Church. (Lecky on *European Morals*, vol. i. pp. 413, 438.) Firmly believing in the Divine influence which guided and overruled all this, and trusting to the same influence now, we shall succeed only by using all the means, which Divine Wisdom ordained for our forefathers in the faith, and still equally commends to us.

to me, that there was a breadth too, which we do well to imitate. I hear there no names like High Church and Low Church and Broad Church—or even Catholic and Evangelical—as badges of party distinction. With the exception of actual heretics, such as the Gnostics, who denied Christ in the flesh, or the Ebionites, who denied Christ in the spirit, we find all admitted to the same shrines and the same altars, as brother Catholic Christians. And very surely, if we are to work for God, and to keep unity and peace, we must allow sufficient latitude. That which is destined to embrace the world and to save it, must fail of its errand, if it would confine all to the narrow limits of a little sect. God has willed us to be free and to give Him the service of free hearts; and it is more for His glory, and more accordant with His purpose, that all should think honestly out their own thoughts, than that each should be set a fixed copy, from one letter or tittle of which he must never swerve. Plainly, in those early times there was a strong Evangelical element. I appeal to writers like Clement of Rome* and Cyprian, and after them Augustine. Without controversy there was a strong Catholic element; I need merely remind you of Ignatius on Episcopacy,† of Justin,‡ Irenæus,§ Tertullian,|| and others on the Sacraments; of Cyprian and many more upon the Church.¶ I may add, that there was not wanting even an element of what we

* See especially *Epist.* 1, c. 32.

† Ignat. *ad Polyc.* 6 (Syr.); *ad Ephes.* 3, 4, 5, 6; *ad Magnes.* 2, 6, 13; and *Smyr.* 8, 12. &c., &c.

‡ *Apol.* 1, pp. 93, 97.

§ *Lib.* 1, 18, iii., 19, &c.

|| See *De Baptismo*, passim.

¶ See, for instance, *De Unitate Ecclesie* passim.

may call free discussion or philosophical Christianity. Most of the Apologists handled questions in a liberal and large spirit. St. Clement of Alexandria mingled philosophy with his faith in proportions that we should now think, and with some justice too, open to question, if not to censure. Origen, it is true, did not escape censure ; but his enquiries were free to the borders of licentiousness. And one thing, which deserves our best attention, is, that the deep faith of those days did not fear full search and enquiry. It is truly observable, how much of the early patristic writings are either (1), apologetic, *i. e.*, works on evidence ; or (2), philosophical ; or (3), on Biblical criticism. Indeed, at the end of the second century, we have a Biblical critic, whose labours lie at the foundation of all criticism even in the present day.

The lesson which I draw from all this is not a lesson of indifference, God forbid ; but of fair and charitable tolerance. We cannot spare from our communion and our brotherhood those whose view of things spiritual is what is called Catholic, or those whose view is Evangelical, or even those, who, if they stand more in the outer courts of the sanctuary, are yet on that very account the fitter to be sentinels to guard the outposts, and keep off the first assaults of the enemy. We want unity ; but we must not insist on too rigid an uniformity, nor hold everyone to be faithless to his colours and his cause, if the shape of his uniform or the temper of his arms be somewhat different from our own.

Charity is the great bond of unity. It is hopeless to look for the unity, if we have rejected the charity. At present we hold together with an uncertain grasp, by

virtue of that outer bond, which our State Establishment ties around us all. If this shall be at any time loosened, there are many who foretell that we shall at once fall to pieces. Can we not begin to provide against that whilst time is left us? Can we not give up charging each other on every provocation with heresy, or popery, or infidelity? Can we not refuse to array ourselves in hostile camps, as members of Church Unions or Church Associations, rather than members of the Church itself; bent to unite for war, instead of embracing for peace? Can we not protest against our very Mission fields being turned into battle-fields; our Church Societies made the scenes of conflict between those who profess to have come together, that they may send out the Gospel of peace and teach men to beat their swords into ploughshares, and their spears into pruning hooks? Can we not above all repudiate the bitterness of religious newspapers, the one mission of which has been of late to set brother against brother, heart against heart, and so all against the cause of Him who came to unite all in one body by His cross, and to bring them all in one spirit to His Father. It has been said in America that the Press is not 'subject to the law of God, neither indeed can be.' We might have hoped otherwise of the religious press: but alas! religious newspapers seem to have confirmed the saying, more even than secular, or even irreligious periodicals.

Without question there are differences amongst us now on very serious questions. Yet we need not wonder at this in an age of unparalleled mental activity, and of earnest religious revival. It almost must be so. And though there are important differences; is it

not true, if we will but calmly think on it, that there is yet below that surface which the blast of controversy is ruffling, a deep, still ocean of united truth and faith? The elder men amongst us can easily remember when the great division in the English Church at least was said to be a division between those whose whole teaching centred in Christ, and those who rather rested in a cold correct morality. Take now the extremest Ritualist and his most ardent Evangelical antagonist, and ask whether that, on which the faith of both centres and revolves, be not the atoning sacrifice of the cross of Christ.

I am not insensible to the differences; and I deeply deplore the rash spirit in which some seem bent to put forward their own views, convictions, and practices, in the most offensive, instead of the least offensive form possible. Still, is it not true that those very symbols of their faith, on the one side and on the other, which most offend, are symbols of that in which both agree, viz., that Christ is the one ground of hope, and the supreme object of love? And shall Christian men turn from that one centre of their hope and love to look on one another as their worst and deadliest enemies? Both loving the same Lord, both trusting in the same crucified Redeemer, both working for the salvation of those for whom He died, can they be drawn close to the Pole-star of their hope, whilst they are repelled from one another by a hatred which seems fitted only for a cause and for a leader the very remotest and most opposite?

But then, if it is to be otherwise, all must exercise self-denial. A Church (indeed a society of any kind), involves of necessity some surrender of the individual

will. A Christian has a fair claim, and a Christian teacher may have a bounden duty, to speak out that, which by study, and prayer, and thought, he has learned to think the truth. But neither teacher nor layman has a right rudely and selfishly to offend the equally deep, and perhaps equally intelligent feelings, no! nor even the unreasonable prejudices, of his brethren around him. If a Church is to be so at the mercy of every young thinker, or mimic of other thinkers, that he may at his will, and against the will of all around him, change all its customs, doctrines, and ordinances, the Church ceases to be a Church and has become a rabble.

I have tried to turn your thoughts to the earliest ages of the Christian faith. You well know that the professed principle of the English Reformation was a recalling of faith and a readjusting of ceremonial to the pattern, as far as possible, of the primitive Church. All efforts of this kind are but partially successful at first. They fall short in some things, they overleap in others. It is vain to deny that we may have lost some good; it may be true that we have retained some that was not good. From different stand-points men will see all this differently. It is perfectly legitimate for different members of the Church to try by argument, by influence, by example, to restore what has been lost, or to prune away what has become excessive. But if they do it capriciously and arrogantly, they not only imperil unity, but they infallibly produce speedy reaction and pave the way for final disappointment. The legitimate and the successful method is that of action on the body, and so action through the body. The eye must not say to the hand, I have no need

of thee, nor the hand to the feet, I have no need of you. It is quite possible to act very boldly, without at all acting arrogantly. I would counsel no fear in raising and developing the Church, its principles and its resources. Wherever it is in defect, let us in God's fear and grace strive to fill it : wherever it is in excess, let us seek light and wisdom to reduce it. If there be in any other communion, in the Continental Churches, or the Eastern Churches, or in dissenting sects at home, practices or principles which we may wisely borrow and adapt, let us not be ashamed nor be afraid to take them to ourselves. Only let us do all, not for self, not for party, not in passion, but for God—for God, and then it must be for man.

I will only add what the Apostle's words, which I have just cited, remind me of. The Church and the Church's future is as much a layman's question as it is a clergyman's. Indeed the Church is for the pastor's work, but it is for the people's souls. Let us strive to draw, people and priest, together. If the Bishop and the clergy be the head and the eyes, the people are the hands, the feet, and the heart. He assured that, if one member suffer all the members must suffer with it, and if one member be honoured, all the members should rejoice with it. (1 Cor. xiii. 26.) Let us in the coming struggle against sin and evil, strive so to think and to act. The clergy will do well to unite, organise, and take counsel with the laity. The layman, if he values not only his Church, but his own and his children's faith and hope, will do well to work with his spiritual pastor for the preserving and strengthening of both. We have a great unknown future before us. It seems very cloudy as we look into it. But I think

I see even now bright gleams of glory behind the very darkest shadow. Whether the clouds shall gather thicker and darker, or the daylight shall burst through and scatter them, rests, under God, with us. Union, piety, patience, charity, will give us safety in the thickest of the tempest ; and if we hold fast to them, to our brethren, and to Christ, we shall ere long emerge with safety into the unclouded light of heaven. It may be, many think it is so, that this present conflict will be very short, for that the time is at hand, when all that now occupies our thoughts shall pass away ; only all shall be accounted for. Many think that the predicted reign of Antichrist is at hand, if it be not already begun ; and that then cometh the end. If it be so ; still, what provides best for our souls and for Christ's Church here, will be the best provision for them both at His coming and His glory. Let us make ready for Him now in faith, in hope, and in charity ; and then, when He cometh and knocketh, we shall be both ready and willing to open to Him immediately. It is the penitent, believing, loving Christian, it is the pure, united, loving Christian Church, which can take up the words of the beloved disciple, and say humbly but heartily, ' Amen, even so come, Lord Jesus.'

APPENDIX A.

STATISTICS OF THE DIOCESE, CHIEFLY DERIVED FROM THE RETURNS MADE BY THE CLERGY IN 1869.

Population in 1861	480,716
Area in acres	1,357,756
Benefices	543
Residence Houses	448
Parish Churches	576
Chapels of Ease, &c.	40
Curates licensed	154
Curates officiating without license	17
Parishes in which the Holy Communion is administered weekly or oftener	29
Twice a month or oftener	37
Monthly or oftener	303
Less than monthly, but oftener than six times a year	69
Six times a year	54
Less than six times a year	53
Churches in which there are two full services on Sundays	492
Churches with only one service on Sundays	63
Churches with daily service	23
Children attending Day schools:—	
Boys 18,847	
Girls 16,126	
Infants 9,419	
}	44,392

Children attending Sunday schools :—

Boys 20,653	}	. . . . .	41,288
Girls 18,558			
Infants 2,077			
Candidates for Confirmation confirmed by me			
since last visitation			15,615
Deacons ordained in the same time			107
Priests ordained			113
Churches consecrated by me since last			
visitation			16
Burial grounds and additions to Burial			
grounds			26

APPENDIX B.

ON PATRIARCHATES AND THE ENGLISH CHURCH.

THERE is great obscurity as to the rise of patriarchates in the Church. De Marca* supposes that they were marked out by the Apostles themselves, arguing from the fact that St. Peter (1 Peter i.) addresses the Christians of Pontus, Galatia, Cappadocia and Asia, enumerating these four provinces of the Roman Empire, which also became provinces of the Church, Nicomedia being the Metropolitan see of Bithynia, Cæsarea of Cappadocia, Amasea of Pontus, Ephesus of Proconsular Asia. He supposes therefore that the Apostles themselves mapped out the Church into divisions corresponding with the greater and less divisions of the Empire, and set over them Metropolitans and Patriarchs respectively. He admits indeed that, though this form of division into provinces began with the Apostles, it received great increase from the subsequent arrangements of the Bishops set over the greater sees; and confesses that in the Council of Nice (A.D. 325), when the three great sees of Rome, Alexandria, and Antioch are named, their bishops were reckoned simply

* *De Concordiâ Sacerdotii et Imperii*, lib. 1, c. iii. § 2.

as taking precedence of other bishops or at most as Metropolitans, and that it was not till later Councils that they are spoken of as Archbishops, Exarchs and Metropolitans.* So Thomassinus truly says, that first the name of Metropolitan was added to that of Bishop, a simple and modest title, merely meaning the Bishop who presided over that city, which according to imperial ordinance was the Metropolis and head of a Province. † It is, moreover, evident from the words of St. Jerome that in his day (A.D. 390) there had arisen no marked distinctions in the episcopate, certainly not the defined grades of Patriarch, Metropolitan, Bishop. The distinction of such grades he attributes to the Montanists as a part of their heresy. ‘Amongst us,’ he writes, ‘the Bishops hold the place of the Apostles, but with them (the Montanists) the Bishop is third, for they have the first Patriarchs, the second those whom they call *cenones*, and so the Bishops fall into the third and almost last place, as though thereby religion should become more ambitious, if what is first amongst us should be last among them.’ ‡

The rise of imparity among bishops may be first discerned in the words of the Apostolical Canons, a collection of very uncertain date, probably about the end of the third century, the thirty-fourth of which enjoins that ‘the Bishops of every nation should acknowledge him who is first among them; should esteem him as head and should do nothing of great moment without his advice . . . and that on the other hand he should do nothing without the advice of all the Bishops.’ § The Council of Eliberis (A.D. 305) speaks also of ‘a Bishop of the First See,’ *Primæ Cathedræ Episcopus* (Can. 58); and earlier still (about 250 A.D.) there appears to have been a kind of primacy, in the Bishop of Carthage over the other African Bishops.||

* Ib. § 5. † *Vetus et nova Ecclesiæ disciplina*, p. 1, l. i. c. 3, § 1.

‡ *Ad Marcellum*, Ep. 54.

§ The Council of Antioch (A.D. 341, can. ix.), refers to this Canon of the Apostles, and interprets it of Metropolitans.

|| St. Cyprian writes, as if he had some authority among his brother bishops in Africa:—‘Per provinciam nostram hæc eadem collegis singulis in notitiam

The first real mention of a Metropolitan, however, is in the VIth Canon of the Council of Nice (A.D. 325) where it is said, 'Let the ancient customs prevail which exist in Egypt, Libya and Pentapolis, that the Bishop of Alexandria should have authority over these, as also this is the custom with the Bishop of Rome. In like manner also in Antioch, and in the other Provinces.' The Arabic versions of this Canon all add that the Bishop of Rome had authority over the Provinces adjacent to him. The ancient Latin version in Justelli Bibliotheca has 'The ancient custom is that the Bishop of Rome should govern by his care the suburbicarian places and all his Province.'—*Antiqui moris est, ut Urbis Romæ Episcopus habeat principatum, ut suburbicaria loca et omnem provinciam sua sollicitudine gubernet.* And the Version or Paraphrase of Ruffinus (Presbyter of Aquileia in the fourth century), is that the Bishop of Rome 'should take the charge of the suburbicarian Churches'—*suburbicariarum ecclesiarum sollicitudinem gerat.**

Later in the same Canon it is forbidden that anyone should be made a Bishop without consent of his Metropolitan. Canonists are not agreed whether this famous Canon confirmed to the Bishops of the great Sees patriarchal jurisdiction, or only the lower jurisdiction of Metropolitans. Many, as Launoy, Basnage, Beveridge, &c., think that patriarchal power was yet unknown, and that the authority established was only that of Metropolitans, arguing partly from the occurrence of the words *Province* and *Metropolitan* in the Canon, and from the absence of the words *Patriarch* or *Exarch* and *Diocese*, partly from other indications of the later rise of patriarchs and patriarchates. Others, as Baronius, De Marca, Valesius, Du Pin, &c., hold either that patriarchal authority had existed before the Council of

perferentes, ab his quoque fratres nostros cum litoribus dirigendos esse mandavimus.'—*Ep. 42, ad Cornelium.* Fell, *Ep. 45, p. 87.*) See also *Epp. 40, 45.* (Fell, 43, 48.)

* The various sections of this famous canon are given at length by Bishop Beveridge, *Synodicon*, tom. ii., *Adnotationes*, pp. 50, 51.

Nice, and was confirmed by this Canon, or else that it was first instituted by the Canon itself; arguing that the titles Metropolitan and Province may have been still used because the titles Patriarch and Diocese had not yet been devised; but that evidently the jurisdiction of the Bishop of Alexandria (viz. Egypt, Libya, and Pentapolis) was the jurisdiction of a Patriarch, not the jurisdiction of a Metropolitan only, that it included in fact six Provinces, and constituted the whole of the great Egyptian Diocese.*

Whichever of these two opinions be the true, the following points are as certain as anything well can be; viz. 1st, that the jurisdiction of the Bishop of Alexandria and that of the Bishop of Rome, are put on the same footing, both as being derived from ancient custom, and as being similar in kind. 2ndly, that the jurisdiction of the Bishop of Rome extended only to the Suburbicarian Churches, a jurisdiction coextensive with that of the *Vicarius Urbis*, including Campania, Tuscia, Umbria, Picenum Suburbicarium, Sicilia, Apulia, Calabria, Brutii, Lucania, Samnum, Corsica, Valeria, but not extending to Gaul, Spain, or Britain.†

We come next to the second General Council, (Constantinople, A.D. 381), where in the second Canon we meet with the name of *Diocese*, and find an injunction that Bishops should not go out of the limits of their respective *Dioceses*; that the Bishop of Alexandria should administer the Egyptian Diocese, the Bishops of the East, the Eastern Diocese, reserving the rights granted by the Council of Nice to the Bishop of Antioch, &c. On this Theodoret observes, ‘They divided the different Dioceses, assigning to each its proper limits and jurisdiction.’‡ And Socrates says that ‘they constituted *Patriarchs* and so distributed provinces, that no bishop should interfere with the affairs of another Diocese.’§

* De Marca, *De Concordia*, lib. 1, c. iii.; Du Pin, *De Ant. Eccles. Disciplina*, diss. 1, c. xiv. Bingham, *Antiq.* pt. ii. c. xvii. § 8.

† See this proved at length by Du Pin, as above.

‡ Theod. *Ep.* 86, ad Flav.

§ Socrates, *H. E.* lib. v. c. 8.

In the next General Council (Ephesus, A.D. 431) the Bishop of Antioch claimed a right to ordain in the Province of Cyprus, but this was refused on the ground that Cyprus was exempt from external jurisdiction, and it was forbidden that any bishop should take possession of a province not anciently belonging to his jurisdiction.*

Lastly, we come to the fourth General Council (Chalcedon, A.D. 451), where in the IXth and XVIIth Canons the Clergy are forbidden to leave their own bishops and go to secular tribunals, when they have a cause with a brother cleric. If a clergyman has a difference with his own or another bishop, he is to have recourse to the Synod of the Province; but if a bishop or clergyman has a controversy with the Metropolitan of the Province, he is to go before the *Exarch of the Diocese* or to the throne of Constantinople.

Lastly, the XXVIIIth Canon of the same Council assigns to the Bishop of Constantinople, or New Rome, the second place among the Bishops of Christendom and the same privileges with the Bishop of Rome, following, as its authors say, the example of the Council of Nice, which gave priority to the Bishop of Rome, because Rome was the imperial city; reason, therefore, it was, that when Constantinople became the capital of the Eastern Empire, its Bishop should have equal power with the Bishop of old Rome.†

This is a brief history of the rise of patriarchates. It is plain, that the divisions of the Empire were followed in the divisions of the Church. Episcopal Sees were naturally placed in important cities. The great cities, which were the heads of provinces (*ἐπαρχίαι*) were of course the places of greatest intelligence and of greatest concourse; and so their Churches and their Bishops were resorted to by the clergy and the laity of the more rural districts. Rome (to which, as Irenæus says, people must needs come *ob potiolem principalem*‡), Alexandria, and Antioch being the three chief cities

* Concil. Ephes. 1, act. 7. Decret. de Episc. Cypr.

† Concil. Chalced. can. xxviii.; Beveridge, *Synodicon*, tom. i. p. 145.

‡ Iren. III. iii. 2.

in the West and East, they and their Bishops naturally took the lead, till Constantinople rose into its great pre-eminence, and then its Bishop was placed on a level with the Bishop of Rome.

The tradition, that Apostles had resided at some of these cities, gave additional lustre to them; and the Roman divines tell us that Rome, Alexandria, and Antioch were pre-eminent, because they all were founded by St. Peter. Yet Alexandria, which was put next to Rome till the rise of Constantinople, certainly was founded by St. Mark and not by St. Peter; Constantinople, which by the Council of Chalcedon was put second, was founded by no Apostle; and the only Church which pretty certainly did owe its foundation to St. Peter, viz., Antioch, was in the first instance placed third, and ultimately only fourth.

Whenever patriarchates really came into existence; if even, as De Marca argues, provinces and patriarchates were mapped out by the Apostles; still, as he also admits, they were made conterminous with the civil divisions of the Empire. If they arose between the times of the Apostles and the Synod of Nice, if they were defined by that Synod or by the Synod of Constantinople or of Chalcedon; still the same is true; and as their limits corresponded with the civil boundaries, so they were called by the names of the civil divisions. The jurisdiction of a Metropolitan extended over an *ἐπαρχία* or Roman Province; the jurisdiction of a Patriarch extended over a *διοίκησις* or Roman Diocese; the Council of Chalcedon and others called its ruler an *Exarch*, which was the Roman title for the civil Governor of a Diocese or Exarchy. The title *Patriarch* itself does not occur till the time of Socrates,* A.D. 440, just before the Council of Chalcedon, and it is probable that Patriarchs were first called Exarchs, as their rule extended over a Roman Exarchy or Diocese, and the name of Patriarch was not added till a later date.†

The Dioceses or Exarchies of the Empire were fourteen in

* Soc. H. E. lit. v. c. 8, as quoted above.

† Very probably the title Patriarch was of Jewish origin (see De Marca as

number; seven in the East, 1. Egypt; 2. the East, (*oriens*); 3. Asia, (Proconsular Asia); 4. Pontus; 5. Thrace; 6. Macedonia; 7. Dacia. Seven in the West: 1. The Suburbicarian Provinces subject to the *Vicarius Urbis*; 2. The Italian Diocese; 3. Africa; 4. Illyricum; 5. Gaul; 6. Spain; 7. Britain.*

It is shown by Beveridge, De Marca, Crakanthorp and Bingham, † that these civil divisions were followed in the mapping out of the Dioceses or Patriarchates of the Church, though in the East the division was more carefully followed than in the West. In some cases, there were *autocephalous* Churches, or Provinces not contained within any Diocese, and so not subject to a Patriarch. The Patriarchs claimed the right of confirming and consecrating the Metropolitans within their Dioceses or Patriarchates; but in the autocephalous Provinces such as Cyprus, the Metropolitans were ordained by the Bishops of the province.

We have seen above that the original jurisdiction of the Roman Patriarch did not extend to Gaul, Spain, or Britain; Britain was one of the Roman Dioceses or Exarchies, and so would naturally have been formed into an Ecclesiastical Diocese or Patriarchate. There are some who hold that it was truly a Patriarchate, whilst others think that, like Cyprus, it was only an autocephalous Church, subject to its own Metropolitan. Certain it is, that for six centuries it owned no external jurisdiction. It has been shown, that Britain was independent of Roman jurisdiction at the Council of Nice; ‡ it is very certain, that at the end of the sixth century the British Bishops knew nothing of the authority of the Roman Patriarch, acknowledging subjection

above, Bingham ii. xvii. 4) though Thomassinus stoutly denies this, pt. 1, lib. 1, c. iii. § 14.

* See Crakanthorp, *Defensio Ecclesiæ Anglicanæ*, cap. xxii. p. 135 (Anglo-Catholic Library).

† Beveridge, *Synodicon*, tom. ii. adnot. p. 115. De Marca, *De Ant. Eccl. Diss.* diss. 1, c. 13; Crakanthorp ubi supra; Bingham, bk. ix. c. 1.

‡ Barnes' *Catholico-Romanus Pacificus*, § iii.; Stillingfleet, *Origines Brit.* c. 1.

only to the Bishop of Caerleon on Usk, their Primate,* and that the Roman Patriarch did not ordain the Metropolitans of England till the tenth century.†

Whether Britain was only autocephalous or originally a Patriarchate, there can be no doubt that its Archbishops always held an unusually high position among Christian Prelates. Chief-Justice Holt, in delivering his famous judgment (in *Lucy v. Watson*), asserted that the Archbishops in England had anciently ‘the same jurisdiction of supremacy as the Patriarchs of Constantinople.’‡ The Archbishop of Canterbury was called by the Pope himself *Alterius orbis Papa*. He had jurisdiction over Ireland as well as England, and in the time of the first two Norman Kings, Canterbury was declared to be the metropolitan Church of England, Scotland, Ireland and of the Isles, and its Archbishop was sometimes called a Patriarch, and *orbis Britannici Pontifex*. At General Councils abroad he had precedence of all other archbishops. §

Whilst I am writing this note, I have seen the important letter just addressed by the Patriarch of Constantinople to the present Archbishop of Canterbury, in which he styles him ‘Exarch of the Anglican Confession.’ Indeed, the reason assigned by the Council of Chalcedon (Can. XXVIII.), for giving the second place among Bishops to the Bishop of Constantinople, would in the present condition of Christendom be very applicable to the first Bishop of the Anglican Communion. The English Empire is as extensive now, as the

* Spelman, *Concil.*, tom. i. p. 108. ‘Councils &c.’ after Wilkins by Had- don and Stubbs, vol. i. p. 122.

† This is shown by De Marca, l. vi. c. iv., § 6–9, and by Thomassinus, p. ii. l. ii. c. xix. § 10–14, concerning Gaul, Spain, England, and Africa. It is proved at length concerning the British Church, by Stillingfleet, *Origines Britannicæ*, c. 3, 5. See also Palmer, *Episcopacy Vindicated*, § ix., and Bingham, *Ant.*, bk. ix. c. i. §§ 11, 12.

‡ See *Eccles. Judgments*, Brodrich and Fremantle, p. 344. Crakanthorp quotes William of Malmesbury (*in Proleg. ad lib. de Gest. Angl. Pont.*) and other authorities for the statement that the *Diæcesis* of Britain was anciently subjected to the Archbishop of Canterbury as *Patriarch*. *Defensio*, c. xxii. § 64.

§ See Burn, *Eccles. Law*, ed. Phillimore, vol. i. p. 196.

Roman Empire was of old, and the Patriarch of Constantinople took precedence, only by virtue of the civil and imperial dignity of the city in which his throne was placed. London is far more important than Constantinople now, and not inferior in importance to Constantinople in the fifth century. The Archbishop of Canterbury is virtually Archbishop of London, as London would have been the seat of the primacy, but for the desire to honour the memory of Gregory the Great, King Ethelbert, and St. Augustine.

APPENDIX C.

ON IREN. V. XIX. 1, AND ON THE IMMACULATE CONCEPTION.

IN all genuine Antenicene literature there is, as far as I can discover, but one passage telling in the smallest degree in favour of the Roman Catholic teaching and practice concerning the Blessed Virgin, (viz. Iren. v. xix. 1). I have stated in the text, that every other Father is most observable for his silence concerning her. In one *doubtful* work of Hippolytus ‘On the end of the World and Antichrist,’ ch. i., she is called Θεοτόκος, a title which we all willingly give her, as it expresses a great Scripture and Catholic truth; she is called again ‘holy and immaculate Virgin,’ (c. 18.); and again ‘all-holy Virgin,’ παρθένος παναγία (c. 22). The last epithet ‘all-holy,’ is to our ears a strong one; but its strength will be a good deal lessened if we remember that the Greeks call a Patriarch or Chief Bishop πανιερώτατος, ‘all-holiest,’ certainly not believing him free from sin, original or actual. All these phrases evidently refer to the undefiled purity of the Virgin Mother of our Lord, as regards His conception by the Holy Ghost, not to her freedom from human infirmity or original sin.

The passage of Irenæus, as we have it in the barbarous Latin translation (the original is lost), is as follows:—
‘Et sicut illa (sc. Eva) seducta est ut effugeret Deum, ita hæc

(sc. Maria) suasa est obedire Deo, uti virginis Evæ virgo Maria fieret advocata, et quemadmodum astrictum est morti genus humanum per virginem, solvatur per virginem, æqualance disposita, virginalis inobedientia per virginalem obedientiam.' 'As Eve was seduced to forsake God, so Mary was persuaded to be obedient to God, that the Virgin Mary might become the comforter of the virgin Eve, and as the human race has been bound to death by a virgin, so the disobedience of a virgin may be loosed, the balance being fairly struck, by the obedience of a virgin.'

The history of the passage is, First, that it is simply an amplification of a passage in Justin Martyr (*Dial.* 100). 'Eve, who was a virgin, having conceived the word from the serpent, brought forth disobedience and death. But Mary the Virgin, having received faith and joy, the angel Gabriel, preaching to her good tidings (*εὐαγγελιζομένου*), answered, Be it unto me according to Thy word. And so by her He was born . . . by whom God destroys the serpent (or looses the power of the serpent) and effects deliverance from death.'

Secondly: Irenæus had himself used the same antithesis once before, in a slightly different form, and that passage is greatly calculated to throw light on the passage before us. His words are:—'Mary the Virgin is found obedient, saying, Behold the handmaid of the Lord; be it unto me according to Thy word, but Eve, disobedient, for she did not obey, whilst she was as yet a virgin. As Eve, having a husband, Adam, but being yet a virgin . . . by disobedience became the cause of death to herself and to the whole human race; so also Mary, having an affianced husband, and yet being a virgin, by obedience became the cause of salvation to herself and to the whole human race. . . . But so the knot of Eve's disobedience received solution [or was untied], by the obedience of Mary, for what Eve bound by unbelief, Mary loosed by faith.'—Iren. III. xxii. 4.

Thirdly, the same thought occurs in Cyril of Jerusalem (*Cat.* xii. c. 15) who says that 'by a virgin came death, so it was fitting that of a virgin should life appear;' in Jerome

(*Ep.* 22, tom. i. p. 122, Ben.), who uses nearly the same words as St. Cyril; and in St. Augustine, who quotes the very words of Irenæus, (*c. Julian.* i. 4).

To return from the history to the interpretation of the passage (*Iren.* v. xix. 1): there are two doubtful words. The first is *advocata*. Of what Greek word is this the translation? and how ought it to be translated into English? Grabe has shown that pretty certainly the Greek was *παράκλητος*, which is generally admitted to be true, even by Roman Catholic divines. He has also shown that according to the ecclesiastical Latin of the day *advocare*, *advocatio*, *advocatus*, had all the sense of ‘comforting,’ ‘comfort,’ ‘comforter.’ Thus, in Tertullian *cont. Marcion.* iv. 14, the words of Isaiah lxi. 3, ‘to comfort those that mourn,’ are rendered ‘*advocare* languentes;’ and again, St. Luke vi. 24, *ὅτι ἀπέχετε παράκλησιν ὑμῶν*, ‘for ye have received your consolation’ is rendered ‘*Quoniam recepistis advocacionem* vestram.’ Whence it is evident, as Grabe remarks, that ‘the Blessed Virgin is called the consoler of Eve, and of the whole human race, because, she being obedient to God, gave birth to the second Adam, the Saviour of the world, just as Eve, giving ear to the devil, seduced the first Adam, and so became the cause of death to their posterity’ (*ad. Iren.* v. xix.). The other word, on which there has been some debate, is *solvatur*, ‘may be loosed.’ The comparison of the two passages of Irenæus, in which this favourite antithesis of Eve and Mary occurs, would of itself prove that *solvatur* is the right reading. In *III.* xxii. 4, we read ‘the knot of Eve’s disobedience was untied by the obedience of Mary:’—‘*Evæ inobedientiæ nodus solutionem accepit per obedientiam Mariæ; quod enim alligavit virgo Eva per incredulitatem, hoc virgo Maria solvit per fidem.*’ And here, in v. xix. 1, we learn that ‘as mankind was bound by Eve, so the disobedience of Eve is loosed by the obedience of Mary.’ It happens, however, that Grabe has admitted the reading *salvatur*, ‘is saved,’ following only three MSS. all traceable originally to one, against the voices of all the other

MSS. of Irenæus, against the natural sense of the passage, and against the authority of St. Augustine, who quotes *solvatur*, according to all MSS. except two.

However, there being this ambiguity in the sense of the word *advocata*, and in the reading *solvatur*, the Roman Catholic divines have naturally taken the benefit of the doubt, and rendered, ‘the Virgin Mary was made the advocate of the Virgin Eve, and as the whole human race was bound to death by a virgin, so by a virgin it is saved.’

With the evidence of MSS., of quotations, of parallel passages, and of internal probability, it is very clear that *solvatur* is the right reading, and it is equally clear that *advocata* signifies ‘consoler.’

Yet, even if we were to admit the opposite conclusions, we should have simply this phenomenon, that one Father of the second century repeats the words of an earlier Father (Justin M.), and amplifies them; that in this amplified repetition he suggests, that, as Eve brought in sin by disobedience, and thereby ruined mankind, so Mary by obedience gave birth to the Saviour, whereby mankind were saved, and that so we may look on Mary as the advocate of Eve.* Give the passage, so read and so translated, its utmost force, and it can say no more: and it stands alone for at least five centuries. Most of those, who refer to it, refer to it without its special point. Of course, when the excessive veneration of the Blessed Virgin gained ground, the passage would be valued and made the most of, and from it more and more would be built up. But it is very observable that the great writers of the fourth and fifth centuries, who quote or refer

* A learned friend of mine has supplied me with the following remarkable and evidently undesigned parallel to the language of Irenæus in the language of an eminent American Presbyterian divine. He says:—

‘Full well I know that by woman came the apostasy of Adam, and by woman the recovery through Jesus.’—*Appcal to Woman*, by the late Eliphalet Nott, D.D. President of the (Presbyterian) Union College in America.

No one can doubt that Dr. Nott did not mean that the Virgin Mary was our Mediatrix, and yet he must have known, what Irenæus could not foresee, the prevalence of Mary-worship.

to it, do not amplify it but rather pare it down. We may safely say that a single unsupported passage, even if it were in Holy Scripture, ought not to be pressed against the general silence, still less against the general opposition, of the rest of Scripture, as it is easy to misinterpret a single passage, but not a consentient record.

On the doctrine of the Immaculate Conception the evidence is as clear as on the Intercession of the Blessed Virgin Mary. I have certainly no wish to refer to any words, which may seem disrespectful to the Mother of our Blessed Lord, whom He honoured and loved. Yet the question is of weightiest moment: and it ought not to be forgotten, that the earlier Fathers not only give no hint of her worship being tolerated in the Church, and not only give no hint of a belief in the Immaculate Conception, but several of them attribute to her the ordinary infirmities of the nature of sinful man. See Tertull. *c. Marc.* iv. 19; Origen, *c. Celsum*, § viii. c. 26; *Homil. in Luc.* xvii.; Athanas. *c. Arian.* orat. iv. tom. i. p. 493, Colon. (on which see Bishop Kaye, *Council of Nicæa*, p. 249, n. 5); Chrysost. *in Matt.* Hom. 45, tom. vii. p. 467. Epiphanius says expressly, that ‘she was not born in any way differently from other men’ (*Hæc.* 79). St. Hilary says that ‘she is to come into the severity of the judgment’ (*in Ps.* 119, p. 262, Ben.).

It happens, moreover, that some of the Fathers have spoken of certain human beings as though they had been saved from the common lot of humanity by special saintification: but singularly enough they do not speak of the Blessed Virgin so. Thus St. Athanasius (*c. Arian.* iv.: tom. i. p. 485, Colon.) referring to Rom. v. 14, speaks of many as not having sinned after the similitude of Adam’s transgression; and instances Jeremiah and St. John the Baptist as sanctified from their mother’s womb, (no proof by the way, that they were sinless, unless all sanctified persons are free from all sin and human infirmity). On this passage Mr. (now Dr.) Newman says, ‘It is remarkable that *no ancient writer* (unless indeed we except St. Austin) refers to the instance of

St. Mary, perhaps from the circumstance of its not being mentioned in Scripture.' But what a testimony is this! Scripture never mentions the sinlessness of St. Mary; no ancient author (unless, indeed, we except St. Austin), refers to such sinlessness. Was there ever such a consentient testimony against a doctrine?

But St. Austin is perhaps excepted. What is this exception? It is a well-known and famous one, and, no doubt, was the first bud of the now full-blown dogma. Augustine wrote in the fifth century, and very many of his writings are directed against the heresy of Pelagius. Pelagius specially desired to disprove the doctrine of original sin. For that purpose, Pelagius argued that the Virgin Mary must have been sinless in order to fit her to conceive the Saviour, and that, if she was so, then others might be. St. Augustine's answer is in these words: 'Concerning the Virgin Mary, I am not willing, for the honour of our Lord, to hold any dispute, when we are talking about sin. For, how do we know what more grace was bestowed on her to conquer all sin, who had the honour to conceive and bring forth Him, who certainly had no sin. If then we except this Virgin only, if we could gather all the holy men and women that ever lived, would they not confess, If we say that we have no sin, we deceive ourselves?' (*Opp.* x. 144.)

The words are evidently a concession to Pelagius for argument's sake; they certainly concerned actual, not original sin; for it is suggested that grace may have been given her to conquer sin, not exemption therefore from conflict with sin: and in other passages St. Augustine includes her in the category of those who were born in original sin.*

The case then stands thus. In Scripture and in the

* See especially *contra Julian.* v. 15, *Opp.* x. p. 654: 'Quod si dementis est dicere, et sine dubio caro Christi non est caro peccati, sed similis carni peccati, quid restat ut intelligamus, nisi eâ exceptâ omnem reliquam humanam carnem esse peccati? Et hinc apparet illam concupiscentiam, per quam Christus concipi noluit, fecisse in genere humano propaginem mali: quia Mariæ corpus quamvis inde venerit, tamen eam non trajecit in Corpus, quod inde non concepit,' &c.

Antenicene Fathers there is an utter silence concerning the glories of the Blessed Virgin, her worship, or her intercession, with the exception of one passage in Irenæus, the most probable sense of which is such that no Christian could object to it. In Scripture and in all ancient writers, by the confession of a very high authority,* there is also a deep silence concerning the sinlessness of the Blessed Virgin Mary, even where others are spoken of as exempted from ordinary sinfulness—here also, with one single exception, viz. that of St. Austin, who declines to dispute about it from reverence for our Lord, but who certainly gives no hint whatever of her freedom from original sin—Two sentences in 500 years, of at best doubtful significance. Compare this with the language of Roman Catholic divines on the same subject, for the 500 years last past. The comparison will be a fair criterion of the relation of the present Roman Catholic to the Primitive Church.

APPENDIX D.

CONFERENCES AT THE VISITATION.

It is proposed to state as briefly as possible the results of the Conferences of Clergy and Churchwardens which were held from October 19 to November 5, at eight different centres of the Diocese, on the afternoons of the days when portions of the preceding Charge were delivered. These centres were Cambridge, Newmarket, Huntingdon, Bury, Sudbury, Bedford, Luton, and Ely.

The Conferences, preceded in the morning by Holy Com-

* Dr. Newman wrote the words which I have quoted, whilst he was yet a member of the Anglican Church. I should be very sorry to hold him to any opinion formed at that time. His words, however, are a simple statement of fact; and his bias at the time he wrote them was without question in favour of the sinlessness, if not of the immaculate conception of the Blessed Virgin. This testimony therefore is perfectly good, and is fully confirmed by fact.

munion, were remarkably well attended (about 1,400 altogether), and the debates, which have been fully reported in many of the local journals, were conducted by Clergy and Laity in a most frank, practical, hearty, and loving spirit.

Nothing could show better the advantage and desirableness of thus combining Churchmen of all positions and shades of opinion for mutual counsel. At the close of the last Conference at Ely, the Bishop in conclusion expressed his thankfulness to Almighty God for the thoroughly outspoken, earnest, yet kindly discussions which he had listened to with so much pleasure and benefit, not only on this occasion but throughout the whole of his visitation in his extensive Diocese. Such honest, hearty, loving conferences must be indeed a source of gratification to all, and great encouragement in the holy work in which they were all engaged.

The subjects for discussion were duly announced in the official 'Order of Proceedings,' and were the same at each centre.

I. The first subject was as follows:—'Are our Churches generally attended as fully and as regularly as might on the whole be expected, and especially by the poorer classes? Can any definite suggestions be made for increasing the attendance at public worship, and the spiritual efficiency of the Church, more especially in this Diocese?'

The following suggestions were made upon this question:—

1. A faithful and efficient ministry was required, the Clergy trying to work themselves up, by God's grace, to greater diligence in their sacred duties, avoiding as far as possible distinct laywork and amusements tending to secularize their minds or engross much of their time.

A bold, decided, scriptural teaching was demanded in accordance with the definite doctrines and discipline of our Catholic and Reformed Church.

It was thought the Clergy might at the Church's special seasons, at Ember-time, &c., call more attention to the

doctrines, offices, and duties connected therewith, both in the Church and in the Schools.

2. Much difference of opinion as to the extent of non-attendance at Church of the poor and working classes especially was expressed; but it was agreed that large numbers did not attend who might be brought to Church if those who did attend set a higher and holier example.

The Churchwardens and principal laity, landlords and employers of labour, it was thought, might do much more to induce attendance at Divine Service and Holy Communion by their own good example, by private suitable remarks and encouragement to their servants, workfolk and labourers, and by inducing a habit of devotion in them through the practice of daily family prayer, reading of God's word, and other like religious and social agencies.

3. Systematic pastoral and house to house visitation, by the Clergy and a staff of organised lay helpers, male and female, was earnestly pressed; the time and nature of the visits being thoughtfully adapted to the circumstances of each case.

Evening visits to working men were recommended by many, and special attention was called to the spiritual needs of female servants.

Some complaint was made of want of sociability and friendliness with all classes, especially labouring and trades-folk, on the part of some of the Clergy. It was thought that great hindrance to success was often due to too much exclusiveness and caste amongst the Clergy, who were sometimes rather squires than pastors.

4. Careful, distinct, impressive rendering of the public service by the minister and others was urged, whether by reading or in monotone: due consideration being given to the fact that the sense of hearing of many is not over-acute, especially in country congregations and amongst the poor and aged.

The desirableness of a distinct training of candidates for Holy Orders in reading was adverted to.

It seemed pretty universally admitted that the skilled workmen and laity generally were not likely to be drawn to Divine worship by extreme ritualistic practices and services, whilst a thorough, reverent, hearty, and even musical service, would be likely to attract and be welcomed by them.

5. Much stress was laid by many upon the value of encouraging hearty congregational singing, especially of good stirring hymns, the words and tunes of which should be in the best sense popular.

Choral services on Sunday evenings, and on week nights, were adduced as most successful in bringing young men and women, as well as older folks, to Church, and creating generally an increased interest in the services. Choirs, Choral festivals, &c. were much recommended in this Connection.

6. More attention, it was thought, might be often given to the preparation of sermons, which should be vigorous, practical, and telling, in plain and simple English—not too long,—‘earnest talking,’ clearly and forcibly delivered, extempore or otherwise, though it was believed the poor preferred extempore sermons.

It was urged that the Clergy should not be afraid to preach the elementary truths of the Gospel, or to look their people in the face when preaching.

Colloquial, not controversial sermons and addresses, were desired; familiar lectures too, and addresses to children and adults on the construction and contents of the Prayer Book, on the life and teaching of our Lord and his Apostles, and on practical religious duties.

7. Additional forms of services were called for, taken from and supplemental to the Prayer Book, for a third service on Sunday, or for shorter services on week days (not longer than ten or fifteen minutes) in Church, and like services under authority for Mission Houses, Schoolrooms, &c., according to the exigencies of each parish, hamlet, or district.

Short, warm, earnest services seemed much desired, suited

to various classes and occasions, to lead up to the full Church services.

It was thought the celebration of Holy Communion should be more frequent and more prominent, often a separate service as at the Visitation.

Sunday evening services in villages were called for.

The general opinion was decidedly averse to any serious alteration or rearrangement of the present services of the Prayer Book, whilst it was as decided that others of a short, simple, hearty character, which Clergy and lay readers, &c., might use, were much to be desired.

The Litany with hymns and short sermon, or catechising, was much approved of for a third service.

8. A greater need to provide good and sufficient accommodation in Church for the poor and working classes, better than formerly, seemed an unanimous opinion.

The striking success of the free and unappropriated Church system, in many important towns of the Diocese, and in Ely Cathedral, was much pressed as rendering the fuller adoption of this system most desirable.

It was thought at any rate, that after the commencement of Divine Service the Church should be perfectly free.

The abolition of close pews, and the substitution of open seats, and even of chairs, was pressed, and seemed to meet with great favour.

9. The need of subsidiary ministerial agency, with the sanction of the Bishop and under the direction of the Parish Clergyman so as to reach all classes, was urged. In this view a lower order (socially) of ministers was recommended, a permanent diaconate, lay readers and deaconesses. The two latter classes of helpers *are* working with good effect in the Diocese.

10. Amongst other useful suggestions were the following for increasing numbers at Church:—

(a) Lent Missions. (b) More attention to working of Sunday Schools, (See Ely Diocesan Conference Report, 1869). (c) More frequent exchange of duties and livings. (d)

Churches made warm, bright, and cheerful. (*e*) Greater elasticity in our services, and more discretionary power in the Clergy. (*f*) Churches open on week days for private as well as public devotion. (*g*) Better exercise of patronage and of Clergy discipline. (*h*) Removal of evils of sequestration and non-residence. (*i*) Payment of wages on a Friday. (*k*) Earlier closing of Public Houses on Saturday. (*l*) Improved dwellings of the poor. (*m*) Special prayer by laity for success of their Pastor's work.

11. Lay and Clerical co-operation was greatly pressed in Rural Deaneries, &c., and the Bishop urged the formation of a Parochial Council or Committee of Communicants and pious Laity, to assist, advise, and work in various ways with the Clergy.

II. The second subject was: How can we best help the Irish Church?

The unanimous opinion of all the Eight Conferences is embodied in the following resolution: 'That the Synodical gathering of the Clergy and Churchwardens of —— desire to express their deep sympathy with the sister Church of Ireland, and to assure her of their willingness to aid her in the present difficulties, and they earnestly entreat their brethren of the Irish Church to maintain inviolate the doctrine and discipline of the United Church of England and Ireland.'

At Bedford Centre the word 'formularies' was inserted between 'doctrine' and 'discipline.'

It was not considered desirable by those who had best acquaintance with Ireland to be too forward in proffering immediate aid, but several practical suggestions were made for doing this at the proper time.

One of these was 'to form an English reserve fund,' to help destitute Irish parishes which had no rich Church landlords, but poor, Presbyterian or Romanist holders of property.

Another was suggested by the Bishop, that perhaps the Clergy of England might be willing, if necessary, to tax

themselves 1 per cent. upon their net income for so many years. If the laity would follow this example, it was thought a large fund might be obtained for Irish necessities. A third plan was to raise an English and Irish fund to enable the Clergy to leave their Commutation as Capital for the future Church of Ireland.

There was an unanimous expression of hope that the Irish Church would hold fast to the faith as it had been constantly maintained by the United Church of England and Ireland. All dictation to her was disclaimed, but it was the universal feeling that we should continue as one undivided body, if she did not suffer herself to be led away from that Primitive, Catholic, Reformed doctrine and discipline, which had so long bound us together in faith and hope.

9

A CHARGE

DELIVERED TO

THE DIOCESE OF OXFORD,

AT

His Eighth Visitation,

NOVEMBER 11, 1869,

BY

SAMUEL, LORD BISHOP OF OXFORD,

LORD HIGH ALMONER TO HER MAJESTY THE QUEEN, AND CHANCELLOR
OF THE ORDER OF THE GARTER.



Oxford and London :
JAMES PARKER AND CO.

1869.



A Charge, &c.

MY Reverend Brethren and Brethren of the Laity ; again the hours have borne us on along their wonted course, and after another period of three years we are once more gathered together, as one body, for thought and counsel and prayer.

Amidst many storms around us they have been to our diocese years of calm and, I hope, of progress. Personally to myself, and I doubt not to many of you, they have been, with all their trials, years of much comfort in our work. Many of the institutions of the diocese have in this period struck their roots deeper into the soil, and have borne fruit more abundantly. We have, too, worked together with a glad harmony, and, I trust, with some success in our great Master's cause. The twenty-four years we have now been permitted to spend together have not been without their natural fruit of our understanding one another better, trusting each other more thoroughly, and loving each other more warmly.

Again, there are gaps in our ranks ; again, loved and honoured faces absent at our roll-call.

Thirty-five incumbents of the diocese have been taken from us since last we gathered here : some in comparative youth, some in old age ; some with the sheaves ready for the garner standing in numerous array round them, some just started with the alacrity and strength of youth upon their life's toil. All are gone ; for them the day is past, for them the night has come when no man can work ; the weary

workman rests now from his labour, and his works do follow him. One, beloved by all of us, though still, thank God, amongst us, has under the burden of advancing years resigned into younger hands the charge of the archdeaconry of Berkshire. To him, before you all, I desire to tender the expression of my warmest thanks for services rendered to the diocese, and aid given to myself as he only could render them and give it, with that clear and strong intellect, and that simple-hearted kindness which made him able to convince those with whom he had to reason, and win those whom he convinced. May it please God that Archdeacon Randall may be long spared in his present matured intelligence to his many loving friends and to a grateful diocese.

The records of diocesan work done, so far as mere numbers are concerned, are soon run through. For my own especial part, I have ordained for the work of the ministry 145 Priests and 150 Deacons. These figures are note-worthy as again contradicting the impression that there is a general decrease in the number of candidates for the holy ministry.

In the three years preceding the last Visitation, there had been in this diocese an increase of seven in the number of the Deacons, balanced it is true by an accidental decrease of ten in the candidates for Priest's orders.

In the present period there is an increase in the number of candidates both for Priest's and for Deacon's Orders; of 10 amongst the Deacons, 150 being set against 140; and of 24 in the Priests, 145 being set against 121. Nor is this the only mark of progress. Again, I can say that there appears to me to have been a marked increase in the highest

qualifications amongst those who have come to me for the gift of Holy Orders. There has been in these last three years much to contradict the statement somewhat confidentially made, that the intellectual standard of the candidates for Holy Orders has declined; whilst in the all-important preparation of a heart and life given to the work of the ministry, there have been increasing proofs of a general rise of tone in those who come to be ordained. Besides the ordination of these priests and deacons, I have acted cautiously and tentatively on the resolution of the archbishops and bishops which I communicated to you at my last Visitation in favour of the restoration amongst us of the order of Readers, and admitted five to that function in the Church.

During these three years I have administered the holy rite of Confirmation to 20,028 candidates, 5,969 more than in the corresponding space five Visitations back, being an increase of more than one fourth of the whole number now confirmed, whilst every external indication and many of your private reports bring me to the joyful conclusion, that the growth of the catechumens in spiritual fitness has more than kept pace with their increase in numbers.

During the same time I have consecrated eighteen and re-opened thirty-four restored churches; and I have preached 226 times in your churches.

The record of your far more abundant labours cannot from the nature of the case be made so exact, but I gather from your returns that there is a steady growth in the spiritual work of the diocese. You return me a list of 22,336 as habitually communicating, but from the omission of many parishes in which no list is kept, this return falls much below the whole

number of your communicants. The increase in the number of celebrations of the Holy Communion in the last twenty-five years is one of the most remarkable features of our diocesan history, and one for which I humbly and heartily thank God. Let me say for your encouragement that I hear on every side that with an increase in the number of celebrations there has been a proportionate increase in the total number of communicants. Still in this matter of frequency of communicating, we are far from having reached the standard of primitive times, or even that fixed by the Fathers of the Reformation, who contemplated a weekly celebration in every parish, even though its population was but twenty, if only four or at the least three parishioners were ready to communicate with their minister.

One instrument of increasing the frequency of celebrations and the number of communicants has been found in the Lenten Mission, which has been held each year in one of our counties. Every year's experience has the more convinced me that a great blessing has rested on these Missions. Thus the parish priest of the town at which one of these was held, amongst the effects of which he had noted, enumerates the following:—"It led people to think more of the Holy Communion as the central act of Christian worship;" and again, he notes "the real good it did to individual souls. Several became in that week, and have continued to be, communicants."

Other effects, too, which he found of it in his parish are well worth recording. They are these:—

I. The great moral support it gave to the clergy of the parish by

(a.) Making people regard their clergy's words and

work more as parts of a whole scheme, rather than the solitary sayings and doings of an individual.

(b.) The making them believe that the Church was not wanting in "mightiness of word" amongst her ministers.

II. The quieting of little party feeling.

III. The deep impression made by sermons.

Another writes to me:—"The effect of the whole Mission here was to give an impression of organized life and power in the Church which many were not aware of." And again, he describes it, as "uniting the clergy more in their common work, and renewing their energy." From a third, I hear,— "It placed the Church before a people who had very imperfect, if any, idea of Church principles as a great reality." It shewed them that spiritual fervour and loving zeal are in her. Before the Mission, the mid-day Communion was celebrated only fortnightly, with an average of fifty-eight; since, fortnightly, with an average of ninety on ordinary days, and larger on festivals: and at the early Communion, before the Mission, the average attendance was eight, since, twenty-two. He speaks of a similar increase in the congregation, and adds, "I am sure that there are bright and happy memories of the Mission, and that many who then first came, after years of neglect, to God's house, have continued to come."

The Conferences at Oxford, which have been again held under the laborious care of Canon Fremantle, have also, I feel confident, been blessed by God to the maintenance and increase amongst us of brotherly love and of a common zeal for the service of our Lord and Master. Oh, that to this diocese these graces may hereafter be increased an hundredfold!

The answers you have sent me as to the special hindrances of your ministry reveal all the sores of society around us. By a vast consensus of opinion, drunkenness is the greatest hindrance amongst us to the spread of the Gospel of our Lord; and beyond the gross ignorance of some districts, and the brutalized condition of the poor in others, a very general consent traces the commonness of this sin to the temptations thrown in the way of the less educated, and the wrong done to them by the needless multiplication of beer-shops. For this leads not merely to the increase of temptation, but also, through the competition which it engenders, to the poisonous adulteration of the beer sold, and to the employment of the most vicious baits to lead customers to the house. As to these beer-shops, the summary, and, doubtless, efficient remedy, if only it were not impossible, suggested by one clergyman, is "Abolish them." Others would close them early on Saturday night and through Sunday. Opinions are divided as to the action of the new licensing law; but, upon the whole, the favourable view predominates. Bad cottages stand high in your catalogue of hindrances. The absence of religious care for the employed by the employer is not far below this: allied with this is the want of education and of real godliness in the employing class. The field-labour of women, with its consequence of loose habits and neglected families, is stated as a common hindrance. Religious differences amongst ourselves; the wide spread of a cold, indifferent, tone of religious duty; the non-residence of a former incumbent; encouragement by another of Dissent; Dissent itself, amongst the most universal; Sunday trading and Sunday labour; the low state of education; statute

fairs; the annual hiring of boys:—as to these, all are agreed. Others find, in the want of distinctive Church teaching, and in the colourlessness of surrounding ministries, their great impediment.

It must be well that we should know each other's hindrances, and look on the shifting scene around us as it presents itself to our brothers' eyes.

The building, rebuilding, and restoration of our churches and parsonage-houses has advanced during these three years with augmented progress. The thirty-four churches which have been, or are being restored, are eleven more than those restored in the three corresponding years, whilst eighteen have been consecrated and twelve parsonage-houses have been built. By these works, room has been provided in our churches for between five and six thousand more worshippers. Towards the expenses of these works £4,675 have been contributed by our Diocesan Church Building Society. Since the foundation of the Society in 1847 it has been enabled, by the returns to Pastoral Letters, subscriptions, and donations, to grant £32,072 to this great work; and I think it worthy of special record that when in 1865 its funds were almost exhausted, an appeal from me to the diocese brought in at once to its empty coffers £3,322 from 121 donors, the majority of whom were laymen in the diocese^a. With a like generosity, an appeal from me on behalf of the Society for the Endowment of the Poor Benefices of the diocese was answered in 1867 by donations, again almost wholly from the laity, of £1,250.

The Diocesan Board of Education maintains its place of former years. It has in the last three

^a See Appendix II.

granted £1,185 towards school buildings, £306 in book grants, £210 in salary grants, and this year has also allotted £50 for the encouragement of pupil teachers.

The Society for Augmenting our Poorest Benefices has already raised many from a merely nominal income to one which secures for the incumbent just a bare subsistence, and so maintains the separate ministry, the church and altar, amidst our scattered populations.

The Diocesan Spiritual Help Society, with an annual income of about £1,200 a-year, has enabled us to supply to some of our most populous and needy parishes forty-one additional curates. It is impossible to over-estimate the importance, in an agricultural diocese, of this arm of the Church's work. It is, I fear, useless to hope in the present day for any fresh endowments except for our very poorest benefices; whilst the real straitness of means which marks those which rise far above this level, is known to few but those who have had personal experience of the fact. One evil effect of this poverty of endowment is, that it makes it impossible for the incumbent, from his own means, to secure the assistance of a curate. Now in many parishes, where the home population is large and the church roomy, such assistance is essential both for the public services, and, even more, for the due visitation of the sick and whole: whilst in other places, where populous hamlets, sometimes with a separate chapel, are distant two, three, or four miles from the parish church, the lack of a second clergyman is equivalent to the exclusion of the old, the young, and the infirm from the ordinary means of public worship and the ordinances of grace. But even where this is not the case, the enforced lack of assistant curates

seems to me to be a great evil to the Church. For, first, such assistant curacies are the true training-ground of our future incumbents; and then, besides this, the immediate loss both to the incumbents and the parishes of a district is great. There are few cases as to which it is more true that "two are better than one" than in the spiritual charge of a parish. For nothing more tends to correct that great evil of our parochial system, the isolation of the parish priest, than the presence of a second clergyman. It checks that too autocratic rule which the single rector can scarcely avoid; it prevents a general monotony, dulling if not destroying the elasticity of the ministry in preaching, visiting, school-teaching, and public services. It commonly unites together men of different ages, thus tempering the eagerness of the younger by the experience of his elder, and often quite as usefully animating the repose of the elder by the ardour of the younger man. It counteracts, too, that tendency to slovenliness which is the constant temptation of lonely men, especially if they are over-worked and under-handed. It makes it moreover possible for the clergy to read and to think more than those can do who are perpetually engrossed by parochial duties. This may enable them to keep somewhat more up to the intellectual activity of the day, or, at all events, by maintaining some theological reading, to prevent themselves from sinking into that habit of a very wearying self-repetition which is inevitable where the soil is perpetually exhausted, and never re-invigorated by study and thought.

Once more. Such an increase of the number of the clergy would make easily possible that interchange of services between different parish priests which is of

great value in keeping wakeful and alive both parishes and clergy, whilst by securing to the clergy better acquaintance with each other, and promoting unity in work, it tends practically more almost than anything beside to hinder the upgrowth of party spirit, with its miserable tangling weeds of suspicion, stiffness, coldness, and uncharitable judgments. For all these reasons I rejoice in the firm root struck by our Spiritual Help Society, and trust that it may cast forth its branches with a yet wider spread and a more healing foliage.

Besides the ordinary returns which you have made to me before, I have troubled you at this Visitation with one new set of questions, and I thank you for the care and courteously-yielded diligence with which you have replied to them. Their purpose was to obtain as exact an estimate as possible of the sum expended in the diocese out of private charity upon distinctly Church works during the last four-and-twenty years, at which date our three counties were first consolidated into one diocese. At my last Visitation, it was suggested to me by several of you that such a return which would shew what the members of our Church had actually done within such a period would be not merely a matter of interesting information, but might in the present posture of Church matters be of great practical use. For in the free discussion which is now so common as to the value of religious establishments, and the expediency of maintaining them, one objection frequently urged against them is, that they tend to repress the free and voluntary efforts of Christian men. My own belief as to these effects is the exact opposite of this. I cannot doubt that where there is an existing body, possessed already of endowments, which is doing faithfully its work, men are

far more ready to contribute to the increase of its efficiency than they are to make incessantly-repeated sporadic efforts to keep alive that which has perpetually to awaken for its mere existence the ever-diminishing flow of purely voluntary gifts. Here, as elsewhere, "the liberal deviseth liberal things." Past liberality tends to reproduce its own likeness in succeeding generations. Certainly I think the returns which you have now made me bear out the conclusion I had reached, for they shew that besides considerable sums, the accounts of which we are not able to obtain with sufficient accuracy to tabulate them in our estimate, we have absolute returns of two millions one hundred and twenty thousand five hundred and fifty-two pounds seven shillings and three pence as having been laid out in building, restoring, and endowing churches, schools, and houses of mercy within this diocese since the year 1845. Certain details^b of this expenditure, with which I will not now trouble you, I shall hope hereafter to put into your hands in print. But the largeness of the total sum, raised in a purely agricultural diocese, and that by no means one of the richest, establishes, I think, irresistibly the conclusion that an endowed Church stimulates instead of repressing the generosity of its members. Nor has this sum been raised for our home needs by any selfish disregard of the claims upon us from without. So far from this being so, we have multiplied our efforts for those who are without, whilst we have made these great exertions for those who are within the diocese. Besides giving increased aids to many separate mission funds, we have risen, to take that single measure of our efforts, from contributing in 1845 to the Society

^b See Appendix III.

for the Propagation of the Gospel in Foreign Parts, £1,419 0s. 4d., to the contribution in the year 1867 of £4,702 15s. 6d., and from contributing to the Church Missionary Society in 1845, £2,238 19s. 8d., to the contribution this last year of £3,350^c.

Over these twenty-five years, my brethren, you will, I think, readily understand that I cannot on this occasion of our meeting thus cast back my eyes without awakening in myself conflicting feelings which are almost too deep for utterance. It is not merely, as it has been with me before, the bringing home to me the fact that so large a part of my life and service has been spent, and that my own great account and the account of many of you who have laboured with me, and whom I love so well, must be drawing near; it is not only that I am reminded that I have now occupied this seat two years longer than the longest-lived of my predecessors since the see was founded; but it is that I speak to you for the last time; that my staff of office must in a few weeks be broken, and another take the charge with which my life has become one.

It was not without the most anxious doubt that I assented to this change, involving as it did the severance of the dearest ties and the undertaking severer labours with diminished means for their performance. But upon weighing the whole case with the aid of the best counsel I could obtain, I judged

^c Still this sum might be vastly increased if every parish could be made to feel the blessedness in taking part in such offerings. Here is the result of a weekly offertory at an early celebration for the Propagation of the Gospel, from January 3, 1858, to November 21, 1869—£172 0s. 9d.; twelve years nearly, in a country parish in Oxfordshire, with a population of 350, *all poor people*.

that so the will of God was. I go back, therefore, into the sphere of my earlier work in the Church of Christ, to find there, thank God, many old friends whose warm welcome allays, though it cannot heal, the smart of separation from you. For—I am bound to say it,—I believe that no Bishop ever had more loving and more effectual support than you have rendered me in this diocese. So it has long been, yet ever growing and increasing as the years have run on: and now my approaching separation from you has drawn forth expressions of personal affection greater by far than I before knew to exist, and declarations of some good results with which God's mercy has blessed my poor labours which at once humble and rejoice my heart. Turn which side I may I have but the same words to say; I thank you most heartily for your generous and abundant help; to the Archdeacons, to the Principals of Cuddesdon and of Culham, to the Rural Deans, to the School Inspectors, to the officers of our different Diocesan Institutions, lay as well as clerical, who have given, as an unpaid service, a zeal, a judgment, and an untiring energy in labour, which money never could have purchased, I return my heartiest thanks. To the Laity of the diocese generally I must say the same: they have through these years stood nobly by their fathers' Church; they have given us their money, their counsel, their confidence, and their active support in ten thousand ways; as the Churchwardens of our parishes they have ever helped and supported me; they have, in far the greater number of instances, received with kindness, and carried out with alacrity, my official directions; whilst amongst those of our laity to whom God has given this world's wealth there have been some who have built for us noble churches, and con-

tributed with a magnificent generosity to their endowment and to all our diocesan works. To me personally as their Bishop they have shewn a loving-kindness which, whilst I live, I can never forget: suffering, in very many instances, official ties to turn into the golden bands of generous friendship and Christian affection: so that in very many times of trial I may say with the great Apostle, "I have had great joy and consolation in their love^d."

And if it has been thus with the Laity of the diocese, how, my brethren of the Clergy, can I thank you enough for all your goodness towards me? your ready acceptance of all official requirements, your abundance in labour, your unweariedness in love. How differently, thank God, can I speak as to my experience in this diocese from that which was the heavy burden of the great Apostle of the Gentiles, when in bonds and imprisonment the sorest of his earthly trials was the sense of loneliness and desertion breathed out in those touching words, "These only are my fellow-workers unto the kingdom of God, who have been a comfort unto me."

To pass by the struggles and trials through which we have stood shoulder to shoulder together, resisting sometimes the cold approaches of unbelief, sometimes the crafty assaults of Rome, sometimes the attempted aggressions of the world,—how often have we taken sweet counsel together, how often studied God's Word, prayed and communicated together; how firmly have these bonds of spiritual unity which reach on in their mysterious power into the coming eternity, bound us together. May God, even the Father, and the Holy Ghost the Comforter, of His mercy keep us all faithful, that through the merits of our only

^d Ep. to Philemon.

Saviour we may meet before His presence with exceeding joy.

It does not seem to me fitting to-day that I should, as I have been wont to do, address to you distinct counsels for the future; with that future it will be for another to deal. But one last retrospect of our common work we may, I think, profitably take together to-day.

During this period many most important institutions have grown up amongst us. And first as to education. Besides those which are actually connected with the machinery of the diocese, the vigorous life which has stirred in it, has cast itself forth in foundations of a more independent character. Such are the Colleges at Radley, at Bradfield, at Bloxham, and at Stony Stratford, where the children of our gentry and clergy are still trained in that blessed union of true religion and useful learning which has ever flourished and abounded in Church-of-England schools. For the class immediately below these the training College at Culham has for years past done a great work by training up teachers for them. Through the extraordinary energy and diligence of its Principal, supported by a Committee of remarkable power and judgment, it has, I trust, weathered the storm which the change in the conditions of public help awoke against all these Colleges, and under the violence of which many of them have perished. It has, I venture to hope, before it years of increasing usefulness. No Churchman can, I think, have carefully studied the education questions of this day without seeing that there never was a time when it was more important, as well for the nation as for the Church herself, that she should possess a body of schoolmasters who are

thoroughly impregnated with sound Church principles, and fitted by the completeness of their training in secular as well as religious learning, and above all by their own religious life, to make their mark upon the busy self-asserting generation to which we minister.

But besides its direct results, Culham College has, I am convinced, helped greatly to keep alive in the diocese that awakened zeal for education out of which its own foundation sprung. This has been the great work of our Diocesan Board, and of that admirable body of Church workmen, the Diocesan Inspectors. With the example of Culham before them, and the fostering help in various ways of the Diocesan Board, other schools, especially for the great middle class, have sprung up and are flourishing in the diocese. It suffices for me to name one at Cowley under Mr. Hurman, and one at Littlemore under Mr. Hurst, to shew how widely this branch of our work is spreading; whilst the various parish schools have been raised to a new level by the care and labour of the Diocesan Inspectors. Alas! for me, that I shall lose the strengthening, exhilarating meetings for which they were accustomed each spring to gather at Cuddesdon Palace.

During the same time, the Theological College at Cuddesdon has been founded, and come to maturity, having now been fifteen years and a-half at work. The gathering last summer of old students from so many dioceses, all breathing the same spirit, was a most animating sight to all who witnessed it. Every room in the College has been, and continues to be, eagerly engaged. It is not only full, but full of graduates of the University; indeed, of the last hundred students two only have been non-graduates. We may, I think,

without presumption, venture to say, that the blessing of God has rested largely on this institution. It has been a home of prayers,—in which it has been my delight to join,—of reading, and of meditation. The holy life, great heart, and high powers of the Principal, with his thorough loyalty to the Church of England, have incessantly poured down their influence, like the dew upon the tender grass, on the students within its walls. It has had the services, as Vice-Principal, of the Rev. O. J. Reichel, well known by his published works; of a faithful and hearty chaplain; and of “Prælectors,” who, in the persons of the present Bishop of Calcutta, Canon Woodford, Canon Bright, Mr. Davy, and Mr. Wilgress, have helped greatly to raise its intellectual tone. Many a parish has had cause, many, through God’s blessing, will, I trust, have cause, to thank Him for the year or more of preparation which their pastor spent within its walls. The whole of the building-debt upon the College has been paid off; a fund is growing for providing it with a fitter chapel; whilst the kindness of a band of true-hearted Churchmen, in and out of the diocese, has added to its endowment what they have named “the Wilberforce Fund,” to provide for its stability through coming years. May its heads and its pupils, so long as it continues, hand on to future generations the holy, earnest, self-denying Church-of-England moderation which has so eminently marked its first three Principals and those whom they have trained.

The Sisterhoods at Clewer and at Wantage have grown up during the same period. High Christian genius, firm faith, ardent love, and undaunted courage, alone could have founded them; patience, sobriety, and judgment, alone could have maintained

them. The terrible experience in former times of what nunneries might become;—how worldly, how superstitious, and how scandalous,—made the attempt to found Sisterhoods upon another and a purer model, a work of almost hopeless difficulty. The undistinguishing eye of suspicion must naturally be very slow to trace the distinction between the two; and yet there is a vital difference. The gathering together women, and many of them very young women, too often from mere motives of family convenience, the binding them by irrevocable vows, and setting them to lead, under the beguiling appellation of “religious,” a life of idle abstinence from the ordinary works of woman’s place in the family, in the household, in the parish, and in society, yet not devoted to active works of charity, for Christ’s sake;—this is a wholly different thing from providing homes where holy women, whom God’s hand has separated by external circumstances, or an internal call from common family life, may live, and pray, and work together so long as they see fit, and from which they may retire again, if so they judge it to be God’s will. Still, from their external resemblance, these new communities, though formed on an idea so essentially dissimilar from the old, could not, at their rise, fail to inherit the obloquy which the memory of great past misdeeds is so fertile in providing. Such suspicions, moreover, could not abound without creating another hindrance to the success of these institutions; for they tended to make the more sober-minded and cautious fearful of entering them. Yet, in spite of all these difficulties, two such Sisterhoods, besides others of which I do not particularly speak, because they have not been in the same degree under my own observation, have grown up into great institutions directly connected with the diocese.

It would, in my judgment, indeed, be well that the Church of England should lay down her own rules for these institutions; for in the abeyance of such rules too much responsibility rests in single hands. Still, with the pressing want of such helpers on every side of us, it would be impossible to wait for such general regulations, and each one who is called upon to act must do his best to mark out the Church's line concerning them, for the institutions of which he is overseer. For myself, I have never consented to be officially connected with any which did not distinctly disown the system of irrevocable vows: accordingly, no such vows are allowed either at Wantage or at Clewer. Both institutions have grown and flourished: Wantage spreading to a second house in Cornwall, and enlarging its field of work by entering on the field of general education; and Clewer, besides affording shelter and the means of spiritual recovery to eighty-six penitents, having branched out into an orphans' home with forty-two beds always full, into a convalescent hospital with twenty-four beds for men, twenty for women, and as many for children,—as many of them full as the income of the hospital allows; into a cottage with ten beds for invalid ladies; into mission schools, and a mission chapel, with other works now carried on at Oxford, London, Folkestone, and in Devonshire^e.

In supporting to the best of my power some of these institutions, I was well aware that I must give offence to those whom it often pained me to grieve, who looked on them with grave doubt, or met them with honest opposition. But much as I regretted this

^e See Appendix IV.

result, I did not think that to avoid it I should do right in standing aloof from any who were bent on doing the work of Christ within the Church of England, even though there were in their way of doing it certain things of which I did not myself altogether approve.

It has always appeared to me to be the duty of a bishop of the English Church to throw himself heartily, without stint or grudging, into the labours of the clergy or laity of all the different schools of thought which are allowed within her communion. He must, of course, have his own definite line of thought and action; the more definite the better. But he ought not in my judgment to allow a divergence from that type and model, within the limits his Church allows, to weaken his sympathy with any within his sphere who are labouring earnestly for Christ. And here I am speaking not of a cold grudging assent to the lawfulness of their position, but of all the fulness of help which he can give them in their own mode of working, by his prayers, his personal co-operation, and his confidence. Such a rule of action involves of necessity certain great difficulties. It is sure, till it is well understood, to lead narrow-minded men who can move but in a single groove, to suspect that such a course is tainted with a want of care for the absolute truth, and a sinful desire to please men. These suspicions, bred in shallow minds of intellectual feebleness, a bishop must live down. But beyond these there is the further imputation ready, that such a course tends to deprive the Church itself of all definiteness of doctrine, and to make its teaching a mere bundle of conflicting opinions, held artificially together by the external bond of a common establish-

ment. Now if this licensed variety did exceed in anything that which the Church has received as vital of dogmatic truth, the objection would be true, and it would be fatal ; for the Church exists to be the pillar and ground of the truth, to hold and therefore to hand on without addition, diminution, or adulteration the faith once for all delivered to the saints. Of differences, then, on points which constitute the one faith, I am not speaking. But I do not believe that such difference does, to any considerable degree, exist amongst us. For it, where it does exist, I put in no plea. I ask for it, within our own body, no toleration. But I maintain that putting all question about these master truths wholly aside, there is room for large difference of tone, of feeling, and of the mode of expressing the common faith amongst those who hold, and hold earnestly, the same word of God, the same tradition of creeds, and the same definiteness of articles. The temper of one man's mind leads him to apprehend most readily, and to embody in his own spiritual life most completely, one aspect of a mighty, far-reaching, many-sided dogma. This leavens all his own inner being and all his own teaching. And I venture to say that it is well that it should be so. Well for him, because what he has thus made his own is the most real ; well for the Church, because, first, what he most really holds he can most vividly express and reproduce in others ; and secondly, because by this permitted variance the many sides of the common truth will be most faithfully maintained in themselves, and most readily supplied for the spiritual sustenance of others.

It is easy to say, as the Popish enemies of our Church are so fond of saying, that thus *our* teachers

teach all conflicting theories, whilst *theirs* speak with one utterance, and therefore give their people what we cannot give to ours, the sameness and the certainty of truth. But the taunt proves as false under examination as it is easy in the utterance. For, first, they who use it do *not* all teach one doctrine. The slightest acquaintance with their writings and their internal action at once dispels the illusion. To name but one instance. They range from the Augustinian far nearer than we do to the semi-Pelagian theory of grace. But further. Whilst it is the essence of the truth that it should be one, it is of the essence of a living reception of that one faith by different souls that it should in its subjective reproduction within them differ in its modes of acting. All life, because it is life, has of necessity this faculty of diversity of reproduction combined with essential unity. Dead things only can be stamped out with an absolute ever-recurring identity of shape and proportion. Instead, therefore, of considering this variety, within allowed limits, as an evil, I hail it as a sign of life; and I would no more make every voice in a diocese speak in exactly the same tone than I would abolish the music of nature by requiring the same note from every free songster in the brake.

There are, of course, limits to such a licence. If the fundamental articles of the Creeds, if the authority of God's revealed Word, if the atonement wrought for us on the Cross, if the gift of the Holy Ghost and the life of the new kingdom of Christ are assailed, all question of allowance within the Church is at an end. Where the claim for permitted diversity distinctly reaches up to these points, there is of course no difficulty in our course. We have but to say in love, but

with all clearness, "If any man teach any other Gospel than that ye have received, let him be accursed." But there is a vast range of spiritual teaching within these well-defined limits as to the particulars of which a minute and tyrannous positiveness savours far more of the narrowness of a sect than of the real breadth of Catholicity; and the modern Papacy, as to these, exhibits far more exactly the temper of the Donatists than that of any of the ancient Catholics. As to these comparatively open questions, on the other hand, the Church of England has forborne to exact as the condition of conformity a mechanical exactness of agreement, and as to these it has always seemed to me that her ministers should act freely and generously in her spirit. In that spirit, my Reverend Brethren, I may take you, amongst whom I have lived, to witness, it has been my endeavour to administer this diocese; and it is to my acting on this rule, and to your great kindness, your large forbearance with me, and your wonderful confidence in me, that under God's grace I attribute the quietness, combined with earnest vigour, with which we have been enabled to work His work for this quarter of a century; and that now, when we are bringing to a close our united action, I have the blessing of seeing amongst the warmest of my friends representatives of every school of thought amongst us. For myself I will say openly that I could not have endured to have been the bishop of a party when God's providence had called me to be the bishop of a diocese.

To a certain extent this rule of liberty as to thought must apply also to the rule of external observance. As to such outward forms indeed there need not, and consistently with any uniformity there cannot be, so

large a licence. There need not be, because here the sacrifice of choice to charity implies no dishonesty of mind. He who could not honestly give up an opinion, may with entire truthfulness give up a dress or a posture by which a brother is offended ; and without some such sacrifices external uniformity is impossible. Feeling this strongly, few things have more grieved my own spirit than the course of recent controversies about dresses and externals. With the mighty work we have to do ; with the growing masses on every side of us who need the simplest preaching of the Gospel of Christ, and the most elementary instruction in the life of grace ; with the seething multitudes of our great towns steeped in sin and suffering, and with the irreligious coldness, dulness, and coarse sensuality which abound in so many of our country districts, it is simply heart-breaking to see the zeal of earnest spirits diverted from even passionate endeavours to bring the Name, the Cross, the power, and presence of Christ home to such sufferers, and to see it miserably wasted on unmeaning contests as to the cut of a surplice, or the colour of a stole. In such a strife both sides seem to me to be in the wrong, because both exalt things comparatively indifferent into an utterly undue importance. It is hard to understand the religion which consists in refusing on the one hand to wear a surplice, or on the other in convulsing a parish in order to introduce into its public services the startling novelty of a gorgeous vestment.

Still, as to these merely outward matters, I have always held that, provided the law was not infringed nor the weak brother for whom Christ died offended, it would be hard to enforce on others my own disinclination to change. Where, therefore, with the

rising tone of a parish there has been such a corresponding rise in its ritual, I have always felt it to be my duty in my office, instead of coldly discouraging such accidents of growth, whereby perchance the growth itself might be checked, to guide and moderate rather than oppose their development. Life, even with certain eccentricities, seems to me, after all, to be so much better than death; the sparkling stream, even though it does brawl, is so far more lovely than the reek of a stagnant pool, that I have always joyfully associated myself with the living workers of the diocese, whether, in their fear of change they sought, as to ritual observances, to maintain a somewhat starved and unpicturesque simplicity of manner; or in their desire of acting by all lawful instruments upon the souls of men, they adopted a more ornamented style of worship. A reasonable growth in the decency and beauty of the externals of worship naturally accompanies and often helps forward increasing devotion, a growing sense of God's presence with His Church, and of the greatness of the service which we ought to render to the Heavenly King. The restoration of our churches, the comely and often beautiful adorning of our chancels, the vast improvement in our church-music, the greater order, efficiency, and heartiness of our services, all instance this, and call for our deepest gratitude to God. The time has passed away, I hope for ever, when we could be content with dilapidated churches, the mould-stained walls of which were broken by patches of plaster into irregular deformity; with their rattling rifty windows letting in every blast from which the high separating pews gave but scanty shelter, even to the favoured occupant of the safest corner. All this,

I trust, is gone for ever: and with it the meanness of the holy table, with its discoloured coverings, its iron-moulded linen, and its discreditable plate; with the dingy surplice put carelessly or reluctantly on in the face of the gaping congregation, preparatory to the poor and often stammering duet between the parson and the clerk, which a still surviving instinct named "reading prayers." All this, I hope, has vanished from us for ever. With these, too, is disappearing, would that it was wholly gone, the monotonous reading from the pulpit of bought or borrowed essays, which, with their dreary dulness and cold lack of Christian truth, could reach no soul. For these great and growing improvements we may all assuredly thank God. Better, surely, is it to run the risk of some occasional excess in development, than to bind down the rising temper of the Church to the almost obsolete poverty of a doubtful life.

But whilst I rejoice in this altered tone of our services, I must not fail to remind you that there may be changes, in what look at first sight to be mere outward matters, which do involve great doctrinal questions; and, as by the mere substitution of one flag for another, there may be indicated in a very small alteration, changes which reach very far indeed. As to all such changes, it is of course impossible to be too watchful. They may, if they are allowed to establish themselves without question, lead, almost before we are aware, into an alteration of our position as to great and fundamental truths. Thus, for example, our Church and nation did deliberately, at the Reformation in the sixteenth century, reject at once the tyrannous usurpations of the Bishop of Rome, and a whole system of superstitious accretions which, under the

shadow of the Papacy, had, moss-like, overgrown the fair proportions of primitive truth. This great restoration of an earlier purity was obtained at the price of a convulsion which could hardly fail to injure and even destroy some things, and to endanger more, which, though good and valuable in themselves, were by accident connected more or less directly with the discarded errors. As time passed on, the loss of these, inevitable as it was, and to be willingly endured as the price of the great gain of recovered purity, began to make itself felt. Negligence, carelessness, sloth, and coldness of heart increased the evil. On this state of things broke, as God saw fit to give them, "times of refreshing from the Lord." Such, I doubt not, was the great Evangelical movement, reviving personal religion at the end of the last and the beginning of the present century. Such again, I doubt not, was that awakening of the Church's corporate life which is known as the Oxford movement. Both of these aimed at arousing the dormant energies of the spiritual life amongst us within our own reformed Church. Both, in their main action, with human imperfections, mistakes, and failures, tended to accomplish this result. The changes introduced or attempted by each of these were a prolongation of the actually-existing lines upon which our sacred edifice is planned. They might, in many of their details, be wise or unwise, successful or unsuccessful; but both sought to perfect, not to change the Church of England. To the efforts therefore of both of these, those who believed with equal faith in her Catholicity and her Reformation might, if their minds had breadth enough to free them from mere party trammels, heartily wish God speed.

But there is another set of changes which men may aim at introducing, changes which do not tend to the perfecting of our own system, but to the introduction instead of it, of that which is in whole or in part really another. Such changes as these, whether their advocates do or do not see the conclusion to which they are naturally leading, do really symbolise a body different from our own, and tend, so far as they are allowed, to transform our own into it.

Suffer me to name to you, as an instance of what I mean, one practice, the growth of which amongst us I view with great apprehension, I mean a tendency unquestionably manifested in certain quarters to change the idea of the Holy Eucharist from a Communion of the faithful into a function of the celebrating priest. Such a change is, in my most mature judgment, no lawful progress in increased reverence for that great Sacrament upon the lines of our own Church. I cannot but regard it as the adoption of the view, and therefore of the practice, of another Church, to whose doctrine as to the Holy Eucharist it naturally belongs, whereas it is absolutely subversive of that which has been received amongst ourselves. For in strict agreement as we believe with the words of Holy Writ, and with the teaching of the primitive Church, we do not regard the Communion of the faithful as an accident of the Holy Eucharist, which may be added to it, or separated from it, at will, leaving the great function of intercession untouched by the omission, but as of the very essence of the Sacrament. So it was at the institution: "Take, eat, this is My Body." The mysterious presence and the actual Communion are bound indissolubly together. So they are in St. Paul's address to the Corinthian Church:

“The bread that we break, is it not the Communion of the Body of Christ?” Such was the custom of those first Christians who came together on the first day of the week, not to see even an Apostle celebrate, but to break bread, to partake, that is, plainly, themselves, of the consecrated element. From this the solitary Mass of Rome is so absolutely unwarranted a deviation, that we can have no assurance that it does not altogether overthrow the very nature of the Sacrament. It is certain that this practice is most intimately connected, both as cause and consequence, with the greatest practical corruptions of the Papal Communion. Whatever, then, tends to its introduction amongst ourselves appears to me to threaten the existence of our whole religious system. Such tendencies I see in the attempt to make the celebrations of the Holy Eucharist at our principal Sunday Morning Service impressive, if not gorgeous, as a display, whilst the congregation are urged to remain through the service as spectators, but not to partake of the Sacrament as communicants. Such a tendency I detect in the multiplication of choral communions, where few members of the choir communicate. The very purpose for which these practices are recommended seems to me at variance with the true idea of the Eucharist; for effectual with God, as we doubt not, through Christ our Lord, this great appointed act of the Church’s intercession is, I know no ground for supposing that prayer offered up by those who are present at the celebration but do not partake in it is one whit more prevailing than prayer at any other time or in any other place. Nor does it seem to me that a surrounding crowd of non-communicants adds any honour to the Sacrament. On the con-

trary, to remain and not to communicate seems to me to dishonour Christ's institution, and to injure the soul of the worshipper. Far truer, far more reverend, far safer for the unprepared spirit, was the old warning, which, before the sacred mysteries, proclaimed to the unbaptised, to the catechumen, and to the unreconciled penitent that he should depart.

Against these changes, then, and such as these, I venture with a parting voice to warn you. Never, so far as I can read the signs of the times, was there a period when re-union with the corrupt communion which has ever persecuted with a thoroughly Donatist hatred our Reformed Church, was more impossible than now. More and more, by an arrogance which increases with her weakness, by a growing intolerance for truth which she once endured, by a new fruitfulness in error, and by a blind infatuation which looks to me most like to a judicial sentence, which makes her able to forget truth alone and to learn nothing but falsehood, the Papal See is alienating from itself its own Italy, its favourite Spain, its old adherents in Germany, and its most enlightened children in France. At such a moment, we are told, its hopes are concentrated on England. It has always been, it still remains, the special charge of the English Church to resist these insidious assaults. Nor, God helping her, will that Church resist in vain. The sects, like the undisciplined mass whose burning zeal cannot compensate in the terrible time of an invasion for their lack of disciplined movements and compact organization, would soon fall before her: but the Catholic Church of England, whilst she is true to herself and to her God, can, and in Christ's strength I venture to say will, ward off from this nation so

tremendous an evil as its subjugation to the yoke of the Papacy. Strange, indeed, it may appear to some, that empty visions such as these, which seem almost to belong to a delirious dotage, should pass before the eyes of the old enchantress. But they are not wholly without some semblance of probability. I will not detain you now to examine with me the curious problem of those laws of thought which ever make such oscillations of opinion possible. I will content myself with urging on your consideration the reasons for resisting the danger, and suggesting one or two modes of keeping guard against it.

We should then, I think, most earnestly resist all real movement towards Rome, first, because its accomplishment would most certainly involve the loss of that blessed heritage of the truth of God, which, of His great mercy, through the fires of martyrdom and the anguish of a whole generation of our fathers, He has given to us; and next, because any degree or semblance of such movement does more than anything besides to help on, by the shock which it gives to our long-established habits of belief, the progress of that flood of lawless infidelity which Revelation shews to us as the plague of the last days, and which seems to have been already poured largely forth by the angels' ministers of wrath upon the air around us. Already we have, I believe, so suffered. Faith amongst us has already endured a far ruder shock from perversions to Rome, than from those scientific discoveries which are by some supposed mainly to endanger its continuance. Between true Science and the Christian Revelation there can be no conflict. The Queen of sciences must be at one with her imperial sisters, even though the too eager and perhaps

half-instructed followers of each may indulge in passionate brawls and unseemly contentions. For whilst there are those who bring true Science into disrepute with believers, by setting up her claims as hostile to the Christian faith, there are also those amongst ourselves who decry Science in order to exalt Revelation. The one evil creates the other. Surely any dread or hatred of Science is unworthy of a Christian man. For his God is the God of nature as truly as He is the God of grace. Nor need we fear for the result if short-sighted men do seek to array the powers of Science against Christianity. The assaults of such as these upon the sacred deposit of the faith the Church has from the first endured and defeated, and she can endure them again, and again defeat them. Only internal corruption can make her fall before her enemies. Whatever, therefore, weakens within herself the heart of faith is her chiefest danger, and this evil has been wrought in this generation by the perversion of mighty ones amongst her children to the corruptions, the untruthfulness, and the superstition of the Papacy. Against this, as a real and great danger, we are bound to strive.

The main outline of that strife, as we ought to wage it, it is not difficult to trace. There must first be kept alive amongst ourselves a high estimation of the value of that truth which God has given to us; that is, of the Christian dogma in their simplicity, of the Word of God in its authority, of the Church of Christ in the completeness of its organization and the fulness of its spiritual powers. There must be this, to make us vigilant in guard and ready in act to beat back the first assault.

Next, there must be unity amongst ourselves.

How little do men estimate at their full weight of evil to the cause of Christ, those too common faults of hard words, peevish suspicions, and unbrotherhood in action! What a grieving of the blessed Spirit of unity, what a dividing of hearts, what a weakening of hands, what a scattering of faith is the fruit of this, and yet how decently is it veiled over with the specious show of zeal for the truth, and fearlessness in its defence! To you, Brethren, I speak as to those to whom God has given largely hitherto of this spirit of unity, and I beseech you cultivate it yet more and more, spread it wider around you, proclaim its blessedness, and be witnesses of its power.

But beyond all else, if for our Church, our country, and our age, we are to do the work of God, we must each one grow and abound more and more in the deep mystery of personal oneness with Christ our Lord. There must be no tarrying on the threshold, but a pressing in to the full knowledge and enjoyment of this blessed companionship. Respectability, earnestness, action, spotless orthodoxy, ceaseless labour, patient, successful study: all these are needful, all admirable; but all of these must fail of the great end if there be not in us, as members of His Church, yea, and yet more abundantly as ministers of His Word and Sacraments, a close, entire, personal union with Him. We cannot witness of Him, we cannot be filled with His strength, unless having found peace through the blood of His Cross we have each one borne to Him the mystery of a life, laid it down at His feet, taken it again from His pierced hands, and then sought in prayer and meditation and holy communion to know more of His actual indwelling, so that He is one with us and we one with Him.

Into the full knowledge for yourselves, Brethren beloved in the Lord, of that mystery of Christ's presence in us, may you be led by the grace and power of God the Holy Ghost. Unto His good keeping, by whom I have been for a season set over you in the Lord, I solemnly commend you, and as one who knows his own utter weakness and deep unworthiness, I beseech you to offer up to our God your prayers and supplications for me when I am parted from you, as you have done when I was present with you. For those prayers, for all the kindness, forbearance, confidence, help, and love which for four-and-twenty years you have given me, I once again thank you heartily in the Lord. May He reward you for it. May He make His grace to abound more and more toward you, and minister to you in His good time an abundant entrance into His everlasting kingdom. The last word almost refuses to be spoken, but Brethren of the Clergy, Brethren of the Laity, I bid you in Christ's name farewell in the Lord.

APPENDICES.

APPENDIX I.

LIST of the Incumbents who have died in the interval between the Bishop's Visitation in 1866 and that of 1869 :—

REV. WILLIAM STEPHEN, Vicar of Bledlow, Bucks., Jan. 1, 1867.

REV. GEORGE ALARIC MOULLIN, Rector of West Woodhay, Berks.,
May 8, 1867.

REV. HARRY WALTER SARGENT, Incumbent of St. John Baptist,
Oxford, July 18, 1867.

REV. CHARLES MARSHAM, Vicar of Stoke Lyne and Caversfield,
August 24, 1867.

REV. JOHN HART, Rector of Adstock, Bucks., Sept. 10, 1867.

REV. HENRY BIDDULPH, Rector of Standlake, Oxon., Sept. 19, 1867.

REV. HENRY JOHN PASSAND, Rector of Shipton-on-Cherwell, Oxon.,
Oct. 16, 1867.

REV. WILLIAM HAZEL, Rector of St. Peter, Wallingford, Berks.,
Oct. 28, 1867.

REV. FLORENCE JAMES WETHERED, Vicar of Hurley, Berks.,
Jan., 1868.

REV. GEORGE HOUGH, Rector of Yelford, Oxon., August, 1867.

REV. HERBERT WHITE, Incumbent of Warborough, Oxon.,
Feb. 2, 1868.

HON. and REV. FREDERIC BERTIE, Rector of Wytham, Berks.,
Feb. 4, 1868.

REV. THOMAS DAND, Rector of Bletchingdon, Oxon., Feb. 5, 1868.

REV. WILLIAM HANBURY, Rector of St. Ebbe, Oxford, Feb. 11, 1868.

REV. ARIS HENRY NOURSE, Incumbent of Coggs, Oxon., Feb.
12, 1868.

REV. CHARLES FORT, Rector of Lower Heyford, Oxon., May 18, 1868.

REV. ROBERT COULTHARD, Rector of Sulhampstead Abbots with
Sulhampstead Banister, Feb. 4, 1868.

REV. CHARLES BARTER, Rector of Sarsden, Oxon., June 24, 1868.

REV. WILLIAM THOMAS EYRE, Incumbent of Hillesden, Bucks.,
July 8, 1868.

- REV. EDWARD STANLEY JAMES, Vicar of Letcombe Regis, Berks.,
July 24, 1868.
- REV. CHARLES BLACKMAN, Rector of Chesham Bois, Bucks.,
July 26, 1868.
- REV. ARTHUR BAKER, Rector of Addington, Bucks., August, 1868.
- REV. WILLIAM BELL, Rector of Lillingstone Dayrell, Bucks.,
August 20, 1868.
- REV. THOMAS CARTER, Vicar of Burnham with Boveney, Bucks.,
Oct. 8, 1868.
- REV. RICHARD RICE, Rector of Eaton Hastings, Berks., Sept.
29, 1868.
- REV. WALTER DRAKE, Vicar of Bradwell, Bucks., Dec. 27, 1868.
- REV. ROBERT EDWARD HUGHES, Rector of Alkerton, Oxon.,
Jan. 4, 1869.
- REV. GEORGE CANDY, Vicar of South Newington, Oxon., Feb.
4, 1869.
- REV. FREDERICK EDWIN LOTT, Vicar of Bampton Lew, Oxon.,
Feb. 12, 1869.
- REV. THEODORE BOUWENS, Rector of Stoke Hamond, Bucks.,
Feb. 18, 1869.
- REV. ARCHIBALD ROBERT HAMILTON, Vicar of Greenham, Berks.,
April 14, 1869.
- REV. HENRY ALISON DODD, Vicar of Sparsholt with Kingston
Lisle, June 28, 1869.
- REV. ELLIS ASHTON, Rector of Begbroke, Oxon., August 6, 1869.
- REV. RICHARD KNIGHT, Vicar of North Marston, Bucks., Sept.
26, 1869.
- REV. CHARLES FORBES, Vicar of South Banbury, Oxon., Sept., 1869.
- TOTAL, 35.

APPENDIX II.

OXFORD DIOCESAN SPIRITUAL HELP.

Probable Annual Income	£1,240	0	0
Grants made this year	1,525	0	0
„ already claimed to October 26	1,290	3	0

	1866.			1867. ^a			1868.			1869.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Donations	36	5	0	213	15	0	26	2	0	16	10	6
Subscriptions	572	14	5	545	1	4	451	17	6	387	19	0
Collections	224	10	1	1,085	15	6	115	1	2	95	4	5

^a Pastoral Letter year.

That is to say, the subscriptions have been steadily decreasing by death or removal. The donations and collections grow less between the Pastoral Letters. In 1867, the Augmentation of Benefices' Fund was our rival at the latter part of the year. Not being able, like the other Societies, to close our hand at any moment,—being bound to give considerable notice before the withdrawal of a grant,—we have the more need to be anxious about our finances, and to press for vigorous collections in 1870. *Would the Rural Deans make a special attempt to raise our Subscription List?*

Assistance is given—

- (1.) To large and closely-crowded town populations.
- (2.) To extensive parishes, with sparse populations and double churches.
- (3.) To incumbents suffering from temporary or permanent infirmity.

In all cases the ecclesiastical incomes of the recipients being insufficient for the entire support of a Curate.

Forty-one Clergy are thus assisted, viz. :—

From the County of Oxford	. . .	12
" " Berks.	. . .	11
" " Bucks.	. . .	18
		41
		—

Old grants are revised, and applications for new grants considered annually, by a Sub-Committee of eleven persons, who (after communication with the Bishop) present their recommendations to the General Committee of the Society.

In all cases, when from increase of ecclesiastical income, or from restoration to health, grants have been given up, we have received most grateful expressions from the incumbents, and, in some cases, annual subscriptions also. The Church needs active living teachers not less than decent fabrics.

S. EDWARDES.

OXFORD DIOCESAN BOARD OF EDUCATION.

Receipts. Average of subscriptions, &c., for the three years last past, 1867, 1868, 1869, £400.

Proceeds of the Pastoral Letter issued in 1866, £988.

Expenditure. Culham College, £300 a-year.

School Buildings in 1867	.	.	£	250
„ „ 1868	.	.	.	550
„ „ 1869	.	.	.	385
				<hr/>
Total of 3 years				1,185
				<hr/>
Book Grants in 1867	.	.	.	94
„ „ 1868	.	.	.	91
„ „ 1869	.	.	.	121
				<hr/>
			Total	306
				<hr/>
Salary Grants in 1867	.	.	.	50
„ „ 1868	.	.	.	70
„ „ 1869	.	.	.	90
				<hr/>
			Total	210
				<hr/>

The Board has also in the present year devoted £50 towards the increase of Pupil Teachers. The proceeds of the Pastoral Letter of *this* year amount at present to £670.

DIOCESAN CHURCH BUILDING SOCIETY.

THE following are the Statistics for the years 1867, 1868, and 1869.

The last Quarter of 1869 is, of course, not included in this statement, although in the preceding Triennial return the figures for the entire year were given.

- 5 New or Rebuilt Churches.
- 44 Restored Churches.
- 1 School-Chapel.
- 12 Parsonage Houses.

Amount of Grants made towards the above objects, £4,675.
 Estimated cost of objects so assisted, £95,323.

Free Sittings gained	3,998
Appropriated	770
	<hr/>
	4,768
	<hr/>

Since the commencement of the Society in Feb., 1847, the figures stand thus:—

66 New Churches.
28 Rebuilt.
230 Restored.
72 Parsonage Houses.
<hr/>
396
<hr/>

The total amount expended in Grants has been £32,072.
 Estimated cost of objects so assisted, £520,398.

Free sittings gained	42,330
Appropriated	4,348
	<hr/>
	46,678
	<hr/>

	Year.	Amount.		
		£	s.	d.
Result of Pastoral Letters issued on behalf of the Church Building Society.	1851.	1,337	16	7
	1854.	1,447	9	11
	1859.	1,404	10	5
	1862.	1,379	3	4
	1865.	1,866	10	8
	1868.	1,535	17	1
	Total	9,071	8	0

It is more easy to give with perfect accuracy the amount of Grants, &c., than the number of objects assisted by the Society; since an object, in reality one, becomes in progressive work doubled or trebled, so far as the Board is concerned in the distribution of the Grants, e.g. St. Luke's, Maidenhead, and others.

And in addition to the above Statistics, it is but right

to state that in 1865, &c., when the funds of the Society became excessively low by reason of the heavy pressure upon them, the Bishop of the Diocese made a "Special Appeal," the result being a contribution of £3,322 from 121 donors, the majority of whom were laymen of the diocese.

(Signed) { J. DODD, Hon. Sec.
{ JAS. H. ASHHURST, Hon. Treas.

R. Ch., stands for Restored Church; *N. Ch.*, New Church; *Reb. Ch.*, Rebuilt Church; *P. H.*, Parsonage House.

Name.	Object.	Deanery.	£
1867.			
Ellesborough . . .	R. Ch.	Wendover	50
Claydon	P. H.	Deddington	50
Lee	R. Ch.	Wendover	100
Aylesbury	R. Ch.	Aylesbury	200
Harwell	R. Ch.	Wantage	50
Fingest	R. Ch.	Marlow	20
St. Lawrence, Reading .	R. Ch.	Reading	200
Farnham-Royal	R. Ch.	Burnham	60
Langford	R. Ch.	Witney	50
Lower Heyford	R. Ch.	Bicester	50
Edlesborough	R. Ch.	Mursley 2	80
Bletchley	R. Ch.	Newport 2	80
Abingdon	N. Ch.	Abingdon	100
Abingdon	P. H.	Abingdon	100
Maidenhead	P. H.	Maidenhead	80
Headington Quarry . .	P. H.	Islip	50
Little Faringdon . . .	P. H.	Witney	50
Hailey	Reb. Ch.	Witney	50
Grendon Underwood . .	R. Ch.	Claydon	25
Buckland	R. Ch.	Wendover	50
Lamborne	Sch. Chap.	Newbury	50
1868.			
Headington Quarry . . .	P. H.	Islip	50
North Hinksey	P. H.	Oxford	50
Crowmarsh	R. Ch.	Nettlebed	30
Buckland	R. Ch.	Vale of Wh. Horse	50
Minster Lovell	R. Ch.	Witney	150
Wendover	R. Ch.	Wendover	150
Bois Hill, Chesham . . .	P. H.	Amersham	100
Chearsley	P. H.	Waddesdon	100
Bampton	R. Ch.	Witney	200
Lillingston Dayrell . . .	R. Ch.	Buckingham	50
Middleton Stony	R. Ch.	Bicester	75
Flect Marston	R. Ch.	Claydon	25

ame.	Object.	Deanery.	£
Ambrosden . . .	R. Ch.	Bicester	25
Brize Norton . . .	R. Ch.	Witney	100
Fenny Stratford . . .	P. H.	Newport 2	75
Linslade . . .	R. Ch.	Mursley 2	100
Beaconsfield . . .	R. Ch.	Amersham	130
Stoke Lyne . . .	R. Ch.	Bicester	70
Quainton . . .	R. Ch.	Claydon	150
West Hanney . . .	R. Ch.	Wantage	80
Westwell . . .	R. Ch.	Witney	30
Hampton-Poyle . . .	R. Ch.	Islip	100
White Waltham . . .	R. Ch.	Maidenhead	100
Wooburn . . .	R. Ch.	Burnham	25
St. Luke's, Maidenhead . . .	N. Ch.	Maidenhead	150
Chesham . . .	R. Ch.	Amersham	150
Shiplake . . .	R. Ch.	Henley	50
Little Tew . . .	R. Ch.	Deddington	50
1869.			
Emberton . . .	R. Ch.	Newport 1	50
Clanfield . . .	R. Ch.	Witney	30
Checkendon . . .	R. Ch.	Nettlebed	35
Ramsden . . .	Reb. Ch.	Chipping-Norton	100
St. Peter-in-the-East, Oxford	P. H.	Oxford	50
Langley-Marish . . .	P. H.	Burnham	50
Chadlington . . .	Reb. Ch.	Chipping-Norton	60
Swallowfield . . .	R. Ch.	Reading	150
Lathbury . . .	R. Ch.	Newport 1	10
Sipton-on-Cherwell . . .	R. Ch.	Woodstock	20
New Windsor . . .	R. Ch.	Maidenhead	100
St. Luke's, Maidenhead . . .	N. Ch.	Maidenhead	20
Beaconsfield . . .	R. Ch.	Amersham	20

SOCIETY FOR AUGMENTING POOR BENEFICES.

THIS Society has, during the last triennial period, entered upon a new stage. The original plan was to make general efforts to increase the subscription list, and once in three years to bring this work, by a great meeting at some one or more centres, before the laity of the diocese. But in 1867, for various causes, this was not possible. Instead of a great meeting the Bishop addressed a letter to the laity, which was widely circulated among them. Nearly £1,250 was promised to this work, the subscriptions in many cases being spread over three years. A Pastoral Letter was also issued; and sermons preached in 168 parishes added materially to

our funds. From the sums thus collected and an annual subscription of about £550, Grants have been made in the years—

1867 to 19 parishes of £1,808 to meet	£3,367
1868 „ 11 „ 1,283 „	4,825
1869 „ 13 „ 975 „	2,225
In all	<u>4,066</u> <u>10,417</u>

Resulting, if all the Grants had been accepted, in an addition of more than £30,000 to the poor livings. Some of these, however, have not been taken up by the Ecclesiastical Commissioners, and the offers for the last year have only just been made to them. In all cases, however, it is the smaller benefactions and the less populous parishes which have been passed by by them. At present, however, the effort of 1867 has been worked out, and unless some large donations be placed in our hands during the next three years, we shall be forced to circumscribe our sphere of action. At the same time, fresh calls for our Grants are always arising, and the applications and benefactions for 1869 shewed no diminution.

C. D. GOLDIE, *Secretary.*

DIOCESE OF OXFORD.

Analysis of the Expenditure in the several Parishes of the Diocese (grouped in its Rural Deaneries) upon the Churches, Church Endowments, Schools, Houses of Mercy, and Parsonage Houses, from 1845 to 1869.

ARCHDEACONRY OF OXFORD.

Deanery.	Churches.		Church Endowments.		Schools.		Houses of Mercy, and the like.		Parsonage Houses.		Total.		Remarks.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.		
Aston	18,195	9 0	2,600	0 0	4,557	8 0			8,934	2 0	34,286	19 0	a In addition to this sum the late Countess of Jersey has bequeathed £5,000 for endowment of Schools. b Inclusive of the Cemeteries within the City of Oxford.	
Bicester	31,381	2 3	6,500	0 0	7,481	17 8 ^a			13,430	0 0	58,792	19 11		
Clipping-Norton	37,981	19 5	15,850	0 0	12,893	13 4			9,993	0 0	76,718	12 9		
Cuddesdon	36,413	10 0	40,650	0 0	20,730	0 0	3,650	0 0	27,069	0 0	128,512	10 0		
Deddington	36,781	18 8	4,000	0 0	13,299	13 4			9,993	0 0	64,074	12 0		
Henley	36,456	17 9	4,962	0 0	14,544	0 9	194	0 0	20,528	0 0	76,684	18 6		
Islip	11,746	0 0	6,475	0 0	2,588	0 0			5,040	0 0	25,849	0 0		
Nettlebed	17,843	0 0	5,600	0 0	3,800	0 0			9,800	0 0	37,043	0 0		
Oxford	69,593	18 1 ^b	28,518	0 0	20,896	14 3	4,707	0 0	5,708	0 0	129,423	12 4		
Witney	22,602	6 10	10,500	0 0	5,010	1 9			12,457	0 0	50,569	8 7		
Woodstock	23,754	0 0	2,250	0 0	4,655	0 0			7,550	0 0	38,209	0 0		
Totals	342,750	2 0	127,905	0 0	110,456	9 1	8,551	0 0	130,502	2 0	720,164	13 1		
Abingdon	20,310	0 0	11,350	0 0	28,783	0 0			15,950	0 0	76,393	0 0	c Exclusive of the building of a Farm House and other improvements on the Glebe of one Benefice.	
Bradfield	40,547	7 3	19,800	0 0	36,920	13 10	9,311	17 11	6,224	2 2 ^c	93,004	1 2		
Maidenhead	114,952	0 0	8,766	0 0	38,279	0 0	54,376	0 0	41,585	0 0	268,992	0 0		
Newbury	79,002	0 0	8,470	0 0	14,082	0 0	600	0 0	14,170	0 0	116,620	0 0		
Reading	74,161	3 7	20,470	0 0	18,187	17 6	650	0 0	21,798	18 0	135,267	19 1		
Vale of White Horse	12,864	0 0	2,500	0 0	6,845	0 0			9,649	0 0	31,858	0 0		
Wallingford	23,455	16 7	1,556	5 0	7,342	0 0			15,880	18 6	48,235	0 1		
Wantage	22,763	4 10	6,200	0 0	8,418	4 9	8,000	0 0	12,559	4 0	57,940	13 7		
Totals	388,055	12 3	70,642	5 0	158,857	16 1	72,937	17 11	137,817	2 8	828,310	13 11		

ARCHDEACONRY OF BUCKINGHAM.

Deanery.	Churches.		Church Endowments.		Schools.		Houses of Mercy, and the like.		Parsonage Houses.		Total.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
Amersham	41,228	0 0	16,950	0 0	12,620	0 0	1,000	0 0	17,223	0 0	89,021	0 0
Aylesbury	31,574	0 0	11,623	0 0	8,868	0 0			17,012	0 0	69,077	0 0
Buckingham (1st portion)	18,608	0 0	5,700	0 0	5,370	0 0			10,600	0 0	40,278	0 0
Buckingham (2nd portion)	22,551	5 7	8,093	0 0	5,304	9 3	3,000	0 0	13,950	0 0	52,898	14 10
Burnham	58,202	2 1	6,900	0 0	14,004	7 0			12,985	0 0	92,091	9 1
Claydon	12,627	4 2			3,023	17 5			11,582	11 0	27,233	12 7
Marlow	13,377	0 0	3,449	0 0	8,434	0 0			4,120	0 0	29,380	0 0
Mursley (1st portion)	7,228	0 0	1,400	0 0	3,053	0 0			3,196	0 0	14,877	0 0
Mursley (2nd portion)	15,752	0 0	1,741	0 0	5,715	0 0			10,474	0 0	33,682	0 0
Newport (1st portion)	11,185	0 0	1,900	0 0	3,941	0 0			5,670	0 0	22,696	0 0
Newport (2nd portion)	24,571	6 2	600	0 0	4,312	2 4			13,779	0 0	43,262	8 6
Waddesdon	3,702	0 0			1,679	0 0			3,200	0 0	8,581	0 0
Wendover	17,425	0 0	1,040	0 0	4,214	0 0			9,400	0 0	32,079	0 0
Totals	278,030	18 0	59,396	0 0	80,538	16 0	4,000	0 0	133,191	11 0	555,157	5 0

SUMMARY.

	£	s.	d.
Archdeaconry of Oxford	720,164	13	1
Archdeaconry of Berks	828,310	13	11
Archdeaconry of Buckingham	555,157	5	0
	2,103,632	12	0
Add	16,919	15	3
Aggregate total expenditure within the Diocese	2,120,552	7	3

Or, Two millions, one hundred and twenty thousand, five hundred and fifty-two pounds, seven shillings and three pence.

APPENDIX IV.

APPEAL BY THE SISTERHOOD OF ST. JOHN BAPTIST,
CLEWER.

THE work of the Sisters at Clewer is at present greatly hampered by a debt remaining, after the exertions which have been made to purchase land and erect buildings for carrying out their various objects. A very considerable sum of money has been expended, and institutions of great and permanent benefit secured to the Church of England as the fruit of their labours, and of those who have aided them. It is thought that if the amount of what has been done be laid before the friends of such homes of charity, many would come forward at this crisis to relieve the Sisters from a pressure which cripples their efforts, and involves them in considerable difficulties. It should be stated that these pressing liabilities have in great part occurred from the circumstance, that one of their chief works was commenced only just before the late pecuniary depression, which has, more or less, affected all charities, and in this case, as in so many others, disappointed hopes of assistance which had not unreasonably been entertained.

The work which the Sisters are carrying on was commenced twenty years ago, and since its foundation the following undertakings have been established at Clewer, independently of what they have been enabled to do elsewhere; the cost of each undertaking being given as nearly as possible.

The first purchase was of an Estate, consisting of fifteen acres with an old house upon it, which has since been taken down and replaced by the present House of Mercy—the Parent Home of the Sisterhood. This purchase cost £2,500.

The House of Mercy, including the chapel, laundries, fittings for supply of water and gas, drainage, walls to protect the premises, with necessary furniture, cost about £17,000.

It accommodates about 100 persons, of which number 75 are Penitents, 25 Sisters or workers under them.

St. John's Home, for 24 orphans and 18 industrial training girls, was the next building erected on the same estate, and with its necessary fittings and furniture cost about £3,500.

The next purchase was of additional land, contiguous to that already purchased, and now forming with it one estate of 22 acres, all freehold, at a cost of £2,800.

The value of land in the neighbourhood had greatly risen since the original purchase, and the new property was the more costly, because it has an extensive road frontage.

On this newly purchased ground, St. Andrew's Convalescent Hospital, capable of accommodating 24 men patients, 20 women, and 20 children, has been erected; and with laundries, out-buildings, supply of water and gas, and other fittings and necessary furniture, the cost has been about £15,400.

This building is not complete, the Chapel, among other parts, being still wanting.

The laying-out of the ground to form gardens and walks for the patients, involved a considerable amount of labour, planting, carting materials, &c. It cost £300.

On the same part of the estate has been built, the special gift of a friend, St. Andrew's Cottage, a Convalescent Home for Invalid Ladies. The cost of this building was about £1,350.

The above-named Houses—the House of Mercy, the Orphanage, the Convalescent Hospital, and the Convalescent Home,—are open to receive inmates from any part of England.

Close by, Almshouses have just been built for 12 poor and aged persons or couples, half being intended for parishioners of Clewer. The contract for these, independent of fittings and furniture, is £2,100.

The last of this series of Institutions is St. Stephen's Mission, planted in a part of the Parish of Clewer bordering on Windsor, where a large population has within a few years grown up without any provision for Church or School.

The land on which this Mission has been planted, in-

cluding a site for a proposed Church to complete the settlement, cost £400.

Raising the ground above the highest flood level, forming the play-ground for the school, and fencing, cost about an additional £100.

The Mission House includes Schools for the children and infants of the poor, and female scholars of the upper class, rooms for Sisters, School-mistresses, and Pupil-teachers, a kitchen, and storerooms for the supply of the poor of the district. The cost was about £3,500.

The number of children now on the books is 230, including infants of the poorer class, and 51 scholars of the upper class.

To these various sums is to be added an endowment for Clergy ministering in the works situated at Clewer, £3,500.

The sum total of these several items amounts to £52,450.

The value of this sum, embodied in permanent institutions, on freehold sites, has been dedicated to the service of Almighty God, and secured by legal documents to the Church of England. A considerable portion of this sum has been given by the Sisters themselves, thus devoting their substance as well as their lives to the objects which they have at heart. The sums mentioned represent actual possessions in separate institutions capable of further development, as the number of the Sisters and the means at their command increase; and this has been done while a large income had to be raised annually to meet current expenditure in the works completed. Thus, e.g., not less than £1,200 a-year has been annually raised to meet the expenses of the Penitents, &c., in the House of Mercy.

It is hoped that after such undertakings have been thus far carried out, it will not seem an unreasonable request to ask for special aid to clear off a debt, which, at the close of the exertions that have been made, presses heavily on the Sisters who alone are responsible for the deficit.

It should be added that the lands and the buildings on them are so secured, that they cannot be mortgaged, a provision which has been considered to be of great ultimate benefit, though causing immediate difficulty.

The sum required to clear off the deficit remaining on certain of the buildings above described, amounts to £6,700.

For aid to meet this debt I venture very earnestly, on behalf of the Sisters, to plead, trusting that the circumstances stated are sufficient to warrant such a public appeal.

Should it be more convenient to those who are kindly disposed to assist, contributions can be distributed over a period of five years.

Of the Clergy who may kindly befriend our work I would ask an Offertory, when it may be convenient.

To any who may desire to make known our need, copies of this paper for distribution will be sent if applied for.

Mr. H. G. HEALD, 160, Fleet-street, London, is appointed Collector, and is authorized to receive Contributions made in answer to this Appeal.

Contributions are also requested to be sent to the undersigned, the Warden, or to the Superior, House of Mercy, Clewer, or to the London and County Bank, Windsor.

T. T. CARTER.

CLEWER RECTORY, WINDSOR,

Nov., 1869.

	£	s.	d.
His Grace the Archbishop of Canterbury	20	0	0
The Lord Bishop of Oxford, <i>Visitor</i>	50	0	0
The Lord Bishop of Gibraltar	25	0	0
Right Hon. W. E. Gladstone	25	0	0
Hon. and Very Rev. the Dean of Windsor	25	0	0
The Earl Beauchamp (in five years)	100	0	0
The Dowager Marchioness of Bath	10	0	0
Lady Augusta Stanley	10	0	0
Augustus Arthur, Esq.	200	0	0
Rev. T. T. Carter (in five years)	100	0	0

HOUSE OF MERCY, CLEWER, WINDSOR.

THE House of Mercy is always full; at this moment there are 86 penitents in it.

The Orphans' Home has 42 beds for children or industrial girls, always full.

St. Andrew's Convalescent Hospital has 24 beds for men, 20 beds for women, 20 for children; kept as full as our funds will allow. We have had many inmates pass through the Hospital in the course of the year, October, 1868, to October, 1869:—

Men,—Admitted, 130; dismissed, 130; died, 3.

Women,—Admitted, 126; dismissed, 114; died, 4.

Children,—Admitted, 88; dismissed, 97; died, 3.

St. Andrew's Cottage for Invalid Ladies contains 10 beds.

Almshouses for 12 poor men or women have just been built, not quite finished.

St. Stephen's Mission School for very poor, also the schools for the middle class, are full.

The Mission Temporary Chapel is well attended by the poor. We have much cause to thank God for what He enables us to do in this Mission with very small means.

The Sisterhood has grown in numbers and increased its works external to Clewer—in Oxford, London, Devonshire, and Folkestone.

We have constant demands to send Sisters to undertake fresh works both at home and abroad, but have to refuse, as we are hardly sufficient in numbers for the works we have undertaken.

The call to send Sisters to foreign missions is very urgent. Are there none of the women of England you can urge to come and respond to this call.

H. MONSELL.

Nov. 6, 1869.

APPENDIX V.

WANTAGE VICARAGE,

Nov. 10, 1869.

THE female work at Wantage is not merely penitentiary, but also educational and pastoral. We are making an effort to enlist certificated mistresses as Sisters, and to get certificates for some who are already Sisters, so as to bring, if it please God to prosper our efforts, a staff of trained and

certificated Sisters to work in the Schools of the Church. It seems to me that this ought to be the fortress which the Church should erect against secular education. Practically it is the stay of Christianity in France and Germany. The Sisters of various orders obtain their brevets, and thus are eligible for the charge of the Schools, which the Government supplies with funds merely for their secular work.

I enclose a copy of our last Report, from which you will see that the Sisters have considerably extended their operations. They have five houses,—two here, one of which is penitentiary, the other educational; one at Lostwithiel, penitentiary; another at Beaminster, penitentiary; another in Plymouth, for visiting, &c.

W. BUTLER.

10

A CHARGE

DELIVERED TO

THE DIOCESE OF OXFORD,

AT

His Sixth Visitation,

NOVEMBER, 1863,

BY

SAMUEL, LORD BISHOP OF OXFORD,

LORD HIGH ALMONER TO HER MAJESTY THE QUEEN, AND CHANCELLOR
OF THE ORDER OF THE GARTER.

Published at the request of the Clergy and Laity.

Oxford and London :
JOHN HENRY AND JAMES PARKER.
1863.

Printed by Messrs. Parker, Cornmarket, Oxford.

A Charge, &c.

TO many of you, my Brethren, I know that this triennial gathering of our Diocese comes round with a deep solemnity of aspect. It brings forcibly before you the flow of time, the approaching end of life, the work done or unaccomplished, the final reckoning, and the great account. You look with deepened interest not only abroad upon the wide field of the Church's work or the nation's progress, but also, as loving hearts will ever do, with special anxiety and hope on the interests of our own Diocese, on our growth or standing still in love and prayer and service; and as you gaze, you long to see more and more of the doing of God's work simply and earnestly amongst us, and are ready to break out into the aspiration of the holy Psalmist of old, "Oh, pray for the peace of Jerusalem: they shall prosper that love Thee."

I rejoice to know that many of your hearts to-day vibrate with these emotions; and yet I believe it to be inseparable from the nature of the Bishop's office that these thoughts should, with even a concentration of feeling of which others are incapable, possess him who holds it, when at these recurring intervals he again meets the Diocese with the oversight of which he has been set in charge by the Lord.

Certainly each recurrence of these meetings has deepened such feelings in me. The greater knowledge which time gives me of the Diocese, my better acquaintance with its Clergy and Laity, my largely increased affection for so many of them; the gaps made in their ranks by death; the disappearing from amongst us of honoured and beloved faces—(twenty-eight of our incumbents gone since last we met);—the more detailed knowledge which I have of the difficulties and disappointments, as well as of the successes and blessings of our common ministry; an increasing sense of personal imperfection, and a growing expectation of the end of my ministry,—all deepen greatly the broad lines of care, anxiety, and solemn reflection with which season after season I meet you, and pray and consult with you, as I do here this day. May HE, who only can, make these meetings and these thoughts really profitable to us.

I propose to-day to do as I have done before, and take first with you a survey of our own Diocese and of the leading works of the Church within it for the last three years.

During that time, then, there have been confirmed in the Diocese 8,519 males and 10,051 females, (one-tenth of our whole population between the ages of 15 and 18,) at 225 Confirmations spread through our three counties, 79 having been held in Oxfordshire, 79 in Buckinghamshire, and 67 in Berkshire; being an increase, in all, of eight Confirmations above those of the three preceding years. Twice in these three years, during my Confirmations, my own hands

have been stayed by illness, and my brethren in the Apostolic office have filled up my enforced lack of service.

Again, I may notice an advance towards equality in the relative number of the male to the female candidates; a great token in my judgment, at least in parishes which are well worked, of the successful labours of the parish priest. In my earlier Confirmations the proportion throughout the Diocese averaged two males to three females, whereas in these last three years it has risen as near to equality as four and a-half to five. This external indication of progress is confirmed, I rejoice to say, by my observation of the remarkable improvement in the manner and bearing of the confirmed.

Once more, I would earnestly press on parents and god-parents the duty and the blessedness of making Confirmation a real spiritual era in the opening life of the younger people. A word spoken at such a season, how good is it! The mere attendance of the god-parents with the young at their Confirmation is itself invaluable; and who can limit the blessings which their prayers for them may at such a time draw down? I, for my part, shall grudge no personal labour involved in multiplying my Confirmations to meet such efforts of yours.

From the Confirmations I turn to the Ordinations of the Diocese. And here it is with deep thankfulness that I am able to say that through the last three years I have noticed the increase of a more general seriousness of tone amongst the candidates. There

have, too, been marks of better and more careful preparation for the examinations than of old. On two essential points, without which I can ordain none,—I mean a competent knowledge of God's Word and of our Book of Common Prayer,—this has been especially the case. So much has been said of late of the diminution of the numbers of regularly educated candidates for Orders, that I am glad to be able to record that this complaint is not confirmed by my experience. Since my consecration in 1845, I have ordained 911 deacons and 793 priests. Of this number very few have been Literates, and these have been spread very equally over the whole eighteen years. During the first three years of my episcopate the deacons ordained amounted to 123, and the priests to 116. During the last three years the deacons have been 133, and the priests 131. There are, it is true, many causes at work tending to prevent young men from entering as freely as heretofore into the ministry of our Church. Such are, in my judgment, the multitude of new openings to official and professional life; the vast activity of commerce and its large returns contrasted with the exceeding poverty of the clerical profession; the free admission of laymen to college fellowships; and the disturbance of long-settled religious opinions. Some effect, doubtless, such causes must have produced: I can only rejoice that they have not as yet diminished in any appreciable degree the number of candidates of our own Diocese. Perhaps this may partly be the reason why I cannot enter into the desponding feelings with which some

have spoken on this subject. If the standard of our Church's love and faith is maintained high and pure, we shall not, I am persuaded, lack candidates for her ministry of the right sort. The more abounding temptations of the world, its larger bribes of riches and luxuries, will draw off some who would have joined us: but we can bear the loss of such. If our heavenly doctrines are but held with clear uncompromising firmness, we need not fear to tell men that they must give up much for the love of Christ, and for the blessedness of serving directly under such a Master. If they believe in the gifts of Ordination, in the reality of their commission and the certainty of their reward, there will still be those whom that voice which of old reached Matthew the Publican, and James and John and Peter the fishermen, will call from full nets and seats of custom to leave all and follow Him. And so, I doubt not, it will be with us.

Still, the existence of such a danger, even if it has been over-rated, enforces on us the duty of using all lawful means to raise our small endowments, and even more, to provide every possible assistance to help men whose hearts are drawn towards the ministry by the love of souls and of Christ in preparing themselves for this blessed work.

Such assistance I believe our Diocesan Colleges are well calculated to afford. Their identification with the Diocese in which they are situated has a direct tendency to qualify what might otherwise be the too great personal influence of the Principal. For the

Diocesan character which pervades them prevents their sinking into mere machines for reproducing the peculiarities of thought or conduct of a single mind.

Of our own Diocesan seminary I can now speak after three more years' experience of its work; and that added experience has increased my belief in its importance.

Few boons to the Church can be greater than to find out and to prepare for her service those whom God is secretly drawing to the ministry of His Word and Sacraments. Thus is to be fulfilled amongst us that which, under prophetic impulse, Elijah did when amongst the teams of ploughing oxen he cast his garment upon Elisha the son of Shaphan, and gave to idolatrous Israel that ministry of living fire. The training, too, afforded by such a College, as I have seen it in action under my own eye, is invaluable. Whether, as is the normal condition, its course follows the University career, or whether, as I have allowed in some exceptional instances, it takes up a life formed in some other profession to active labour, it appears to me to give exactly that which for most young clergymen our system has lacked, both for raising to its highest tone the life of those who are already imbued with the true spirit of Christ's messengers, and for arousing those who would otherwise have entered the ministry with the dulness of mere professional respectability. The direction, too, which it affords as to the special matters to be studied, and the order and purpose of studying them, is, in so wide and undetermined a field as theology, an assistance of the utmost value to young

students, saving their time and systematizing their acquirements, and so sharpening their industry by making them feel its effects. And yet this is its least advantage. The raising of the moral tone; the forming, before they have to act upon it, the clerical character, first by encouraging for a time the concentration of thought upon its duties, its responsibilities, and its rewards, and next by the reciprocal influence, both received and imparted, which equals in age and sharers in a common life, with common objects and pursuits, infallibly exert upon each other; the tempering by such a training extreme tendencies on all sides, and so forming the future clergy to be true, loving, dutiful, and modest sons of the Church of England; above all, the aiding the development of the spiritual character by common prayers, by frequent communions, by a certain amount of withdrawal from old companions and old habits, and by the atmosphere of holy living which is shed around them from those who give their lives to the work of forming Christ's ministers for His service;—these are, in my judgment, the great results which, under God's blessing, such Colleges are calculated to yield us.

In our own College, the three years' period over which our retrospect especially extends has been marked by some peculiar features. Amongst these I must give the chief place to the loss of its late Principal, the Rev. Henry Hutchinson Swinny. Short as had been his presidency there, it had been long enough to make generally known and felt, throughout the Diocese and beyond it, what he was and what

he was doing for his Lord. There was in him a rare mixture of great qualities, forming a character most singularly fitted for the efficient discharge of the peculiar duties of his office. There was in him a nobleness of spirit which no one who approached him could fail to appreciate : it really seemed as if a low thought could not harbour in his mind. And linked as this was to a true and tender sympathy with every one who came within his sphere, he could not but acquire over them an almost boundless influence. That influence was ever used, with a rare singleness of purpose and of act, to lead them on in that path of increasing saintliness along which he was himself advancing. In that great gift of continual advance lay, I believe, the secret of his strength in raising others. No one could live with him without marking this blessed progress. His growth in all the habits of devotion ; the increasing singleness of his always single eye ; the deepening of that master-love to Christ which had long been the mainspring of his life ; the more entire triumph of the exalting spirit over pain and weariness, and weakness of the body,—these were evidences open to every eye of the ripening work of the Blessed Spirit in His servant's soul. His death was worthy of his life, and its circumstances, though painfully startling to others, what he himself had even desired. The College work, to which he gave himself with so signal a devotion, was, for the Term, completed. One by one almost every departing student had received his last word of loving counsel ; the hand of the very last was actually clasped in his, and the closing adieu was

being given, when it was changed by the great Master of life and death into the long farewell, which was to reach on till the resurrection morning; and he sank down like a weary man whose appointed task was well completed, and slept in Jesus. “Blessed is that servant whom his Lord, when He cometh, shall find so doing.”

I need not tell you of the sadness of separation which accompanied even so blessed a death. Many of you know how his widow and his children, and the College, and his friends wept for their dead: nor need I say anything to you of the great anxiety of appointing his successor. He who has been chosen is one like-minded with him who has entered on his rest: one who had worked with him in life; and who, taking up the fallen mantle of the former prophet, set at once, in the same strength, to continue and to complete his work. May it be with him—join me, brethren, in the prayer—as with the younger prophet of Israel! May a double portion of the spirit of Elijah descend upon the head of Elisha! For the rest, the Vice-Principal—to whom how much we owe few outside the College walls can conceive, for pure religion, sound learning, wise discretion, conscientious labour, and solid results—continues at his post; and our staff has been strengthened by the great addition of the Rev. James Russell Woodford as our Professor of Moral Theology.

During the last three years 41 students have been admitted to the College. The average attendance has been, in 1861, 12; in 1862, 14; in 1863, 19; shewing a steady increase of numbers, the average of 1859

and 1860 having been 11. At present the College is quite full, the numbers in residence amounting to 22. Besides the actual students, many old students and some few visitors have resided in college a Term or part of a Term in preparation for Priests' Orders.

The number of students ordained during the last three years is 30, of whom 22 were ordained for Oxford Diocese. The remaining 8 were ordained by the following Bishops:—London, 2; Salisbury, 1; York, 1; Winchester, 1; Lichfield, 1; Lincoln, 1; Durham, 1. The number of students, past or present, is 163.

Once again, I earnestly commend this College to your sympathy and prayers. The periodical gathering of its old students shews year by year how widely its influence is extending; and their work in many dioceses manifests a growing tradition of that loving earnest quietness in labour which these times so pre-eminently need. May the blessing of the Lord the Spirit rest abundantly upon it, and make it to be indeed mighty for His work amongst the schools of the prophets!

Through the kind support both of bishops and clergymen, I have been able to continue through these three years, I trust with some marked profit, our usual Lenten Services, especially at Oxford; and we have, too, maintained that system of missions to some centres of the diocese with the working of which most of you are familiar. These have been held, in 1861 at Banbury, in 1862 at Aylesbury, in 1863 at Newbury.

I am far from considering our present plans for the management of these Missions completely perfect. I have marked some great advantages attending them, and not overlooked some leading defects. Amongst the main advantages have been, first, their manifesting to our people, in a way few can avoid noticing, the life and love with which our Church is instinct; secondly, the blessing which seems signally to have attended the Holy Communions and the addresses delivered at them, and the conferences of the clergy; I should place thirdly the great good which has resulted from the earnest preaching of the Gospel addressed to large congregations through the country parishes surrounding the mission centre.

The main additions which I desire to see made to them are, first, the bringing those whose hearts have been touched by the public services of the mission into closer personal relations with their clergy; and next, some well-considered plan for more effectually reaching those many, alas! almost heathen who, living at our doors, enter no place of worship, profess no faith in Christ, and often scarcely know His name. How, as to this or any other points, we may increase the benefits and lessen the defects of these attempts to quicken the work of God in our parishes, are questions on which I should most thankfully receive the suggestions of any amongst you, as it will be the subject of anxious deliberation at our next Cuddesdon Conferences.

Meanwhile, the reports made to me of the results actually gained by our past Missions encourage me to

proceed with them. These results are enumerated as “the converting occasional into regular attendants on the public worship of God; the addition of new communicants; the diminution, at least for the time, of the evil of drinking;” a “drawing along of the whole town, and forcing it to take some notice of God and religion;” and “instances of the sick and the whole, in after visitations of the parish, recurring to it as having been a time of great blessedness to them, and this borne out by visible changes of character in some specific and remarkable instances.” “I believe,” writes one in whose parish it was tried, “the Mission was of great use here. I would on no account have been deprived of the advantages of it. I am quite sure that it has given the Church a standing which she will hardly lose, and that it has been the bringing of much good to many souls.”

In the important matter of the ordinary attendance of our people on the public worship of God, your returns, my Reverend Brethren, mark a considerable increase, reaching from 131,352, your last, to 181,879, your present return. In the frequency, too, of the celebrations of the Holy Communion I mark with much thankfulness a considerable growth. At my last Visitation the churches in which the celebrations were more frequent than monthly and at the greater Festivals, were only 45; they are now 81. Besides these 45, those in which the celebrations were monthly and at the greater Festivals (the least measure, I am persuaded, which ought to satisfy any parish priest) were only 217, they are now 307; and many other parishes are

rising to the same level. From the paucity of carefully kept lists of communicants I am unable to ascertain their numbers. I earnestly request you, my Reverend Brethren, universally to adopt the practice of keeping as exact a list as possible of all who in the course of the year attend the Holy Communion.

The Diocesan Societies have continued through these three years their active labours. So far, indeed, from having been able as yet to complete their work, it has seemed to grow under their hands.

This is especially the case as to our Diocesan Church Building Society. For great as, thank God! have been the results of its labours in calling forth the generous aid of the diocese until many new houses of prayer have been built, and throughout some deaneries the work of restoring our great inheritance of old churches has been well-nigh completed, yet still the demands upon us increase rather than diminish. Never since the foundation of the Society were our funds so entirely exhausted and so many urgent claims pressing for attention. A comparison of the action of the Society in the last three years with the two similar preceding periods will best exhibit the facts of the case. In the three years ending in 1857, it had received forty-five applications, had granted £2,725, calling out from other sources £40,346; and by this total expense of £43,071 had provided 424 appropriated and 3,767 unappropriated, or a total of 4,191 sittings in our churches. In the three next years, the applications rose from forty-five to sixty-six, the grants from £2,725 to £5,230, the sums called forth

from other sources, from £40,346 to £72,896, and the total expended from £43,071 to £78,126.

During the last three years the help of the Society has been given in no fewer than 62 cases^a. In these, 10 new churches have been built, 4 have been re-

^aFROM NOVEMBER, 1860, TO AUGUST, 1863, INCLUSIVE.

New Churches.

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Hempton, Oxon. 2. Stantonbury, Bucks. 3. Toucher's End, Berks. 4. St. Philip and St. James, Oxford. 5. Woodstock Union Chapel, Oxon. 6. Iver, Bucks. 7. St. John's, Reading. 8. Chesham, Bucks. 9. Ascot Heath, Berks. 10. All Saints', Reading. 11. Thatcham, Berks. 12. Reading, (St. Giles' Parish). | <ol style="list-style-type: none"> 8. Haddenham, Bucks. 9. St. Ebbe's, Oxford. 10. St. Aldate's, Oxford. 11. Wexham, Bucks. 12. Stewkley, Bucks. 13. Wokingham, Berks. 14. Bicester, Oxon. 15. Great Coxwell, Berks. 16. Letcombe Bassett, Berks. 17. Waddesdon, Bucks. 18. Chalfont St. Giles, Bucks. 19. Soulbury, Bucks. 20. Headington, Oxon. 21. Colnbrook, Bucks. 22. Swanbourne, Bucks. 23. Tackley, Oxon. 24. Cowley, Oxon. 25. Compton Parva, Berks. 26. Old Windsor, Berks. 27. Chinnor, Oxon. 28. Turweston, Oxon. 29. Westbury, Bucks. 30. St. Mary's, Reading. 31. Monks Risborough. 32. Pitchcott, Bucks. 33. Bradenham, Bucks. 34. Lewknor, Oxon. 35. Burnham, Bucks. 36. Upper Heyford, Oxon. |
|---|--|

Churches rebuilt.

1. Shifford, Oxon.
2. Brightwalton, Berks.
3. Bourton, Oxon.

Parsonage Houses.

1. Stony Stratford, Bucks.
2. Milcombe, Oxon.
3. North Moreton, Berks.
4. St. Leonard's, { Bucks., grant
Aston Clinton, { subsequently
relinquished.
5. Ramsden, Oxon.
6. Baulking, Berks.
7. Hedsor, Bucks.
8. Claydon, Banbury.
9. Fawley, Berks.
10. Holywell, Oxford.
11. Edgcott, Bucks.

Churches Restored.

1. Cottesford, Oxon
2. Milton Keynes, Bucks.
3. Marsworth, Bucks.
4. Stratton Audley, Oxon.
5. Wraysbury, Bucks.
6. Hulcott, Bucks.
7. Denham, Bucks.

New Churches . . .	12
Rebuilt	3
Restored	36
Parsonage Houses . .	11
<hr/>	

Objects in {	Oxon.	21
	Berks.	16
	Bucks.	25
<hr/>		62

built, 39 have been restored, and 11 parsonage-houses have been provided. The sum granted by the Society in these cases amounted to £5,535, and this has been in great measure the means of arousing efforts which have drawn from other sources £98,546; so that altogether not less than £104,081 has in these three years been spent upon our churches, by which 7,250 new places, all but 236 of which are free, have been provided for worshippers in God's House, and the spiritual condition of a population amounting in the aggregate to 72,629 has been materially amended.

As to this and our other Diocesan Societies, let me entreat the aid of the Laity and of the Clergy to enable them to continue their good works. Death and removal are always thinning the subscription lists of our old Societies, and unless great efforts are incessantly made, their funds must fall off. Once more, I would ask it as a special kindness from the Clergy, that they would arrange to preach and collect once annually for these great sinews of our diocesan work. If every parish, however small its resources, were thus stirred up to make its own contributions, we might gladden many a waiting heart, and of God's mercy save many a precious soul.

Of the Spiritual Help Society, I might repeat what I have said of its sister institution. Much has been done by it, but the necessities of the Diocese clamour for more. During the year 1861, it furnished the means by which, with the local assistance which the grant called forth, 37 additional Clergymen were pro-

vided for the parishes most pressingly in need of such aid; 34 were in like manner supplied in 1862; and 35 in 1863. But the Society is using up the donations which were funded at its formation, and unless it receives increased support, instead of meeting more of the many claims of the Diocese, it must narrow its present field of usefulness. How great a loss this would prove may be read in such letters as the following, from an Incumbent who had received a grant since Feb. 1858, and who "can trace a marked increase in attachment to the Church, as shewn by large attendance at the Services, and specially at the Holy Communion:"—

"I may mention, he adds, that at the Confirmation in Lent, last year, the number of candidates was 227, being larger by more than 100 than at any previous Confirmation.

"The number of Communicants on our list is now 550. It was not more than 250 when the grant was first made."

But of all our Diocesan Societies, the youngest is that for which at this moment I would pre-eminently ask the aid of every Layman and Clergyman in the Diocese. It was founded immediately after my last Visitation of the Diocese, for the purpose of augmenting its small livings. The need of such augmentation is indeed great. The endowment of at least 223 of our parishes falls below £200 a-year, and that of 72 parishes is below £100. If the various calls upon the Clergy of these parishes were fully estimated, it would, I believe, be found that they received

less than an ordinary skilled labourer; and if the interest on the money laid out in their education be further reckoned, I believe that their professional receipts would be found to be nothing.

For the sake of all, this ought not to be. "The labourer is worthy of his hire." The mind and energies of many a good man amongst us are cramped and weakened by the heavy pressure of the anxieties which spring from this cause; and in the long run the extreme poverty of the remuneration of the Clergy must tell with a disastrous influence on their position in society, and on their future supply. It is, then, for the interest of all that this evil should be abated. To abate it in the worst and extremest cases amongst us is the intention of this Society.

One principal purpose of its foundation was to meet, on behalf of poor livings, grants offered by the Ecclesiastical Commissioners, who have been able for some years (besides free grants to extreme cases) to set apart £100,000 a-year to meet equal benefactions for poor parishes. In most cases these destitute places can do little for themselves, and this association was formed to aid them in making the offer which would secure the Commissioners' grant. I thankfully acknowledge the answer made to my first appeal in this matter. In the Rev. Charles Dashwood Goldie I found one who added to large and almost gratuitous pastoral exertions, wholly unpaid efforts carried on with untiring energy and zeal in behalf of this Society.

In the first year £2,000 was given to the work, and the offers for 18 of the poorer livings being

accepted by the Ecclesiastical Commissioners, £400 a-year for ever was divided amongst them as the result of £1,600 given by the Society.

In the second year the subscriptions to the Society were well maintained ; but as they amounted only to £550 per annum, including £50 the munificent annual subscription of her Majesty the Queen, the whole sum we were able to grant was, through the diminution of donations, only £1,000. This was divided through 14 parishes, most of which secured from the Commissioners the doubling of their offered augmentation.

It will not be without great efforts that we shall be able to maintain the average of our second year ; but, considering the greatness of the need, and the present opportunity of relieving it through the aid of the Commissioners, I earnestly ask from those to whom God has given the means of rendering it, their hearty assistance in the work.

The work of Church Education has been steadily advancing amongst us during these last three years. Our Diocesan inspection now embraces about three-fourths of our parishes. In the Archdeaconry of Buckingham at least 20 parishes have been added in the present year to the lists of our Inspectors. To these unpaid and invaluable labourers who carry out the work of inspection, let me once more thus publicly convey my own thanks and those of the whole Diocese. The number of Schools inspected have been, in Oxfordshire 202, of which 104 were mixed Schools ; in Berkshire 190, 92 being mixed ;

in Buckinghamshire 176, of which 102 were mixed. The numbers of scholars in these Schools appear to be 19,230 boys, and 17,960 girls, 37,190 in all; a considerable increase on the numbers last reported. Roughly stated, the difference in the last three years amounts to 37,000 children in 568 schools against 31,000 in 505 Schools.

In all our Church Schools, so far as we possess the data necessary for the calculation, it would appear that there are under daily education, in Oxfordshire $11\frac{1}{3}$ per cent. of the population, in Buckinghamshire $10\frac{1}{3}$ per cent., and in Berkshire $8\frac{3}{4}$ per cent.

To these numbers, to make them accurate, should be added those of our Night School scholars. But these returns are not sufficiently complete to be safely used. In Buckinghamshire alone, those we have received would add 2 per cent. to our estimate of the number under our training.

A different estimate marks with curious exactness where is at present the great deficiency.

In Oxfordshire, 7 towns with a population of 43,500 give a return of only 9 per cent. in our Day Schools; whilst in our country parishes around these a population of 61,500 gives an average of scholars rising to 13 per cent. The same difference may be traced in the other two counties of the Diocese. In Berkshire the per centage from 15 towns with a population of 90,000 is only 7, whilst in the neighbouring country parishes with a population of 71,000 it is $10\frac{3}{4}$ per cent.; and in Buckinghamshire, in 13 towns with a population of 49,500 it is $8\frac{1}{2}$, whilst in the

country parishes with a population of 57,500 it rises to 12 per cent.

It is, then, plainly amongst our town populations especially that we need fresh exertions to bring the children under the training of the Church. It is true that in these towns many children from attending private Schools really are, though they are not enumerated, under the training of the Church. But even allowing for this, there remains a large relative deficiency. It has been suggested to me by one well qualified to judge, that the multiplication of Church Infant Schools would be the most effective way of feeding in towns the Schools for elder children.

In these three years we have been able to grant towards the expense of erecting 43 new Schools £935, and £45 in book grants to increase the efficiency of Schools already existing. But it is not only by collecting and administering these funds for building new and perfecting old Schools, that the Diocesan Board of Education has been rendering good service to the great cause of Church teaching. It has also enabled the Diocese to keep a careful watch upon the movements of the Privy Council on this important subject. On these movements I will only say here that I cannot doubt that they prove that there exists in some quarters a settled desire to break down in detail, wherever it is possible, the distinctiveness of the Church's teaching in our Schools through the administration of the sums granted for education by Parliament. Our strength for resisting these attempts must mainly depend upon our acting steadily together,

and bringing calmly but distinctly forward every attempt made to enforce on the founders or managers of Schools the adoption of clauses in their trust deeds which are inconsistent with securing that true Church teaching which we by our very profession as Churchmen guarantee to parents who entrust to us their children.

One principal change in the administration of the sums voted by Parliament affects the mode in which the Training Colleges are in future to be aided from the grant. This help is hereafter to be graduated not merely according to the proficiency of the pupils, but is to be paid only when they have for a certain season efficiently discharged as masters or mistresses the teacher's office. Of this arrangement, if only the transition from the former to the present system is fairly conducted, we have, I think, no reason to complain. The administrators of money voted by Parliament for specific objects are bound to see that it is spent on those objects, and it is for the formation of school teachers that these grants were made and should be alone used. Our own Diocesan Training College has certainly fulfilled its engagements herein, and ought not therefore to lose under any new mode of administering the public fund adopted to secure this result. The total number of students who have passed through our College has been 282, of whom seven have died, five left the vocation, and eight were withdrawn as mentally or morally disqualified; of two more we have no certain knowledge, whilst 260 are acting as teachers, 257 of whom are believed at

this time to hold certificates. At present we have 80 pupils resident in the College, the intellectual, moral, and religious tone of which is, I believe, fully maintained. There is, indeed, but one ground for anxiety as to the College, and that is, whether its expences can be adequately provided for under the new rules of the Privy Council. I will not forecast so great an evil as that the Church should be forced by lack of funds to give up the due training of the teachers of her youth. This were, indeed, at once a shameful discredit and an irreparable loss. All experience daily shews us that the results of our Schools depend as much on *how* as on *what* the children are taught. A clear, loving, reverential spirit in the teacher is a condition of success second only to the right teaching of the fundamentals of the faith, and for such teachers as a rule we shall look in vain unless the Church has patiently prepared them for their work.

All the other great institutions of the Diocese are, I trust, advancing with steady perseverance in their work for God. At Oxford, Wantage, and Clewer, the Sisterhoods of which I spoke to you in my last Charge persevere patiently and lovingly in their evangelic labours for bringing sinners to repentance. The Clewer Sisterhood has largely increased both its fields and departments of service. It is now labouring amongst the poor of London, and in other dioceses under their several bishops. To the great question, asked somewhat anxiously at first, whether the Church of England could maintain and direct the zeal and

common life of such institutions, a sufficient answer seems now to be practically given in the loyalty, quietness, holiness, love, and labours of those who live in them. May the continued blessing of God rest richly upon them, and upon those who in them serve Him and bless their brethren !

Here, then, we may pause in the survey of work actually done in our own Diocese, and draw for ourselves our general conclusions. My own feeling is one of deep thankfulness for the mercies vouchsafed to us.

We have, through God's grace, done something. His work has not wholly stood still in our hands. There is, I firmly believe, more of the internal life of devotion amongst us than there was even at a comparatively recent period ; there is, I am sure, a rare harmony and brotherly concord. This is, indeed, a marked feature of the Diocese, both amongst our Clergy and our Laity. To many of the Laymen, and especially of the Churchwardens of the Diocese, I would tender here our united thanks for their hearty co-operation and aid during the last three years. We rejoice to acknowledge how greatly you have helped us in our restoration of churches, in our common and more special Services, at our times of Confirmation, and in all our plans for strengthening our Church in performing her appointed work. There is scarcely anywhere, thank God ! a note of discord.

And this union with our brethren of the Laity is in great measure, I am persuaded, a fruit of the increasing union which has grown up amongst our-

selves of the Clergy. Clergymen who have come amongst us from working elsewhere have frequently borne witness to its striking presence. There is amongst us a wide-spread sense of our true unity, of our being "one body in Christ, and every one members one of another." Assuredly this is a gift of the Spirit of peace, a fruit and a witness of His indwelling, a pledge of His working with us, and therefore of our success in the great trust committed to our hands. May He knit us into a still closer band of brotherhood, and melt any hearts which yet harshly or sourly separate themselves from their brethren!

I trace this growth in unity first to the continued action through the Diocese of our ruridecanal Chapters, both of the Clergy, and of the Clergy in some Deaneries once in the year with the aid of Lay Consultees. I believe that the union and the life of each Deanery will be found to be in exact proportion to the regularity and the vigour of these meetings. To the Rural Deans who hold them, I return my most grateful thanks. The days which they and the School Inspectors give me annually at Cuddesdon are to me amongst the happiest of the year, and always send me back with renewed energy to my proper work.

Another great instrument by which this concord has been attained has now been employed amongst us for the last four years.

At the annual gathering of which I have just spoken, of the Archdeacons and Rural Deans at Cuddesdon, for Communion, prayer, and consultation, held in 1860, in answer to the great question, "how

may we of the Clergy increase holy living amongst ourselves," two plans were, as I mentioned in my last Charge, suggested for trial. The first was, that such of the Clergy of the Diocese as chose to come, should be invited annually to meet together, for Communion, worship, brotherly intercourse, and addresses upon some leading questions of theology, to be followed by free discussion of the subjects so opened.

The first two of these gatherings were held at St. Peter's College, Radley; the last two at Exeter College, Oxford. Through the exceeding kindness of the College authorities, every difficulty as to their management has been removed. Large numbers have availed themselves of the opportunity thus afforded them of meeting their brethren, communicating with them in the blessed Sacrament of the Lord's Body and Blood, hearing with them the good Word of God, and taking counsel together upon the work of the holy ministry. I believe that every one who has attended those meetings has felt that it was good for him to have been there; that he has returned cheered, animated, quickened, with a new sense of living communion with his brethren, strong in his soul, and braced up to begin with renewed vigour his parochial labours. For the successful working of this scheme the Diocese is mainly indebted to the Rev. W. Fremantle, who has spared no labour or thought, or cost or patience, in bringing it to perfection.

"I have received," Mr. Fremantle writes to me, "during the last four years some communication on the subject from almost every Clergyman in the Dio-

cese; and with the exception of two or three, not one word of objection or dissatisfaction. On the other hand, the letters universally express the great enjoyment which the Clergy have had. The attendance has been steadily increasing. At the first meeting about 100 were present; at the second, in 1861, about 200; at the third, in 1862, more than 100, the meeting of the Church Congress, which immediately preceded it, having thinned its numbers; but at the fourth meeting, in the present year, 250 attended. The addresses and sermons at these meetings will speak for themselves." A few copies of the earlier reports remain, the sale of which would relieve our Secretary of all debt. Besides these, there have been in the evenings free discussions, which have not been recorded, but which by their perfect freedom and kindliness have tended to cheer and enlighten many. I may leave this matter with words which I wrote in an introduction to one of these volumes: "Let me once more express my humble gratitude to Almighty God for the remarkable unity which He has vouchsafed to us; a unity most alien from the calm of stagnation; one full of life, full of love to our common Lord, and of vigorous action for Him."

The other plan suggested for quickening the life of God within ourselves has also been tried each year in various centres of the Diocese. Here smaller numbers have met to spend one, two, or three days together, communicating each morning, and through the day hearing a course of addresses on the inner spiritual life from one of the brethren, and then retiring

for meditation, self-examination, and prayer. None, I think, who have not had experience of it can conceive how great and lasting an assistance they may obtain in holy living from thus taking to themselves the merciful invitation of our Lord to His first disciples, "Come ye yourselves apart and rest awhile." These times of silence, of listening, of meditation, of prayer, and of Communion leave behind them in the working days which follow them a blessed fragrance which is like the breath of myrrh in the bundle of life.

It is by thus quickening God's work within ourselves that we can best spread it around us. What we live and are before our parishes, that some at least in them will, through God's grace working even by our weakness, become. Such a blessing, at least in some measure, has been vouchsafed to many of you, my Reverend Brethren. Let us with all humble thankfulness acknowledge this great mercy; and let us return from this our triennial gathering, and from the retrospect of what God has of His goodness wrought amongst us, to our several spheres of labour cheered and animated to new efforts, that the ministry of Christ in our hands may increasingly become a praise in the earth.

I have studied, my Reverend Brethren, with careful attention your statements of "the hindrances" which have impeded your ministry; and as to one or two of the chiefest of them I would give you a few words of counsel.

The "hindrance" named by you the most frequently is the evil working of beer-shops, and the

unfitness of cottages for the family life of the labouring poor.

These are, no doubt, grievous hindrances. Drunkenness as the fruit of the one, and impurity as the effect of the other, stand sorely in our way : and every effort we can make to awaken the Legislature to reform the one, and the owners of the soil to abate the other, will be well bestowed.

The next "hindrance" most frequently named by you is one of a wholly different class, and assails the spiritual authority of our office. It is "the presence of dissent" in your parishes. The numbers of the separatists are often said by you to be small, but you find them weaken your ministerial influence and disturb the minds of your flock. This seems to me to point out one main cause of the "hindrance" and where we are to find its remedy. We want more distinctive Church teaching for our own people. We believe that we do possess, as we cannot see that others do, Christ's direct commission for our ministry, and a certainty and fulness therefore of His Presence and of His Sacramental working which, to say the least, may be lacking elsewhere. If we do not hold as much as this, we must dissent from the plain language of our own Ordination Service ; and if we do, we must teach as well as live as those who are possessed by this belief. We need not be contentious : God forbid that we should be uncharitable in our mode of stating the truth according to the principles of our own Church ; but the truth we must state. We have no right to withhold it from adults ; or to send out children from

our schools unfurnished with sound principles on this any more than on other religious subjects. These children are quite sure to meet with contrary pretensions, and how can we expect them to be discriminating and steadfast unless we have taught them on these as well as on other matters the whole truth of God. Depend upon it, a thoroughly distinctive teaching of our own doctrines, free from all attack on others, is to be here our people's safeguard.

From a few parts of the Diocese several replies have mentioned the existence of another "hindrance," in the intrusion of neighbouring Clergy, sometimes to hold religious meetings, and sometimes to organize religious societies, in the parishes committed to their charge.

Upon this subject, brought thus officially before me, I must say a few words: to which I would especially invite the attention not only of the Clergy, but also of the Churchwardens of the parishes, as the special guardians of their orderly peacefulness. Such intrusions, then, I hold to be entirely contrary to our Church's rule, and full of mischief in their consequences. They are contrary to our Church's rule. For she has divided each Diocese into several parishes, and directed the Bishop, in whom is lodged the spiritual charge of the whole, to commit the cure and government of the souls of the parishioners of each parish under himself to its own priest. This having been once done, she guards, so far as human laws can reach, the parish priest to whom this trust has been committed from all interference of his brother Clergy-

men with its discharge. The Bishop, of course, as the chief pastor of the whole Diocese, retains the right of officiating at his own will in every parish; but if without the consent of the parish priest any brother Clergyman performs any directly ministerial act in the parish of another, he is liable to suspension from the ministry. Here is the Church's rule. Surely, then, it is evident that any Clergyman coming into such a separated district for those mixed acts of religious teaching and prayer which accompany meetings for religious purposes, is guilty of a real breach of her rule, even though he contrives to avoid that technical transgression of the law which would make him liable to punishment. For he cannot cast off at will his ministerial character, and so, whether he intends it or no, what he does in his neighbour's parish he does morally and practically as an intrusive minister. A mistaken zeal may suggest that such a course may be justified by the good it will do; but no amount of good can justify a breach of even implied contracts; and here there is something more than this. Such conduct, moreover, is eminently unbrotherly, and a plain violation, therefore, of the Divine command of doing unto others as we would they should do to us; for those who thus interfere with their neighbour's work would generally be amongst the first to resent any interference with their own. This practice, therefore, appears to me to be as wrong as I am certain that it is mischievous. For it tends directly to break up the parochial system; to weaken the hands of the appointed parish priest, and in his person to dishonour

the common ministry which we have received of the Lord ; to sow the seeds of strife and suspicion ; and to be at direct variance with His mind who is the Author not of confusion but of order in all the Churches.

I affectionately entreat any who have been led into the course I condemn, to weigh in the presence of God these reasons for its condemnation which, as their Bishop, in the face of the Diocese, I desire with all distinctness of utterance to urge upon them.

Another "hindrance" to the ministry, mentioned not unfrequently, is the want of greater lay co-operation and support. As to this I would commend to your most serious attention a single suggestion. There is no doubt, my Reverend Brethren, that in too many of our parishes we do stand far too much alone in our work ; and that what above all other outward aids we need is the enlisting more of the resident Laity as our advisers and active assistants. Now the system of our Church provides a means of securing this, which has been suffered for the most part to become obsolete, but which may, I believe, with the greatest advantage be restored to active operation.

The 90th Canon directs that, besides the Churchwardens, "two or three discreet persons in every parish should be chosen for Sides-men, or Assistants, by the Minister and Parishioners if they can agree, otherwise to be appointed by the Ordinary of the Diocese yearly in Easter-week." The duties indicated for such Sides-men are exactly those for the efficient discharge of which we especially need the aid of our brethren. They are such as, "seeing that all the parishioners

duly resort to their church upon all Sundays and Holydays, earnestly calling upon and monishing those who are slack and negligent ;” and, finally, “ presenting” the obdurate.

If that safe amount of discipline within our own Church which all good and thoughtful men long for is ever to be restored amongst us, it must begin in these first steps of our parochial life ; and as a preparation for that, as well as at once to secure the active lay co-operation which alike blesses the Laity who give and the Clergy who receive it, I would urge upon you the general restoration through the Diocese in the approaching Easter-week of the office of the Sides-men.

On one other matter, brought before me by a Layman of the Diocese, I have a word to say to you.

I am told that there is a widespread neglect of the rubric which enjoins that the Curate shall “ declare unto the people what Holydays or fasting-days are in the week following to be observed.” This, wherever it has been so, I must officially request you to correct. The matter may seem slight to some of you ; but disobedience to lawful commands is never unimportant, and the easier the act of obedience the more wilful is its neglect. But besides this, our Reformers acted, I am persuaded, upon sound reasons when, striking out the multitude of holydays which had overlaid the year, they thus retained in our Calendar the remembrance especially of the Evangelists and Apostles of the Lord. For these great stars, which gem the Church’s firmament as it sweeps in its annual revolution over us,

mark the passing year with Christian memories, suggesting through His followers the remembrance of their Lord and ours, and forming practically a living out-work of the weekly remembrance of His resurrection. For uniformity, I would suggest to you as the best mode of giving the notice which the rubric requires you to give, the simple statement "That such a day is the feast of such a Saint," adding the notice of any service which you may intend to hold upon it.

The rule (well known, doubtless, to most of you) is, that if such a Saint's day falls upon a Sunday, the Collect of the Saint's day is always to be said with that of the Sunday, but the Epistle and Gospel of the Saint's day are not to supersede those appointed for the Sunday, if it be one which marks any special season of the Christian year.

And now I will ask you to turn with me for a little while to the wider circle of the Church around us, from which influences for good or for evil are perpetually pouring in upon us in our own work.

Now in our first glance at this chequered scene we must, I think, be struck at once by the presence of some clearly marked features both of good and of evil. There never was, I believe, a time when on the whole the character of the English Clergy stood higher for devotion to the proper labours of their great calling, for purity of life and conversation, and for a sober earnestness in religion. And the fruit of this may be traced both in the amount of work done, and also in the general appreciation of that work, and for its sake of the labourers them-

selves, by the great mass of their fellow-countrymen.

This may be seen in the difference between the common estimate of the Established Church and its ministry now from what it was but a few years ago. This difference may be traced in our literature, in society, and in Parliament.

The change, indeed, in this last upon almost all questions affecting the Established Church is remarkable and cheering. Many causes, doubtless, have worked together for this good result. Amongst them it would, I think, be unjust not to name those various efforts for bringing Churchmen into united action, which have so nobly occupied the thoughts and labours of Henry Hoare. The Church Institution, linking the Clergy of every part of the country together and providing for them trusted representatives in London, through whom they can exert all the power of common action at the great centre of our national life, was his first great achievement for this end. Throughout our own Diocese the ramifications of this Institution have already spread, and I trust to see every one of our Rural Deaneries in active communication with it. Not less important is that combined action of the body of Churchwardens,—that true lay representation of our Church by some of its most important office-bearers—the organization of which has occupied him last. It is quite impossible, in my judgment, to over-rate the importance of awakening within our Established Church these dormant powers of combined action. It is like transforming the feeble, scattered, nervous

ganglions of some of the lower forms of animals into the single brain of a highly organized creature ; for thus you convert the vast bulk which of old was weakness because it implied a separation of parts incompatible with combined action into an irresistible strength by giving to it that concentrated and yet pervasive life which enables it at will to bring all its powers to bear on any single point.

To what has been already effected through this living machinery I attribute not a little of that encouraging change which has manifestly passed over the mind of the British Parliament.

But much as I attribute to these loyal and successful efforts, the especial reason why this change seems to me encouraging is, that I believe it to be the result of a higher tone having become prevalent amongst ourselves. On every side there are marks of life and vigour which cannot be mistaken. At home these may be traced, not only in churches increased in number and restored to a decent and comely suitability for worship, but also in multiplied, better attended, and more devotional services ; in more frequent celebrations of the Holy Communion, partaken of by larger numbers of worshippers, and those, so far as man can judge, more faithful and more devout ; in schools in which the number of the pupils is often more than doubled, and who are taught far better than they were of old.

Nor, I trust, do we deceive ourselves in attributing to this increase of warmth and earnestness in the centre of our spiritual life, a large diffusion of both

directly religious and of moral benefits, the effects of which may be widely traced in an improved tone of action and feeling through the bulk of our people. How encouraging a sight was the long-maintained patience of our manufacturing population under privations which would almost instantly have stirred their fathers to violence; the large and continued contributions alike from rich and poor to the funds raised to supply their need; and the devotion of rare abilities by some of our greatest statesmen to the details of every effort made to lighten this distress.

All this is full of encouragement. Doubtless it is a special blessing of God, when under naturally disturbing influences He makes them that dwell in a house to be of one mind.

It is not, moreover, at home only that we have such encouragements. These last years have been signally marked not only by the increase of Missionary zeal amongst us, but also by our Missions being planned more closely on the Apostolic model; by endeavours to send forth to every distant land not only the Gospel of Christ in its simplicity, but also the Church as He founded it in its completeness. The results of this, as faith would assuredly expect, have begun already to gladden our hearts, and she who once was called barren hath borne seven. For all this, and much more like unto it, let us, my Brethren, thank God, and take courage.

But there is undoubtedly another and less pleasant side of this picture, and on it also we ought to fix our eyes. And here I would not speak of the ordi-

nary resistance to the work of God which must ever be looked for in this fallen world. That, of course, like an ever-present atmosphere of evil, exists, and must exist, around us. As surely as the Spirit strives against the flesh, so surely must the flesh lust against the Spirit. To say nothing of that secret strife within our own hearts of which we are all sadly conscious, we must each one, in our own parishes and in the world around us, meet with and struggle manfully against that unceasing opposition to the Gospel of our Lord which must be stirred up by the disordered passions and evil principles of fallen and unconverted men. But it is not of this that I would speak, but rather of the peculiar working of evil in the present day, and of the mode in which we should meet it.

Now this energy of corruption always accompanies, and is in some measure the inevitable correlative of, the special good which at that time God has given to us. The eating rust breaks out upon the most polished steel. To find, then, our peculiar dangers, we must examine our special blessings.

Now these, without doubt, are our great liberty of thought, and word, and action; the well-ordered security of person and of property which we enjoy; the peculiar abundance of material comforts which is diffused through all ranks of society, and which has tended to produce a remarkable character of general respectability amongst us; the spread of intellectual cultivation, if not of a very high order yet of great superficial extent, together with a rapid and advancing growth of science, especially in those departments of

its kingdom which tend to subdue the earth to man's dominion, and increase the diffusion of general comfort.

It is not difficult to see the temptations to evil which must accompany such blessings. A population rich in them must be tempted to overvalue wealth, first as the means of obtaining physical enjoyment, and then as the countersign of respectability. This in turn must endanger the severity of virtue; it must threaten in more ways than one the sanctities of family life,—by relaxing the strictness of parental government, by discouraging marriage, by making luxuries grow into essentials, by facilitating every kind of licence, so that it is practised under the disguising veil of an outward decency. Farther: this licence will be tempted by the prevalence of liberty to assert itself against all command, earthly and heavenly; whilst the rapid growth of physical enquiry will specially direct the energies of its rebellious temper, first against the presence with us of the supernatural, and then against the distinctiveness and so the reality of Revelation. These, then, must be our special dangers. How are we making head against them? This is a most anxious question: is the answer to it altogether encouraging? I fear that some signs of evil, counterbalancing the good we have rejoiced to notice, may well make our hearts ache, and redouble our prayers and our labours.

Certainly there is a terrible tendency amongst us to worship wealth, and to make life as far as possible soft and luxurious. Certainly the rule of parental

authority was never less asserted or admitted than at present. Would to God I could with truth stop here ! But I fear that it is not without too good ground for their assertions that those best qualified to speak upon the subject tell us that difficulties connected with social position are to a quite new degree discouraging amongst us God's great ordinance of holy matrimony ; and that the poisonous presence of secret vice is proportionally spreading in the middle and upper classes of society. That the evil is not limited to these is at least implied, if it be true, as I greatly fear that we must admit it is, that there is an increase in our land of the unnatural wickedness of infanticide.

Farther : proofs, alas ! abound that to an extent hitherto unknown there is an inclination to doubt, and even to deny, the presence of any supernatural power acting really amongst us in the Church of Christ, in Providence, in Revelation, and in Grace. Our general literature is in many of its departments marked by the presence of this temper ; and the press teems with the writings of men who profess at once to believe in the Bible and to deny its supernatural character ; to receive what has been revealed, but to reject Revelation ; whilst the existence of a puling superstition—which, rejecting the great doctrine of the Communion of the Saints, seeks to commerce with the dead by rappings and mediums—attests, whilst it avenges, some decay of reasonable faith.

There can, my Reverend Brethren, be no question amongst us as to the mode in which we ought to deal with the first class of these dangers. We must meet

them in open conflict with the Word of Truth and the Armour of Righteousness. We must still remind those who are seeking greedily after wealth that "they who will be rich fall into temptation and a snare;" we must charge "them that are rich in this world, that they trust not in uncertain riches^b." We must exhort young men that they be "sober-minded," and "flee youthful lusts." We must set before them the blessedness of having the living God for their portion, the love of Christ as their riches, and the indwelling of the Spirit as their sanctification; and we must so live before them that our lives may witness to them the greater blessedness of a heavenly conversation.

As to that second class of errors, which assault the faith more immediately than the practice, and the reason more directly than morals, it may perhaps, at first sight, not seem so plain what is the course of our duty; yet as to these, too, it must be in fact the same. We have God's Revelation as we have His Law, and we must cleave to it purely, wholly, and determinately. We must let no indolence of spirit make us yield up the great contention for the truth which in all generations God's witnesses have had to maintain; we must let no illusive promises of intellectual advancement beguile us from the simplicity of the Gospel; but holding fast the word of truth, and striving earnestly for the old faith once delivered to the saints, we must not fear to say with the great Apostle of the Gentiles, "If any man preach any other Gospel unto you than that ye have received, let him

^b 1 Tim. vi. 17.

be accursed^c." You will, I am certain, feel with me that this is neither the time nor place for entering at large on a refutation of these opinions. The objections advanced by these writers must to a very great degree be answered in detail; and he that would deal convincingly with them must therefore be prepared to examine them at a length which would be impossible here. Such a treatment they have already received from many able hands, and we need not be in any measure ashamed of the answers given to objectors by the existing defenders of our faith. The issue of this strife is in the hands of God. It may be that the rapidity of the Church's growth, the great stirring within her of the religious affections, the shooting forth on all sides of the green tendrils of awakened feelings, and here and there perhaps something of the rank growth of a too hastily developed ritual, rendered such a sharp touch of frost needful; and that, having nipped what was too forward to be matured, called up the sterner spirit of argument, and awoke from their temporary slumber the reasonable defences of our faith, the storm of infidelity shall pass away, as it has passed before. It may be so. But, on the other hand, it may be that we are but entering on the first approaches of that dreary winter of unbelief which shall usher in the glorious spring-tide, when the Son of Man cometh. It may be that what we hear around us now are the echoes of the coming footfall of the great Antichrist. God knows. But however it be, it equally becomes us to hold fast

^c Gal. i. 9.

for ourselves the word of truth, and as God's watchmen to be marking vigilantly the signs of the times, that we may be ready to meet each error as it rises with the sure witness of His unfailing truth. Some utterance then you may, I think, at such a time expect from one set over you in the Lord as to the general aspect of this assault upon our faith, and as to the mode in which it becomes us to bear ourselves in relation to it. To these points, then, God helping me, I will now address myself.

And, first, let me ask you to notice how widely this spirit is spread. So far from being confined to our own Church or nation, wherever throughout Christendom the mind of man is awake, equally amongst Roman Catholics and Protestants, there it is stirring^d. Next, observe that it does not profess to be an attack upon the Christian faith, still less a maintenance of atheism. It professes to be an attempt to develop the true inward life of Christianity; to make its doctrines reasonable, its morals perfect, its pervading spirit large and comprehensive. It would find in the Christian Creeds, as in all other modes of belief, a residuum of truth: in the Holy Scriptures, as in all other good books, a remaining word of God, after the errors and prodigies had been discharged from its pages: in the Church, when the supernatural had been eliminated from its constitu-

^d A striking instance of this may be seen in the recent *Vie de Jésus*, by Ernest Rénan, which differs from the writings of our own authors only in its more plain profession of the Ebionite heresy.

tion and its life, a congregation ever advancing towards its complete development and full perfection.

It is quite essential to our comprehension of this movement, and therefore to our being able effectually to oppose it, that we should understand that it professes to aim not at the destruction of Christianity, but at its perfecting. Hence it has happened that a very few of our own body have persuaded themselves that they may retain their position amongst us, and yet lend their aid and countenance to the spread of the new opinions. Such a fact is an additional reason for our seeking thoroughly to understand the meaning of this movement, and the limits to which in consistency it must reach.

Now what has been already said may, I think, suffice to fix its meaning. It is an endeavour to get rid of all belief in the personal acting amidst us of any supernatural power, whether in the realms of matter or of spirit. Every movement in either kingdom is to be resolved into the working of a fixed system of unalterable laws pervading all being. But it is to be observed, that whilst so far there is a great consent within the school, yet that there is as great a variance on the further question of how those laws came to be impressed on the creation. As to this, indeed, all these writers are confused, indistinct, and often self-contradictory; sometimes inclining to the Pantheistic view; sometimes, however unconsciously, to that of a simple atheism. Thus we are told in one of their latest volumes^e,

^e A Brief Examination of Prevalent Opinions on the Inspiration of the Scriptures of the Old and New Testaments. By a Lay

which I shall quote throughout the remarks I shall here make, with full confidence that it expresses most thoroughly, and in the most careful language, the last expressions of the advocates of this new scheme of Christianity, that “to a perfect intelligence, one particular individual existence being given, it would necessitate in thought the rest of the universe of Being; as a scientific anatomist can re-construct in idea the whole of an animal organism from the inspection of a single member. To such an intelligence each individual existence would imply the whole of the universe as conditional and conditioned by its existence^f,” &c.

Now this it could of course do only on the supposition that all which exists, exists of necessity in one continuous chain of correlative being. Once admit the presence and acting of a reasonable Will in the midst of such a creation, and this necessary correlation is at an end. Even man, because he has a will, perpetually interferes through the acting of its higher law with the continuance of the lower chain of prefixed conditions. Every interference of the will of man with the laws of gravitation is an instance in point. When he projects upwards into the air the stone which the force of gravity would force to the earth, he interferes with the acting of the lower constant law by the simple introduction of the higher. It is absolutely dependant upon his will whether that

Member of the Church of England. With an Introduction by Henry Bristow Wilson, B.D., Vicar of Great Staughton, Essex, &c. (Longman, Green, and Co. 1861.)

^f Introduction to Brief Examination, &c., p. lvii.

stone shall, as all the inevitable sequences require, lie motionless upon the earth, or whether it shall mount upwards into the middle air against the primary law of its nature. The voluntary acting of the will of a reasonable being interferes, that is, with the chain of events around him. And if we suppose the entrance into such a world of Being of a Divine Person, acting so as to administer the lower creation for purposes of love and goodness towards reasonable creatures, themselves possessed of free will ; and suppose, further, that for any reason He is willing to heal, to feed, or to teach them ; such interferences as we call "miracles,"—that is, no true infraction of any law, but the subjecting for the time the lower law to the higher,—become, so to speak, natural. But the presence of such a Divine Person with us is exactly the fact which these writers wish to deny ; and so they are driven to such statements as this, which involves in its very terms the whole doctrine of atheistic necessity. Probably its utterer was himself unconscious that he was teaching atheism ; his only aim being to exclude alike from nature and from grace the voluntary actings of a personal God ; but not the less surely though it may be unconsciously do he and those who think with him in their strife with what has hitherto been received as Christianity attack theism itself ; for whilst they seem to themselves still to maintain it, they do in fact deny one or other of its necessary consequences.

Perhaps it is the attempt to veil this from themselves which leads them more commonly to attack

the acting of God amongst us, by adopting the Pantheistic method of confounding the Creator with His works. Thus the same writer says again : “ This universe is interpenetrated and combined into an infinite whole by an all-pervading infinite Spirit He is not withdrawn from the universe, or from any of its parts, as governing it from without it is the natural and necessary expression of His thought according to a divine nature and a rational necessity ^g.” And again, he tells us that God “ is in the most intimate relation with the whole universe of finite existences, which is, as we have said, the experience of His own life and reason ^h.”

The end to be gained by this Pantheistic confusion of the Creator with His works is what we saw before to be this writer’s object. He would exclude from the administration of the worlds of nature and of grace the direct acting of a personal God ; and so he tells us that “ the distinction between natural and supernatural is fluctuating and arbitrary . . . that which is as yet unknown is supernatural ⁱ.” Here we should note a well-concealed but very mischievous fallacy. It is of course quite true that to ignorance many things appear to be infractions of the ordinary laws of nature, which knowledge ascertains to be their simple fulfilment. An eclipse in the heavens over us, or the volcanic eruptions of the earth below us, are instances in point. In this sense, therefore, it is most true that the line between the natural and the supernatural is fluctuating and arbitrary. But it

^g Introduction, p. lix. ^h Ibid., p. lxii. ⁱ Ibid., p. lxiii.

is simply a fallacious assumption to infer that there is no line between the two, because the mists of misapprehension prevent the ignorant from tracing it with perfect accuracy ; or that God does not personally interfere in His world when He says that He does, because untaught men have believed Him so to interfere when He has not done so. Having, then, thus fallaciously confounded together, as though they were identical, our subjective notion of when God may be pleased to interfere, with the objective fact of His interfering at all with the creatures of His hand, he proceeds to state that “ We cannot suppose God to construct an universe in order to shew power by infringing laws which observed order had led His creatures to believe constant, nor to constitute a moral order causing to grow up in us sentiments of justice and of love in order to shock them, in the contents of any Revelation He should make to us^k.” By “ infringing constant laws,” and “ shocking moral order,” the writer means to describe those introductions of the higher law of the action of the will of a Divine Person which, as I have above suggested, are the fittest attributes of that supernatural presence with us which it is the writer’s great object to deny. This, I think, we shall clearly see, if we examine the detailed application of the principle he has thus enunciated.

For first, the direct action of God is hereby excluded from the Holy Scriptures, which become “ the product of a special, though not supernatural, working of the Divine Spirit in a race endowed with

^k Introduction, p. lxiv.

rare moral strength, centrally placed for influence upon history," &c. "There must," we are told, "be much error mixed up in such a literature; error not touching scientific matters only, but also moral and spiritual subjects¹." "If there were," it is suggested, "no principle or force in operation,—natural or supernatural,—ensuring absolute truth or accuracy in the Scriptures as to comparatively unimportant particulars, with what reason can it be inferred respecting the more weighty? if the Scriptures be not found self-consistent in narratives of ordinary occurrences, can there be demanded for them an unhesitating assent when they relate things prodigious^m."

The "marvellous storiesⁿ" are, therefore, first to be "eliminated:" such, for example, by way of specimen, as the waters of the flood covering the mountains; the waters of the Red Sea standing as a wall on the right hand and on the left; Abraham hearing an audible voice from Heaven; Joshua arresting the light; Isaiah's reversing the shadow on the dial; Jonah being swallowed by the fish, or "the prodigies related in the first part of the book which goes by the name of Daniel^o;" God's writing of the Ten Commandments^p. Then we are to understand that "the Pentateuch and other narrative books of the Old Testament" are only "the natural development of an historical literature^q," drawn from "monuments," "lays," "tales of recitation," "annals^r," which have

¹ Introduction, p. xxxii. ^m Ibid., p. xxxiii. ⁿ Ibid., p. xxxiv.

^o Ibid., p. xxxix.

^p Ibid., p. xl.

^q Ibid., p. xlvii.

^r Ibid., p. xlviii.—li.

been subjected to “the process according to which the histories of ancient peoples become invested in course of time with a supernatural character;” that in such writings “metaphor abounds from limitation of thought and paucity of words^s;” that “metaphor easily runs into simile,” poetical amplification helps, and then “metaphors have grown into similes, and similes have been expanded into allegories, and allegories have come to be taken for histories^t.” Thus the “prodigies” having been eliminated, and prophecy accounted for “on the supposition of happy conjecture^u,” they are now followed by such *facts* recorded in Scripture as “the interviews of Moses with Jehovah, and Elijah’s commission given him in Horeb^x.” Next follows the moral purification, by a judicious “discrimination^y” of this well-meant but most erroneous book. Thus we learn that in it “some narratives are instinct with strong national prejudices: such as those of the Exodus, or of the occupation of Canaan.” For that as to these, “there was no doubt an Egyptian, a Canaanitish, an Assyrian point of view, from which public transactions appeared very differently than they did from the Jewish one. The Jewish actors in the history may have imagined they had express Divine command to expel the nations of Canaan, and Jewish historians would naturally so represent it^z,” though really they were only actuated “by the play of their own passions.” Thus we get rid of the moral evil supposed to be involved in the

^s Introduction, p. lii.

^t Ibid., p. liv.

^u Ibid., p. xxxv.

^x Ibid., p. liv.

^y Ibid., p. xiv.

^z Ibid., p. xlii.

cruelty of killing the Amalekites, of Jehu putting to death the worshippers of Baal, of Elisha's guilt in "stirring up the rebellion of Jehu." The amount of immorality which our new divines find it needful to remove from the Bible is indeed great : for they have discovered "how very like are some Biblical passages to parts of the Homeric poems which Plato thought^a to convey profane and unworthy notions of the gods^b." These immoralities, then, which Plato has censured, must be removed from the Bible at all costs, as being "unworthy of Jehovah." And so stronger passages only call forth a stronger treatment ; and as it is expressly written that Elijah called fire from heaven to destroy the companies of fifty, and as he could have done this "only in a faithless and resentful spirit," the "quicken'd moral judgment" detects the "impossibility" of the account, and finds that "tradition" in inventing it "has done dishonour both to God Himself, and possibly to His servants^c." So that it is not altogether certain that the falsehood was Elijah's invention.

But there remains behind a yet greater instance of the power of overcoming such a difficulty. For some of these eliminated prodigies and rejected immoralities are "alluded to in the New Testament," and even by

^a It is not easy to read such words from the pen of a Clergyman of the Church of England without astonishment. Could he have read Plato's "Dialogues," and compared them with the first Chapter of the Epistle to the Romans, when he thus proposed to introduce Plato as a sort of moral verifying faculty for Holy Scripture ?

^b Introduction, p. xv.

^c Ibid., p. xlv.

our Lord Himself, as “historical transactions or actual facts.” To most men this would have presented an insurmountable barrier in the way of the modern theory, except on the simple hypothesis of absolute infidelity. But it is none to our modern critics. For we are told, “The New Testament writers could only express themselves according to the modes of interpretation which were current in their own day^d ;” that is, our Blessed Lord and His Apostles declared false and immoral traditions to be actual facts because they could only express themselves according to the current modes of interpretation. Does the enlightened critic forget how large a part of our Lord’s discourses is taken up in ruthlessly exposing exactly such traditional falsehoods as it is here supposed fettered Himself and His Apostles? Surely they who heard His condemnation of “making the word of God of none effect through your tradition^e,” would have learned with some surprise that He could only express Himself according to the modes of interpretation current in His day. But strange as this is, it is surely surpassed by the attempt to take from the miracles of Holy Scripture the support given to them in the fact of the Resurrection of our Lord, which, if it happened, must be the chiefest of miracles, by the suggestion that, instead of its being “an exceptional miraculous fact,” it was “the revelation of an universal law^f ;” words which, if they mean anything, must to ordinary readers mean, that instead of our Lord being the first-

^d Introduction, p. liv.

^e St. Mark vii. 13.

^f Introduction, p. xxxvi.

fruits of them that slept, and raising them by the same Divine power by which He rose Himself, He did but reveal the unknown fact that by a universal law all dead men had been in the habit of rising again on the third day. Into these sad absurdities these writers are driven by the one desire of excluding the direct interference of God from the inspiration of the Holy Scriptures, and resolving them into "a literature the product of a special, though not supernatural working of the Divine Spirit."

Holy Scripture, then, being thus dealt with, the same principle is next applied to that kingdom of grace the very essential characteristic of which is that in it God the Holy Ghost does by His inscrutable working bring to bear upon the family of redeemed man, and upon individual souls within it, the personal presence and acting of God. Now this is *the* point which is denied by these writers. Accordingly, as Holy Scripture was degraded into the literature of a selected people, with special but not supernatural assistances, so the Church is in their view a living congregation of men in whom knowledge, morals, and imagination are higher than in others; but there is no supernatural working amongst them.

All those organs, therefore, through which the Blessed Spirit works are to be disparaged to the utmost. To believe that God the Holy Ghost actually works on the faithful soul through Sacraments is to trust "to magical formularies." It is "a superstitious theory" to teach that "the clergy can convey to the soul, by a material intervention, some spiritual

influence in an occult manner^g ;” that is, that Baptism or the Supper of the Lord are means of grace. To believe that Christ has Himself appointed a ministry, the official acts of which when done according to His will are His acts, is accordingly a special stumbling-block. Nothing, we are told, but an “imagination misled by the fervour of ecclesiastical feeling could lead the clergy to fancy themselves really the recipients in their ordination of a mysterious power transmitted to them from the Apostles^h.” And it is “with difficulty to be conceived how within a recent period extreme views could have become current, attributing a supernatural influence to the ministrations of an episcopally ordained clergyⁱ.” Indeed, it would seem that we should have been better off without such a ministry at all. For it is, we are told, “not without fair reason considered” that it is “an unhappy thing on the whole for the English Church to have preserved its chain of episcopal consecrations unbroken^j ;” because, as we gather, if it wanted this, instead of trusting to its membership in the Church Catholic, and receiving its Bible, its Creeds, and believing in the teaching of the Spirit ; instead, that is, of believing in the Holy Ghost, and therefore in the Holy Catholic Church, it “would have had no option but to throw itself unreservedly upon the principles of national independence of rational interpretation of the Biblical Scriptures,” (we have seen, my Brethren, what that would be,) “and of the living and therefore

^g Introduction, p. xxvi.

^h Ibid., p. xxviii.

ⁱ Ibid., p. xii.

^j Ibid., p. xxvii.

growing convictions of the congregation^k." What they would ere this have been let Geneva testify. But indeed we need not travel to Geneva for a witness, for the well-grown convictions of these writers, who would have led such a congregation, may teach us the lesson. Thus in full consistency with denying supernatural agency in the world, in the Scripture, and in the Church, we learn, further, that the "current doctrines as to the relation" of fallen children to God is the root of most immoral teaching, and that it is therefore a culpable ignorance in Laymen not to "inquire into the real significance of the narrative of the creation and fall of man in the first chapters of Genesis, and into the value of the references to it in the Epistles and in the Church Catechism¹;" because it seems the acceptance of this fabulous story in the Epistles and Catechism, together with the teaching of miracles, leads to the general belief in that most immoral conclusion that our natures are corrupt, and that we each one need the converting influences on his own soul of God the Holy Ghost. For we are told, "As God is believed to have acted in history, so will it be expected He will act in the individual. If He manifests Himself by interference in nature, and by signs and wonders in history, He will doubtless operate by supernatural conversion of the corrupt heart in His dominion of grace^m."

Here then, my Reverend Brethren, we have, I believe with some completeness, the scheme of this new Christianity before us. It professes to receive the

^k Introduction, p. xxviii. ¹ Ibid., p. xiii. ^m Ibid., p. xvi.

Christian Revelation, and the Christian Church, with its Creeds, its Scriptures, and its hopes ; only it would remove from them everything supernatural. It would remove from them and from us all idea of a personal God administering by a personal presence and direct interference His world of nature or of grace. The Godhead is reduced to the mighty self-originating cause of all being, which He pervades and in some unknown sense is ; but which proceeds along its pre-determined course self-governed and self-administered, according to eternal and unchanging laws and gradually ascertainable sequences, whilst all the pretended revelations of His interference are either fables, allegories, metaphors, or mere human inventions, which were permitted to exist for the education of man until the living and growing convictions of the congregation were sufficiently developed to cast them aside, and rest on the great abstract philosophy into which a sublimated Christianity would thus expand and evaporate.

To you, I know, I need not say that this humanizing of Revelation, this robbing theology of its God, however little, as we trust, many of its votaries understand their own theory, is in fact, so far as man's heart and soul are concerned, only a disguised atheism. If there be no supernatural Revelation of Himself by the unsearchable Jehovah, there can be no certain knowledge of Him as a personal God ; and if no such knowledge of God, there can be no leaning of the soul upon Him. On such a theory, then, we lose not only Christian hope, but even Jewish belief and Patriarchal aspirations.

How, then, are we to meet such a system? First, we should be careful not to impute to it any evil which does not belong to it. Every false imputation is really an argument in favour of the system to which it is imputed.

If, then, we charge these teachers with intending to overthrow the Christian Revelation, as they have no such intention and know that they have not, we weaken our own hands and strengthen theirs.

Next, we must have clearly before us the master principle of their delusion, that we may contend against that equally everywhere.

Now that master principle is, as we have seen, the denial of the presence with us of the supernatural, and so the withdrawal from us of the presence and of the acting of a personal God: against this, therefore, we must strive equally everywhere; in nature and in grace; and in grace equally in every part of its blessed kingdom. For if we yield one part of the truth here, it will be in vain for us to seek to maintain the rest. Thus, for example, we shall in the long-run be unable really to maintain the Divine authority of Holy Scripture if we give up the Divine authority, in its proper place, of "the Holy Catholic Church." The two are absolute correlatives. In our sense of the words we could have no "Bible" if we had no Church; if, that is to say, the Primitive and as yet undivided Church had not, under the breath of the Divine Spirit, settled for us its canonⁿ; and if the Church Universal had

ⁿ Any one who desires to follow out this subject should refer to the work of Bishop Cosin, "Scholastical History of the Canon of

not maintained it. For the Church, as our Article teaches us, is the witness and the keeper of Holy Scripture. It is its witness, because it witnesses to us that this particular Book is God's revealed will; and it is its keeper, because it preserves that Book whole and unaltered, without addition and without mutilation, as *the* inspired record. Without such a witness there could have been no "Bible," no Book which we could receive as a whole as the record of God's Revelation. For if its claim rested only on its internal evidence, every individual might strike out from its pages what did not recommend itself to him: we might lose the Epistle of St. James because one objector rejected it, the Epistle of St. Peter to please a second, and those of St. Paul at the dictation of a third.

Although when the Bible is once given the Church must receive its teaching implicitly as the Word of God, yet in priority of time the Church was of necessity before the Bible. For it is the record of God's dealings with and revelations to the Church, and the thing recorded must in time precede its record. That it did so in fact we know. The Church of the Old Testament was founded on that day when God made a covenant with Abraham; but four hundred and thirty years passed away, patriarch after patriarch lived and died in the faith, before Moses set his hand to those inspired books, the earliest in Scripture, the Scriptures." Of course the Anglican Church, though a true branch of the Church Catholic, yet as only a branch, could not settle such a matter as the canon of Holy Scripture.

which bear his name. It was not otherwise with the Church of the New Covenant. That was born on the day of Pentecost; but it was many years before the earliest Gospel, that probably of St. Matthew, was given to the Church. Moreover (as we have seen) to have that fixed canon of Holy Scripture which defines what is "the Bible," the Church must receive it; and upon this authority of its reception it must propound the Bible to each separate soul as the Word of God. For the external evidence which proves the Bible to be the Word of God must from the nature of the case precede the internal evidence. Once received on external evidence as the revealed will of God, soul after soul will have, in passage after passage, the inward witness that through it God Himself is speaking to its inward ear. The delicate needle of its own spiritual being will tremble under the awful Presence; and to the faithful soul this, the last in point of time, will be for itself the crowning evidence that through it God is indeed revealing Himself to His creature. But the Book, as a Book, must come to him from the witness of the Church before it is capable of receiving from his own spiritual experience these inward confirmations. The will of any testator must be propounded and received as his by external proof before any benefit can be claimed under its separate bequests. And how could the Church fulfil this office unless of a truth God were personally with her? Unless her whole system be supernatural, unless a Divine breath inspire her judgment, how could she discern the truth amidst

the conflicting claims of many writings to be included in the sacred record, or settle the canon of the inspired books—how could she witness to or keep them? How, indeed, can she without this fulfil any part of her charge for God's glory or man's salvation? Unless God be with her,—not as a causative power acting now only through the self-administering laws of a Divine order, but as a present, interfering Person, how can her intercession be real or her prayers anything but a disguised and deceiving self-magnetism? For if all things that are, exist in an unbroken set of inevitable sequences, what room can there be for prayer or receiving answers to prayer? or under such a scheme how can there be any one to whom to pray; for how can prayer be addressed to a Divine Order? How, again, unless the Divine Spirit, as a real present Person, acts indeed upon separate hearts, regenerating, converting, renewing, purifying, strengthening, and saving them, can any of the means of grace within her be anything else than what these writers so profanely pronounce them to be, lying magical delusions?

There can, in the strife which is forced upon us, be no intermediate position between the dull naturalism to which so many are tending and a simple faith in God's presence with His Church, and so a hearty belief alike in her Sacraments, her Creeds, her Orders, and her Bible as the separate portions of the great system of instruments through which her God, her Saviour, and her Sanctifier are present with and working in her. And such a faith will

breed a wholesome reverence for all which God has given us, which is the safeguard our own spirits need amidst the manifold perturbations around us. We shall feel, when alterations are proposed to us in our offices of prayer or in our Creeds, even before we see the direct evils they would work, what the wise surgeon feels as to the subject of his skill, that he is dealing not with a mere mass of matter, but with the delicate organization of a living being to whose very existence one careless touch of the knife may be fatal. We dare not handle rashly any organism through which we do indeed believe that God the Holy Ghost, who has framed it for His indwelling, is yet stooping to work. This, then, secondly: we must throughout the strife maintain the supernatural against the naturalist theory. Thirdly, and as a subdivision of what has last been said, we must maintain fearlessly the same truth in dealing with the seeming discrepancies which anxious or sceptical minds are seeking to exasperate into contradictions between the voice of God in Nature and His voice in Revelation.

This I believe to be of such importance that I will add a few words specially upon it.

It is alleged, then, that recent discoveries in science contradict direct assertions of the Bible.

Now how should we treat such allegations, or deal with the apparent facts on which they rest? First, we should never refuse, or hesitate, or dislike, or fear to receive any really authenticated fact because it seems to contradict any other fact, either in Nature or in Revelation. Secondly, we should never twist, dis-

tort, or mutilate any such fact in order to make it fit into any system. All such conduct is more or less either fraud or weakness ; as it is most certainly unbelief. Nature is as much the voice of God as is Revelation. We may through our own infirmities or ignorance misunderstand or mistake that voice, either in Nature or in Revelation ; but the voice itself must be true ; and our faith is to be shewn by our simple acceptance of it, without any regard to consequences. When two such voices, then, seem to contradict each other, faith is not startled and uneasy ; she does not look eagerly about for some reconciliation of them, or snatch at seeming explanations, as though eager to save an endangered character ; still less does she seek to suppress any fact because she does not at once see how it will fit in with her own system. But she is calm, self-sustained, and satisfied that there is perfect agreement between these two voices, and that the seeming disagreement is altogether the fruit of the present ignorance of man. The confiding child who has no doubts of his earthly father's truth and knowledge has no feeling of misgiving when he is told by him that the fire with its heat and the ice with its intense cold will alike burn his flesh : he does not know the philosophic-reason which makes each altogether true ; but he believes and is satisfied, because he knows that his father's word is true. And the believer in like manner, if his faith is firm, knows that what God says both in nature and in grace is true, even when he cannot yet reconcile what seem to be discordant utterances. And here, too, faith is the

best philosophy. For it is altogether as unphilosophical for him who knows but one part of a mighty whole made up of many dependant portions to sit with his partial knowledge in judgment on what is propounded to him concerning it by one who knows the whole, as it is unfaithful to question what is received from another on the faith of that other's word.

Thus, then, these difficulties are to be met. Nor need we fear to avow that—so far as we can learn the plan of the Almighty with us from the analogy of His other dealings—we should even expect their presence, both as a discipline for our will, and a trial of our faith. And this we may certainly add, that whilst we receive with a like docility both voices, on different evidences,—not daring to doubt the witness of the senses our Maker has given to us, nor to distrust the Word which on the evidence of His Church He has spoken to us,—and know that, like bodies moving in various planes, they may cross each other's path without collision; yet that on the whole, every wide increase of our knowledge has tended to shew that many things which once seemed to be were not really contradictory, and that those which still have not reached are yet approaching to a full reconciliation.

But besides the first question, how should we bear ourselves in conflict with these errors? another and a grave enquiry will present itself to many of you. How, you may ask, is the Church, if she is faithful, to deal with the teachers of them? Are they to be left simply to the refutations of argument?

I should reply to this question by first marking a most important distinction between those who are and those who are not ordained ministers of her communion. Generally, and except in the extreme case of malignant blasphemy, I believe that it is better to meet by argument alone the erroneous views which from time to time may be propounded by those who, believing themselves to be and wishing to continue lay members of her communion, do still accept her Creeds as the revelation of the truth of God. She has so strong a vantage-ground in her transmitted possession of the educated mind of this people, and into its texture she has, through her long-continued fidelity to primitive doctrine, so thoroughly wrought the marked features of the Gospel message, that she need not fear betraying her great trust of maintaining the truth of God as it has been committed to her keeping, even though she exercise herein a large forbearance. The habits, too, of the English mind seem to prescribe this as the course by which the truth can best be preserved. The gravity of our national temper imparts, amongst us, a steadiness to established convictions which gives argument in defence of what is, a great because a just advantage. Fickle, impulsive minds favour every assault on what has been received as true; deeper spirits are moved reluctantly from the resting-places where their souls have found peace. Amongst us, therefore, the voice of reasonable argument will be heard. And our great and blessed inheritance of liberty in thought, speech, and action makes us keenly sensitive as to what even

seems to be the intolerable evil of bringing in authority to compel thought. In the interests, therefore, of truth we should in all such contests with false teaching trust much to argument, little to authority, and less to censure.

But it is altogether a different matter how the Clergy of our Church, who teach doctrines strange to her, ought to be dealt with. For this is not a question of maintaining truth, but of keeping engagements; of honesty, not of orthodoxy. For here we are not seeking to suppress error as error, but to prevent the dishonesty of a man engaging to teach one thing, and then under that pretext teaching its opposite. For every ordained Clergyman of our Church is invested, by a body which holds a fixed and definite faith, with the office of teaching that faith. Our own, like every other branch of the Church, requires first a solemn declaration that he himself believes that, to teach which he is made a teacher; and this primary engagement must last on so long as he exercises the office received upon its trust. If, therefore, he ceases so to believe, he is bound in common honesty to resign the office; and if the dulness of his spirit does not apprehend this necessity, she is bound to remove him from it. This obligation she contracts when she clothes him with the office of a teacher. She cannot abdicate her own responsibility, and so long as he holds her credentials she is responsible for what he teaches. The pretended liberality of leaving him to be dealt with by the good sense and right feeling of the community is simply

making herself partaker of his sin. If through human infirmity the College of Surgeons granted a diploma to a common poisoner, would it allow him to continue his evil practice clothed with the authority of its high sanction when his true character had been discovered? The College must leave to the Criminal Courts the punishment of his crime, but it must at once itself strip him of the professional certificate which it granted, lest he prolong his misdoing under its shelter. And the Church may leave to argument the refutation of his errors, and to the right feeling of Society the dealing with such dishonest evasions as the heretical teacher who holds her Orders must surely practise, but she must strip him of his teacher's office, or share his sin. But against the performance of this plain duty is urged the plea, 'Then, you do not allow the Clergy to think.' This surely is one of the most frivolous and false of objections. For so dealing with them, the Church not only allows, but actually requires them to think. The primary requirement of subscription as we still maintain it is as to what the subscriber himself believes, and therefore will teach. The Church, so far as her tests can reach, requires not merely orthodox teaching, but such teaching from one who himself believes that which he teaches to others. She would therefore have her Clergy think, enquire, reason, and satisfy themselves fully and entirely as to what they teach. She abhors a mechanical, lifeless declaration from parrot lips of unfelt truth. "We believe, and therefore speak °;" "We testify that we have seen P."

° 2 Cor. iv. 13.

P John iii. 11.

These are her very watchwords; and instead of contradicting, she only re-affirms this when she says that if the result of thought be that the teacher must in honesty teach what is strange to her, he must in like honesty lay down or be deprived of the office of teaching with her commission. For it is of the essence of the Church to have a fixed faith, distinct Creeds, unfaltering teaching. And as this is of her essence, she cannot, without abdicating her highest functions, stand negligently by whilst one who teaches in her name teaches contrary to that truth which she delivers. The imperial mint cannot wink at the circulation of forged coin, and trust for its refusal to the good sense of the community.

Transfer this question to any other subject-matter, and all men would perceive how simple is the answer. A father believing firmly in one scheme of the science of medicine, engages one of its professors to teach that scheme to his sons preparing for their professional career. Whilst going through his course the teacher's views alter,—enlarge if you will,—and he perceives the falsehood of what he meant to teach, and the truth of what he is pledged to oppose. Can he as an honest man instruct his pupils any longer either in what he has ceased to hold as true, or in that which contradicts what he has engaged to teach? The verdict of all honest men would be unfaltering and unanimous,—he may think as he will, but he must teach both what he thinks and what he is pledged to teach, and if this cannot any longer be, he must lay down the teacher's office. This is the justification of the great principle of our own terms

of subscription. If subscription is to mean anything amongst honest men, it must address itself to what the teacher believes as well as to what he will teach. If our own terms of subscription can be shewn to go beyond this, and they can be lowered so as not to fall below this, I should raise no objection to such an alteration. If they are needlessly frequent or various, I should not hesitate as to their correction. In itself, of course, all enforced subscription is an evil, though in the present condition of the Church I believe a necessary evil. But if it is to be retained at all, it must comprehend this primary condition of its being a declaration of the subscriber's own belief. Whatever applause for liberality may be won by the sacrifice, never could I be persuaded to abate this condition, and thereby dangerously encourage morbid minds in their sickly fancies, or yet more fatally give facilities for subtle minds to tamper with the simplicity of truth. As honest men, we cannot in my judgment require less from our religious teachers than the assurance not only that they will use certain formularies and teach certain doctrines, but that they do themselves unfeignedly assent to all and everything which they are to address to God in prayer or to declare as His truth to the congregation.

Here I cannot pass entirely by one great fallacy which seems to me to mislead some as to this most important question. We are urged to widen our terms of subscription that we may bring larger numbers of our mixed population into the established Church. There are, so far as I can see, but two ways

in which an alteration of our terms of subscription could tend to produce this result. If it is to widen the gate of entrance, it must do so, either by altering our standard of doctrine, or by employing words which can be pronounced with equal fitness by those who do and by those who do not hold the same truth. Is it, then, lawful for us by either of these means to seek for greater uniformity?

Now, in the true sense of such words, I yield to no one in intensity of my desire thus to gather in to our Church our brethren of the separation. I would not willingly say one word which could widen the breach between us: I acknowledge with thankfulness the many instances in which they have supplied, in large measure, the Church's indolence or lack of teaching: as individuals I honour and esteem many of them. My whole soul yearns for greater unity amongst those who bear the blessed Name, and love the Lord Jesus Christ in sincerity. I believe that the separations of Christendom, and our own religious divisions, are amongst the very heaviest judgments upon past sin which we are called on to endure; that they are our shame, our weakness, and our punishment. No sacrifice could be too costly which would give us back the unbroken unity of the early Church. But that unity, be it ever remembered, was an agreement in the truth. As Christian men, we cannot buy concord at the price of truth. If we could bring every man of this people into our visible communion by the sacrifice of one word of Christ's truth, it were death to do it. We are incorporated to hand on the truth.

It is His, not ours. We cannot alter it, dilute it, or disguise it. We are sworn, each one of us, to contend earnestly for it; and how can we do this if we either yield any of it up, or consent to seek through the equivocating use of ambiguous confessions to conceal real differences under a pretended agreement? Such a course would benefit none. The loss to the Church of any truth is a loss which defies calculation. It lowers the tone of her whole life; like the palsy stroke, with its deathlike enfeeblement, it reaches everywhere. Better far is it for ourselves to be fewer in numbers and to hold all the truth, than to purchase all numbers and lose one article of the Christian Faith.

Better is it, too, for those without. First, because such a course, by maintaining objective truth in its own sharp distinctness of outline, even though it be in a body with which they are not in visible communion, does materially tend to keep alive the faith for them, and prevent their losing any of the common deposit which survives with them in their separation; and next, because thus only can we keep alive true honesty as to holding any truth: and dishonesty is far worse than error; for error may be venial, but dishonesty is always damnable. Better even were it, sad as it is, that until the bright light of the Lord's presence is poured upon us both we stand perpetually apart, each striving earnestly for what we believe to be the truth, than that we sink together into the stagnation and death of a dishonest compromise. Better that, watching earnestly to keep bitterness and strife

out of our hearts, we still struggle for the truth apart, than that we agree in common confessions, each conscious of their own and of the other's dishonesty, and not daring to look boldly into each other's faces as we promulge the common equivocation.

But one question still remains. How, in an endowed national Establishment like ours, in which spiritual sentences involve civil rights, and must therefore, by reason of their temporal accidents, be liable, on appeal, to revision and to virtual reversal by the temporal courts,—how can the Church perform what we have seen to be her bounden duty of taking from the false teacher his abused commission?

Now here let me say first, in matters of such intricacy as this question involves it is specially important not to exaggerate our actual difficulties. Let us then at once admit that we need not, and ought not to anticipate diverse sentences in the Courts Christian and Temporal in any cause where it can be proved that the offender has distinctly contradicted any of the doctrinal formularies of the Church. A recent case, in which the firmness of the Bishop of Winchester freed the Church, after every appeal had been tried, from such a false teacher, proves that in such instances we may count upon the right being done.

But there are other and more difficult cases to be provided for, in which the novelty of the error, or of the special mode of reproducing it, renders it impossible to make it clear to the judgment of the Court that there exists a contradiction be-

tween it and formularies which were framed under other circumstances for the prevention of other false doctrines. How, then, are these cases to be met? Plainly, not by straining the law, and so doing evil that good may come. There is, I believe, but one remedy for these extreme cases, and that is, that the Church should meet fresh forms of error by fresh definitions of the truth. There is nothing new in this plan. We acted directly on it when we framed our Articles, we adopt that act whenever we enforce them. That the remedy is difficult of application is in my eyes one of its great recommendations, for it ought to be resorted to only on a great necessity; that it can be applied is clear, for all the machinery required for applying it is now in actual operation; that its employment may become inevitable, too many evil symptoms give us already timely warning.

Meanwhile for our present safety, and for our future deliverance from evils which may arise, it seems to me most important that the highest Court of appeal in matters ecclesiastical should be set free from that delusive appearance of having power to define the Church's doctrines with which it is invested by the presence amongst its judges of three of our episcopal order.

Near akin to this subject is one which closely concerns you, my Reverend Brethren of the Parochial Clergy, and to which recent circumstances have given a special prominence; I mean the fitness for its purpose of our prescribed Order for the Burial of the Dead.

Now here, as upon all such subjects, we must begin by clearing the true question with which we are concerned from the ambiguities with which it is beset. The practical question, then, for us, is not whether our Office is in itself absolutely perfect, but whether any alteration in its wording would remove certain objections which are taken to its general use. Beautiful and touching as it is, perhaps the most beautiful and most moving of all our Services, yet even of it, as of any other human composition, we may well hesitate to predicate absolute perfection. Some of us may perhaps even think that we can trace a slight exaggeration in some of its expressions, into which its framers were led by a wholesome fear of the Romish fable of Purgatory. Such comparatively trifling blemishes we might gladly see removed in other times, but not in the face of a body of eager revisionists, who, desiring great doctrinal changes, would accept any change, such as we could make, only as an instalment and as an argument for greater alterations. If indeed our Office contained anything untrue we should be bound; or if we could safely remove grave objections it might be wise; to run the risk. But neither of these suppositions is the fact. There is nothing in it, we believe, repugnant to the Word of God. Could the objection to its general use be removed by such an alteration of the service? Without hesitation I answer, No. For the difficulty is not one which depends upon the use of a little more or a little less in the words of Christian hope which are employed, but upon the tone of the Service altogether. For the survivors indeed, who are the real

objects of our care, a Service might be made absolutely dangerous if it were worded with such skill in ambiguities of expression that without directly shocking his moral sense it suggested to the hearer the deceitful hope that men might live in sin and yet die in peace. The high tone of our Service is itself the safeguard against such an evil. Its voice sounds as an awful witness against those who have lived and died at variance with their Christian profession. No: if an Office is to be constructed which can be indiscriminately used with truth of application and safety to the survivors over those who have and those who have not the blessed assurance of Christ's Gospel, every word of Christian hope must be excluded from it. Any change in our Office short of this will be a mockery, so far as concerns the real objection to it; and as no man advocates this change, I conclude that no change can remove the real difficulty.

What, then, is the alternative? Are the fifteen or twenty thousand parochial clergy of our land to have imposed on each one of them the terrible duty of forestalling the office of the unerring Judge and deciding for each departed parishioner exactly what amount of hope may be entertained of his salvation by using, varying, or refusing in each case the Burial Service? You, my Reverend Brethren, who know what this would entail upon yourselves, and what it would breed amongst your people, (too ready, often, as they are even now to seek and to form unwarranted judgments on the dead,) would be the first to protest against such legislation. This, then, cannot be the remedy we seek.

To find that, we must look in the face and dare to meet the real evil. The rubric which precedes the "Order" may guide us to it. "Here it is to be noted that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands on themselves." Not that as to any one of these from whom the Church withholds, nor as to any one for whom she prescribes, the employment of the Burial Service, she undertakes the monstrous office of pronouncing on his eternal destinies. So to understand it, is entirely to misconceive the whole purpose of the Service. Its use does not pronounce the salvation, its absence does not pronounce the damnation, of a single soul. It is constructed on a different principle. It is a service of prayer and praise to God, full of expressions of that Christian hope as to all those who have died in the communion of the Church of Christ which His blessed Gospel warrants our entertaining. It is framed with a view to the spiritual condition of a class, not with relation to the spiritual experience of the individual. It declares in burning words the blessed truth of the resurrection of the dead as the portion of all who die in the communion of Christ's Church. To every one of them, therefore, such a service belongs as of right. We may, indeed, form a different estimate of its application to any individual member of the Church, from our knowledge of his faithfulness or unfaithfulness; though as to any one so dying we may entertain *some* hope; for hope is of all measures, reaching from the trembling margin of despair up to the triumphant margin of

a rejoicing assurance. But the Service does not refer to any such impression as to the individual, but upon the covenant relation of the mystical body of Christ to its risen Head; and as to that death therefore of which He is Vanquisher, in the person of any who are in the visible communion of His Church, we dare not, for very loyalty to our Lord, abate one syllable of the tone of hope. The evil is, that through the disuse of discipline this Service, constructed for the dead in Christ, is read over those who at their death were morally, and ought therefore to have been actually, excommunicate. This evil, the presence of which we allow, arises from the neglect of their duty by those who, by the Church's rule, ought to present for excommunication such open and notorious offenders. This neglect of duty grew up when excommunication was accompanied by grave civil penalties, and as those penalties have been removed the neglect ought now to be corrected.

Let, then, the eager advocates for reform as to this matter understand that if there is to be any change it must be sought for, not in altering the Office, but in such a practical restoration of discipline as shall once more mark distinctly the line between those who are and those who are not in the communion of the Church.

This is indeed the only possible practical remedy for the evil. There can be no nicely graduated measures of hope, to be expressed according to the judgment of our tens of thousands of parochial clergymen over the dead who have died in the Lord. And, on

the other hand, there can be no warrant for our using language grounded only upon God's covenanted mercies to members of Christ, over those who have died separate from Him. Not that we thereby doom them to perdition. As to the whole class of the unbaptized, for example, few even of the gloomiest religionists would venture to pronounce such a sentence. We do but say that a Service framed with peculiarity of application for the members of Christ cannot apply to, and ought not therefore to be read over, those who have no such membership. The attempt to compound a Service which could suit both, would only be to try to break down the eternal difference between the Church and the world: to obscure the hopes of those who sleep in Jesus, in order to whiten the sepulchres of those who have died without Him.

Meanwhile, it may be well to suggest as a thought of comfort to those whose minds our lack of discipline now disturbs, that even if it existed at the full, it could properly extend only to those miserable cases of the excommunicate dying plainly impenitent in some deadly sin; (I mention by way of example the sudden death of the burglar in the commission of his crime;) or in a hardened rejection of Christ, and blasphemy against Him. For any indication of repentance, such as a desire expressed by the dying man for the ministrations of the Church, would wholly alter the case, and entitle him to claim again a Christian burial.

Time, my Reverend Brethren, warns me to conclude; and yet there is one topic more on which, from its importance, as always, so now as it seems to me, especially

I would wish to address to you a few parting words. The subject on which I would speak is that great duty of our high office, the preaching of the Word of God. This must at all times be a most important part of our ministry, but it is, if possible, at this time of even peculiar importance. First, because the unsettlement of the minds of many as to religious truth requires that we be most fully furnished with all which is needful for expounding and justifying to them the ways and works of God; and next, because in an age of such general intellectual activity as the present much is sure to be required from us, and if we disappoint these requirements we shall lose our hold on the attention of our flock, and bring reproach on the ministry.

For if whilst the leading article of almost every newspaper is written with care, intellectual exertion, and so as to rouse the reader's attention, the utterances of the pulpit alone are dull, monotonous, and droning, it will soon be powerless and despised; and so one of the very chiefest instruments which God has provided for the saving of souls will, through our carelessness, lose its efficiency.

It is but a few plain suggestions I would offer, especially to my younger brethren in the ministry, to help them to succeed in the discharge of this great duty. And first I would say, settle thoroughly in your minds the greatness of what you have to do. Never mount the pulpit without having your whole spirit awed by this thought. You are to speak for God to men. Your words, through His grace, are

to bring them to Him. Many of them are altogether afar from Him; some are wandering further from Him; some are reaching ignorantly after Him; all need to be stirred up to seek after Him more earnestly. You have to bring them back, to lead them on; to direct their uncertainty; to arouse them in their dull distance from Him. Their eternal destinies hang in great measure on your words. For a space they will think your thoughts; yield their minds to be swayed, bowed, directed, elevated by you. What grander, what more awful vocation can a man have than so to speak to his fellow-men? This then, first. And from it follows all that I desire to say. For if preaching be this great opportunity of honouring God and blessing man, certainly we should prepare ourselves thoroughly for it. What reasonable being would go unprepared to such a task? What, then, must be the preparation for this work? It must be both habitual and immediate. It must be habitual, that previous study may make our minds full of their subjects, without which we soon degenerate into narrow, technical, and frigid statements of the noblest truths; and again, that we may be accurate in our statements of truth. It is God's truth which affects souls, and if we state it inaccurately we make it powerless or poisonous. What physician of the body would dare to administer carelessly the most powerful drugs of his art? It is not possible, I believe, for me to say too strongly to you, that loose, inaccurate declarations of God's truth do make preachers of the Word

unawares the slayers of souls. We must, then, be thorough students to be preachers. We should use all means to be deeper and more successful students of the mysteries of God. For this end, besides our private studies, we may well have recourse to frequent meetings with our brethren for the direct examination of the Word of God. Shall politicians have their conferences, and men of science their consultations, and we alone neglect what may, as iron sharpens iron, give some point to our words, or stir the flagging zeal of our spirits in the blessed search for truth ?

Further, to this habitual we should add immediate preparation: chiefly and above all that of prayer, that we may be taught by the great Teacher; that our words may be His words, and that in speaking them we may be His instruments—calm and yet earnest, reverend and yet lively, deeply serious and yet homely and expressive; that we may be what is above all else except being true, that we may be holy, loving, and devout in all our utterances.

But though prayer be the chiefest part of immediate preparation, it is far from being all. We must, if we are sincere, add to it patient labour, to secure for our discourses depth, solidity, and order. It is, I believe, mainly idleness which ruins sermons, which makes them vague, confused, powerless, and dull. We need ever to remember the somewhat caustic words, "The sermon which has cost little is worth just what it cost." We must labour first to comprehend our subject, and next to arrange clearly what we mean to say about it. Many of

our flock are idle hearers, and if we are idle preachers we play up to their weakness. There is great force in another old saying, "The sermon which has cost the preacher little to compose costs the listener much to hear." Commonplaces, generalities, recapitulations fill it full, whilst over all is shed the blinding cloud of a meaningless confusion. We must resolve and patiently strive to be easily understood, for which end we must understand ourselves, and then leave no confusions to mislead others.

Thus prepared, we must be careful, further, what we speak. It is to be the Word of God—the word of His grace. His messages of love, not curious speculations, not displays of our talent ; but His Word in its piercing, soul-dividing simplicity. His Word in the completeness of His message to man whom He has redeemed. Heaven and hell ; death and judgment ; sin and salvation ; the love of God—of the Father, of the Son, and of the Holy Ghost ; the incarnation of the eternal Son, with all its consequences ; His life for us and in us ; His death ; His resurrection ; His atonement ; the remission of sins ; the indwelling of the Holy One ; the Sacraments of His grace ; the communion of His faithful ones ; the new life in its beginning, its struggles, its victory, and its glory. Here are our subjects. Old and yet ever new to him who, loving God and loving souls, will labour to comprehend, to feel, and to state them. For to enforce these old and cardinal verities is our very vocation, "*non debemus dicere nova sed nove.*"

To secure this, I should as a general rule say, never

preach habitually the sermons of others, whether taken in mass or in fragments mechanically re-arranged into a composite whole. This is commonly the resource of vanity or of idleness, weaknesses which in holy things deepen into sins and drive away the influences of the Holy Spirit. Nothing short of incapacity can excuse this as an habitual practice, and then its use and its cause should be avowed with a humble shame-facedness which will preach for the unfurnished man.

Widely different from this adoption of others' sermons, is the practice of reading some full discourses on a subject on which you are about to preach, in order to fill or to arouse your own mind, and then composing for yourself when you have made the thoughts your own. This is often a most useful course.

Suffer me to recapitulate in the form of a few direct counsels what on this great subject I have gathered from experience or the writings of others.

To secure thought and preparation, begin, whenever it is possible, the next Sunday's sermon at least on the preceding Monday. Let prayer for God's help be the beginning. Then select carefully your subject—if possible, from the Gospel, Epistles, Lessons, or Psalms of the day. Choose it according to your people's need, and your power. Let it be as much as possible resolvable into a single proposition. Having chosen it, meditate upon it as deeply as you can. Consider, first, how to state correctly the theological formula which it involves; then how to arrange its parts so as to convince the hearer's understanding. Think, next, how you can move

his affections, and so win his will to accept it. See into what practical conclusions of holy living you can sum it up. Having thus the whole before you, you may proceed to its actual composition. And in doing this, if any thoughts strike you with peculiar power, secure them at once. Do not wait till, having written or composed all the rest, you come in order to them: such burning thoughts burn out. Fix them whilst you can. I would say, never, if you can help it, compose except with a fervent spirit; whatever is languidly composed is lifelessly received. Rather stop and try whether reading, meditation, and prayer will not quicken the spirit, than drive on heavily when the chariot-wheels are taken off. So the mighty masters of our art have done. Bossuet never set himself to compose his great sermons without first reading chapters of Isaiah and portions of Gregory Nazianzen, to kindle his own spirit. In some such way set yourself to compose, and, until you have preached for many years I would say, to write, at least one sermon weekly. Study with especial care all statements of doctrine; to be clear, particular, and accurate. Do not labour too much to give great ornament or polish to your sermons. They often lose their strength in such refining processes. Having written them, if you *must* deliver them with the manuscript before you, strive to do it as little as if you were reading, and as much as if you were speaking them as possible. Do not be the slave of your manuscript, but make it your servant. If you see that a word is not understood, vary it; that an appeal

is reaching some heart, press it home. If you have the gift, after having written your sermon carefully, make short notes of it, and preach from these. This will help you greatly to shew in your manner that you feel what you say; the first and chiefest rule for making it felt by others.

But after all other words are spoken let me say, my Reverend Brethren, for this and all other parts of our work we must live as God's witnesses, if as His witnesses we would speak. For above all other things, we must be real. The affectation of feeling in any part of our ministry, and especially in the pulpit, is most chilling and hardening. And we cannot really feel the Gospel message unless its truth is in our own hearts. In secret meditation and prayer that love, which is the life of ministerial power, must evermore be nourished, as on the mossy mountain-top where the seething mists distil their precious burden are fed the hidden springheads of the perennial stream which fertilizes the lower vale. In these, my Rev. Brethren, and in the works of patient love and labour which spring from them, may our lives be spent, until, in the time which He knoweth, we too be one by one gathered into the Paradise of His perfected. Whither may God of His mercy, for Christ's sake, in His own good time bring every one of us.

UNIVERSITY OF CALIFORNIA
LIBRARY



UNIVERSITY OF ILLINOIS-URBANA



3 0112 100609897

