CHARGES

TO THE

CLERGY OF THE ARCHDEACONRY OF LEWES.

DELIVERED AT THE ORDINARY VISITATIONS

FROM THE YEAR 1840 TO 1854.

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The Ordinary Visitations

FROM THE YEAR 1840 TO 1854.

WITH NOTES ON THE PRINCIPAL EVENTS AFFECTING THE CHURCH DURING THAT PERIOD.

BY

JULIUS CHARLES HARE, M.A.

ARCHDEACON.

WITH AN INTRODUCTION,

EXPLANATORY OF HIS POSITION IN THE CHURCH WITH REFERENCE TO THE PARTIES WHICH DIVIDE IT.

IN THREE VOLUMES.

VOL. I.

Cambridge:

MACMILLAN AND CO.

1856.

TO THE RIGHT REVEREND FATHER IN GOD

ASHHURST TURNER,

LORD BISHOP OF CHICHESTER,

THESE CHARGES,

DELIVERED IN HIS DIOCESE,

ARE RESPECTFULLY DEDICATED;

IN MEMORY OF THE AFFECTIONATE REVERENCE ENTERTAINED FOR HIM

BY THE AUTHOR,

AND OF THE UNVARYING KINDNESS RECEIVED FROM HIM

DURING THE WHOLE TIME OF THEIR OFFICIAL RELATIONSHIP.

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INTRODUCTION.

Several of these Charges were published by their Author; one appeared immediately after his death; three have never been printed. More than one has been extensively read in Scotland and in America, as well as in England. But they were less read than they would have been, if the writer's desire to correct them, and illustrate them with notes, had not delayed the publication of them till the topics of which they treated had lost their immediate interest. Those topics have now acquired another kind of interest; they may be said to constitute the ecclesiastical history of England, during fifteen very eventful years. They belong, however, to the present as well as to the past; none of them are obsolete; they must be understood by clergymen and laymen too, who would not be unfaithful to their callings. Mr. Hare applied his maturest thoughts, and the knowledge he had acquired through many years, to the study and elucidation of them. If his friends complained whilst he was on earth that he was wasting time and health upon discourses that had been spoken and were forgotten, they are now sure that he was working for those who are to come after him, and that the good which the clergy of his Archdeaconry say they

gained by listening to his words may be far less than that which students will derive from reading them.

Some may, perhaps, be deprived of this benefit by prejudices against the writer. There is greater fear lest many should think they are doing him honour by adopting an opinion respecting the purpose of his writings and of his life which has received the sanction of a sincere and cordial admirer. An able and friendly critic,[1] in attempting to give an account of the religious parties which exist in England, connected Archdeacon Hare's name with one on which he bestowed the title of *the Broad Church*. So intelligent an observer must have had some clear apprehension of his own meaning, when he ventured upon the perilous experiment of coining a new nickname which was sure to be eagerly welcomed by hundreds, to whom it would serve the same purpose as the words Puritan, Methodist, Jacobin, Mystic, served their forefathers. The conceptions which have been formed of his meaning by those who have adopted his phrase have certainly been anything but clear and definite. It has been said, for instance, by one critic, that the writer of these Charges belonged to the school of Archbishop Whately; by another, that he followed in the wake of Dr. Arnold; by a third, that he himself aspired to form a school, consisting of restless spirits who were impatient of everything English, and cared only for German literature, German philosophy, German divinity. A still greater number of persons suppose that he was, by nature and inclination, merely a man of taste and letters; that he took up theology in his later years as a professional pursuit; that he wished to introduce into the treatment of it the indifferentism and eclecticism which he had cultivated in another region; that he was im-

[1] Mr. Conybeare, in the "Edinburgh Review."

patient of the accurate distinctions as well as of the fervent zeal which he found in each of our Church parties; that he hoped out of them to construct one of a mild *poco-curante* character, which should be agreeable to refined and scholar-like men, and in which all the roughnesses that have made the Church displeasing to the world should be smoothed and pared away.

The following remarks are written to show how far any of these statements correspond with the facts, especially how far they accord with the spirit of these Charges.

Of all his eminent contemporaries, probably the one with whom he was most rarely brought into personal contact, and whose writings had the least influence in forming his opinions or his character, was the Archbishop of Dublin. That distinguished man and Mr. Hare were educated at different Universities; their pursuits, habits of mind, objects of admiration, were most dissimilar. The one has devoted his great abilities, when they have not been turned in a strictly professional direction, to logic and political economy. Mr. Hare's mind was formed and nourished by philology and poetry. He always professed the most fervent gratitude to Coleridge, whom Dr. Whately probably regards with feelings not far removed from contempt. The chasm between the Platonical and the Aristotelian intellects, (which has been pro nounced—perhaps too rashly, but not without considerable warrant from experience—to be impassable,) separated theirs. That the English Church is "broad" enough to comprehend persons so unlike as these two; that she can claim their different talents and qualities of mind for her service; that those who very little understand each other may, nevertheless, help different persons to understand their relation to her better, by helping them to understand themselves better:

this may be joyfully admitted. But the admission seems to go some way towards proving, first, that a Broad Church party, such as has been dreamed of, is impossible; and secondly, that if it were possible, it would be unnecessary, seeing that a body has existed here for about a thousand years, which is considerably more inclusive than the new creation could ever become.

It is a far more reasonable supposition that Mr. Hare learned much from Dr. Arnold. He could hardly help doing so, for they were personal friends, and some of their pursuits and interests were similar. They both devoted much attention to Niebuhr's Roman History; they had a common affection for Niebuhr's distinguished pupil, Chevalier Bunsen. Moreover, Dr. Arnold, beyond all question, *was* the head of an illustrious school, in which he both acquired and communicated all that was strongest and most vital in his ethics and divinity, and through which he acted powerfully on his country. But as Mr. Hare had completed his College course, and had become a teacher himself, before Dr. Arnold was called to be the Master of Rugby, he certainly did not study under him there. Their acquaintance was made when the minds of both were full grown; and in a characteristically frank letter of Dr. Arnold's, published by Mr. Stanley, he tells Augustus Hare that it was a long time before he liked his brother at all. When they came to appreciate each other, their intercourse was maintained on the only footing upon which the intercourse of two men of independent characters and different duties can be maintained, that of exchanging each other's treasures, and respecting each other's peculiarities. Mr. Hare probably reverenced Dr. Arnold as nearly the most useful man in England, and as having gifts in high exercise, in which he felt himself to be

deficient; but there is not the slightest indication in his writings, that his theology or his philosophy had been materially affected—of course neither had been originally shaped—by this influence. On one question of religious politics, that of the admission of the Jews to Parliament, Mr. Hare certainly accorded with Dr. Arnold's opinions, perhaps adopted them; but as they were at one on that question with five-sixths of the religious world, and at variance with some of their own most intimate friends, it was scarcely a basis for a school, certainly not for a Broad Church school, to rest upon.

It is a far greater temptation, however, to call a party into existence, than to join one of which the colours and watchwords are known. There was a time in Mr. Hare's life, as the writer of the kind and cordial article upon him in the "Quarterly Review" has observed, when he had the opportunity of influencing a certain number of young men. He was for ten years one of the Classical Lecturers in Trinity College. Only one "side" of the College attended his class—he worked under the tutor of that side—and he had few of the opportunities which the master of a public school possessed of knowing the characters and tendencies of his pupils. The field, therefore, was a comparatively narrow one, but it was here, if anywhere, that he must have scattered the seeds out of which his party afterwards developed itself. What seeds he did scatter at that time, and how they germinated, may, perhaps, be gathered from a paper of reminiscences which has been communicated by a clergyman who attended his class rather more than thirty years ago. For a biography, his eminent contemporaries who adorned the College then, and many of whom adorn it still, could supply much more valuable materials; but in reference to the point under con-

sideration, the testimony of a pupil who knew him at Cambridge only in that capacity may be of more direct use.

"You ask me whether I can recal any of the impressions which were made upon me by Hare's lectures? Such a question would sound very singular to most persons whose Freshman's year was passed so long ago as 1823–24. Probably nearly all their remembrances of that time would be more vivid than that of their regular teacher, especially in classics. The mathematical instruction being more new to them, and more directly connected with the place, might have left some traces in their minds; the words of an eminent professor like Sedgwick, who found (and finds still) something much more living than sermons in stones, still deeper traces: yet I should suppose the first look of the College buildings, perhaps the face of the first old schoolfellow who greeted him, would recur more naturally to a man who was looking back over so many years even than these. I cannot, however, offer this excuse for silence. I *do* recollect Hare's class-room exceedingly well. I am often surprised how clearly all the particulars of what passed in it come back to me, when so much else that I should like to preserve has faded away.

"You will suppose, perhaps, that this was owing to some novelty in his method of teaching. You will inquire whether he assumed more of a professorial air than is common in a College, and gave disquisitions instead of calling on his pupils to construe a book? Not the least. We construed just as they did elsewhere. I do not remember his indulging in a single excursus. The subject in our first term was the Antigone of Sophocles. We had Hermann's edition of the play, which had not long come out; his entire edition of Sophocles was not then published. We hammered at the words and at the sense. The lecturer seemed most anxious to impress us with the feeling that there was no road to the sense which did not go through the words. He took infinite pains to make us understand the force of nouns, verbs, particles, and the grammar of the sentences. We often spent an hour on the strophe or antistrophe of a chorus. If he did not see his way into it himself, he was never afraid to show us that he did not; he would try one after another of the different solutions that were suggested, till we at least felt which were not available.

"You will think that so much philological carefulness could not have been obtained without the sacrifice of higher objects. How could we discover the divine intuitions of the poet, while we were tormenting ourselves about his tenses? I cannot tell; but it seems to me that I never learnt so much about this particular poem, about Greek dramatic poetry generally, about all poetry, as in that term. If there had been disquisitions about the Greek love of beauty, about the classical and romantic schools, and so forth, I should have been greatly delighted. I should have rushed forth to retail to my friends what I had heard, or have discussed it, and

refuted it as long as they would listen to my nonsense. What we did and heard in the lecture-room could not be turned to this account. One could not get the handy phrases one wished about Greek ideals and poetical unity; but, by some means or other, one rose to the apprehension that the poem *had* a unity in it, and that the poet *was* pursuing an ideal, and that the unity was not created by him, but perceived by him, and that the ideal was not a phantom, but something which must have had a most real effect upon himself, his age, and his country. I cannot the least tell you how Hare imparted this conviction to me; I only know that I acquired it, and could trace it very directly to his method of teaching. I do not suppose that he had deliberately invented a method: in form, as I have said, he was adapting himself exactly to the practice of English Colleges; in spirit, he was following the course which a cultivated man, thoroughly in earnest to give his pupils the advantage of his cultivation, and not ambitious of displaying himself, would fall into. Yet I have often thought since, that if the genius of Bacon is, as I trust it is and always will be, the tutelary one of Trinity, its influence was scarcely more felt in the scientific lecture-rooms than in this classical one;—we were, just as much as the students of natural philosophy, feeling our way from particulars to universals, from facts to principles.

"One felt this method, without exactly understanding it, in reading our Greek play. The next term it came much more distinctly before us. Then we were reading the Gorgias of Plato. But here, again, the lecturer was not tempted for an instant to spoil us of the good which Plato could do us, by talking to us about him, instead of reading him with us. There was no *resumé* of his philosophy, no elaborate comparison of him with Aristotle, or with any of the moderns. Our business was with a single dialogue; we were to follow that through its windings, and to find out by degrees, if we could, what the writer was driving at, instead of being told beforehand. I cannot recollect that he ever spoke to us of Schleiermacher, whose translations were I suppose published at that time; if they were, he had certainly read them; but his anxiety seemed to be that Plato should explain himself to us, and should help to explain us to ourselves. Whatever he could do to further this end, by bringing his reading and scholarship to bear upon the illustration of the text, by throwing out hints as to the course the dialogue was taking, by exhibiting his own fervent interest in Plato, and his belief of the high purpose he was aiming at, he did. But to give us second-hand reports, though they were ever so excellent—to save us the trouble of thinking—to supply us with a moral, instead of showing us how we might find it, not only in the book but in our own hearts,—this was clearly not his intention.

"Our third term was spent on one of the early books of Livy. My recollections of these lectures are far fainter than of those which turned on Greek subjects. I have often been surprised that they are so; for the translator of Niebuhr must have devoted, even at that time, great attention to all questions concerning Roman history. Some of the remarks

he made have since come to life in my mind; there was the same abstinence here as elsewhere from disquisition, and from whatever was likely to hinder us from learning by making us vain of what we learnt. But he had not, or at least he did not communicate to us, that vivid sense of locality which seems to have formed the great charm of Dr. Arnold's historical teachings, and which is united with much higher qualities in Carlyle's magnificent epic of the French Revolution. I should fancy, therefore, that his readings on poetry and philosophy would always have been the most interesting and valuable.

"I believe that Hare gave some lectures on the Greek Testament to the students of the second year, but I never heard any of them; nor had I ever any conversation with him on theological subjects. In fact, I had very few opportunities of conversing with him on any subject. I had no introduction to him. I had never heard his name when I entered the College, and I availed myself of the kindness which he was disposed to show me, in common with others, less than I should have done if I had been older and wiser. When we met again many years after, my theological convictions had already been formed by a discipline very different, I should imagine, from any to which he was subjected; they were not altered in substance, nor, so far as I know, even in colour, by any intercourse I had with him. But to his lectures on Sophocles and Plato, I can trace the most permanent effect on my character, and on all my modes of contemplating subjects, natural, human, and divine. How hard it is in these days—in this commercial England—to believe that all ideals of excellence are not mere pretences—mere shadows which men have dreamed of and followed, till they woke up to the dismal pettinesses of actual existence! How history seems to favour the conclusion—what a record it is of the failures and disappointments of great men in the pursuit of honour, patriotism, beauty, truth! How confidently men of the world pronounce that only boys hope to find the end of the rainbow, or the good which cannot be measured and is not the work of fancy; stamping their warning against such vain efforts with the awful warrant of their own past experience! How continually do theories which assume selfishness as the basis of all action and life, start up and scare us with the suspicion, that they are putting into form what we are holding, but do not like to confess! What enormous weight religious men throw into the scale of that practical unbelief,—how they sustain even the dogmas of Rochefoucauld and Helvetius—by their statement of the motives which uniformly govern mankind, with the exception of some inconsiderable fraction of it! Above all, what an evidence, for awhile entirely indisputable, in support of these conclusions, is brought home to the heart of him who has had a revelation of his own evil, who has discovered that in him dwelleth no good! I know for myself, that there have been times of inward strife and horror, when I have hated all ideals and all teachers—Hare among the rest—who had ever spoken of them as if they were not delusions. But I am certain that if I had continued in that hatred, I

should have lost altogether the sense of my own evil, and should only have retained St. Paul's words as the utterance of a dogma, not of a fact. Thanks be to God who has forced me to acknowledge that there is an ideal, in which and after which man is created; an ideal which explains and justifies all the ideals men have perceived, and followed, and found themselves unable to reach; an ideal which tells us what our sin is; an ideal which can lift us out of it! And thanks be to God for any teachers He has raised up to uphold that faith in a generation particularly inclined to abandon it, and so to sink lower, as it might rise higher, than all which have gone before it. Hare, I believe, had this vocation. He must have been prepared for it by some special discipline, which we who profited by it may not be exactly able to understand. We have a hard enough battle, but I have sometimes thought that theirs must have been in many respects harder, whose boyhood was passed in the stirring years between Trafalgar and Waterloo; and who in their manhood, when they might have expected to see the fruits of the seeds which had been sown by Spanish and German wars of independence, found themselves amidst the flatness and foppery which lasted to the end of the reign of George IV. Then, when it was bitterness even to think of foreign politics; when domestic politics were absorbed in the one question, whether a few Roman Catholic gentlemen should or should not be allowed to add their quota to parliamentary loquacity and electoral corruption; then, when the spiritual movement of Methodism had subsided, and seemed to have left behind it only a cumbrous religious machinery; then, when so genial a writer as Sir Walter Scott, so free from the affectations of his own time, so full of sympathy with past times, could only maintain his ascendency over his contemporaries on the condition that he never affronted them with a single type of heroical excellence; then, when so acute and charitable an observer as Miss Austen, scarcely introduced into her exquisite sketches one being, lay or clerical, male or female, who had ever breathed, even in dreams, any air purer and freer than that of the pump-room;—in such a time there must have been an unspeakable sinking of heart, and a terrible questioning whether all which had been told in other times of a good that the senses could not judge of, and that gold could not buy, did not belong wholly to those days. The Bible surely might have satisfied that demand; but how possible is it for a mercantile age to find in the Bible nothing but the endorsement of certain accommodation-bills that it has drawn, the worth of which rests not on a real faith, but on an imaginary credit! I have spoken as John Bulls and clergymen are wont to speak of the German literature and philosophy in which Hare is supposed to have taken a great interest; have spoken of them, I mean, with much fear and little knowledge. But if that literature and philosophy were instrumental in sustaining him against the influences of English society, if they prevented him from becoming the slave, or, which is the same thing, the leader, in some one of its circles, he may have owed it to them that he did not lose his fervent love for the thoughts and language of Shakespeare,

Hooker, and Milton; that the Old and New Testament became dearer and dearer to him every year that he lived.

"Before I finish these hasty and trifling memoranda, I ought to say that Hare's Plato lectures did me another service, closely connected with that of which I have spoken. They taught me that there is a way out of party opinions; a principle which is not a compromise between them, but which is implied in both, and of which each is bearing witness. Hare did not tell us this. If he had, he would have done us little good. Plato himself does not say it; he makes us feel it; and his interpreter was only useful as he led us to his author, and did not put himself between us and him. But Hare's mind was clearly penetrated with the conviction,—his after life, to whatever work he was called, must have been the acting out of it. If he tried to form a party afterwards, we who were his pupils could not have become members of it till we forgot all that we had learnt from him. If it was an eclectical party or school, *that* we could have less sympathy with than with either of those of which it must have been the negation. I have known very few of those who attended his classes at Trinity, so that I am not the least able to speak of the influence he exercised generally. Those few were men singularly unlike in their opinions, belonging to different sections of the Church, most of them suspicious of Hare's theology. They retained, however, a fervent affection for him, and I think they had so far suffered from their training, that no one of them could be recommended to the editor of any religious journal as a safe roadster, who would run without danger of starting and gibing in a party harness."

If Mr. Hare did not seek to be the founder of a new school in England at all, it is not necessary to prove that that school was not an Anglo-Germanic one. But as the writer of the above notes has alluded to the influence which German books and German thinkers may have had over his mind, in the interval between his leaving College as a pupil and returning to it as a teacher, a few words on that subject seem to be called for.

From very early youth till he left this world, he felt this influence, and rejoiced to confess how much he owed to it. He was taken to Weimar by his parents when he was a child; and during a winter which he spent there, when illness hindered him from attending to other studies, he first learnt German. Weimar had other associations for him besides

those which have made it inseparable from the names of Goethe and Schiller. He had reason to know that the Duchess who honoured them, and whom they honoured, was not merely a friend of great men; she paid the kindest and most soothing attentions to his mother during a period of sickness and blindness which preceded her death. His eldest brother, who gave him his first initiation into Greek, was also an excellent German scholar, and no doubt used his knowledge of that, as of other modern literature, to make his lessons more lively. Indeed, it would not have been easy for Francis Hare, who combined the rarest literary accomplishments with the most agreeable social qualities,—who was equally popular with scholars, men of the world, and children,—not to inspire one whom he loved with interest in everything in which he took interest himself. Julius Hare, therefore, could scarcely have avoided German studies even if he had desired to avoid them. But he could not feel such a desire, because the more he engaged in those studies, the more clear and intelligible his English books and his classical books became to him. He learned from these foreign teachers the intrinsic worth of the national treasures which so many of us value only for some *extrinsic* peculiarities, or for the food that they supply to our vanity. He learnt to prize the bequests of the old world as helps in understanding the changes of times, and in apprehending that which does not change and is not of time; so escaping from the pedantry and frivolity of the merely antiquarian or dilettante scholar. His readings at this time were chiefly among those German poets who had fought their way through a great many opposing tendencies, from each of which they had derived some lessons; through the French habits of the age of Frederick; through the book-learning of their own professors; through

the wild and rhapsodical sentiment which was the reaction against both. These writers had felt and confessed that there is an order and harmony somewhere, which men's confusions have not been able to destroy, and that Art and Letters are precious only as they help us in discovering it. The other class of writers, the pure philosophers, he honoured because they appeared to him to have grappled honestly and earnestly with the question in which all men are interested, whether the spiritual world is merely a fantastic world, or whether it is the substantial ground of that which our senses tell us of.

No doubt there were perils in both these kinds of study. The one may lead a man to build what has been called a palace of art, and to inhabit it, till some rough blasts of actual sorrow shake it to pieces. Those who engage in the other task may receive such delight from the process of seeking for an invisible kingdom, as to lose all care whether they find it, till at last weariness overtakes them, and they are content to rest in any plausible theory about the object of their strivings, as if that *were* the object of them. Hare may have been liable, at different times of his life, to each of these tempations, but he had much to assist him in overcoming them. His aunt, the widow of Sir William Jones,—worthy by her clear sense, unusual cultivation, and firm principle, to have shared the affection and labours of such a man,—had great influence over his mind and character. She told him distinctly that she wished his German books were burnt. He regarded her opinion with the deference which an imaginative and impulsive nature pays to one of sterner stuff, even when there are no strong bonds of affection and gratitude between them; but this was a point which he could not yield, because he was convinced

that he should be transgressing the spirit of her advice if he had conformed to it in the letter. He explained to her that his patriotism and his faith were in danger, from the materialism which in England was claiming every domain of thought and even religion itself as its subject, and that the Germans, whom she dreaded, had at least preserved his intellect, and in some degree his conscience, from this infection. He wrote to her in January, 1820—"As for my German books, I hope, from my heart, that the day will never arrive when I shall be induced to burn them, for I am convinced that I never shall do so, unless I have first become a base slave of Mammon, and a mere vile lump of selfishness. I shall never be able to repay an hundredth part of the obligations I am under to them, even though I were to shed every drop of my blood in defence of their liberties. For to them I owe the best of all my knowledge, and if they have not purified my heart, the fault is my own. Above all, to them I owe my ability to believe in Christianity, with a much more implicit and intelligent faith than I otherwise should have been able to have done; for without them I should only have saved myself from dreary suspicions, by a refusal to allow my heart to follow my head, and by a self-willed determination to believe, whether my reason approved of my belief or not. This question has so often been a subject of discussion, that I have determined, once for all, to state my reasons for remaining firm in my opinion."

But, perhaps, the counsels which he could not follow were not without their use. They may have reminded him of a truth, which he became deeply sensible of afterwards, that an Englishman, though he need not be a materialist, must be a practical man; that no education can be good for him which does not develop his practical qualities; that though

he becomes a very miserable creature when he acts without thinking, he becomes even more feeble and contemptible when he aspires to think without acting.

These lessons were also deepened by the influence of relations nearer to his own age. His fourth brother, Marcus, to whom he was most fondly attached, though he did not share much in his literary tastes and pursuits, had that kind of character which was sure to act most powerfully upon him: the clear manly sense, warm heart, and resolute purpose of an English sailor and Christian gentleman. And if intercourse with this brother were not a sufficient protest against un-English tendencies and literary self-indulgence, that protest came in another form from the one who shared all his thoughts and aspirations. Augustus Hare, who was a fellow of New College, had known and felt some of the perils of a life among books. He triumphed over them, and devoted himself to the work of a tutor, before he felt himself qualified for the work of a parish priest. He was thoroughly loyal to Oxford; an admirer of Aristotle's ethics; full of reverence for the past; capable of speculation, but esteeming it for the sake of action; reverencing all forms of beauty, and moral goodness as the perfection of beauty; chivalrous, even military in his tastes; exercising a powerful influence over young men, even more through the nobleness and gentleness of his character, than by any words which he spoke to them; eager for the well-being of all countries, especially of that lovely one in which he was born, and in which he found a grave; but connecting all with England, counting those happy whom God called to fight for her in the field, and those highly honoured whom He permitted to work in any lowly office for the peasants in her villages. If his mind, and that of Julius had not had an original difference of structure,

and if they had not been quite differently trained, they would, probably, not have blended so well together. The book[1] which contained the results of their common meditations was called by a name which showed how little they aspired to lay down decrees upon any questions of which they spoke. But in escaping from that charge, they have fallen under another, which would have appeared to them still heavier. These writers, it has been said, suppose truth to be mere guess work. An observation more curiously inapplicable to the spirit and character of both brothers was certainly never hazarded. Because they were so confident that truth is fixed and eternal—that it is not the creature of men's notions and speculations—that a man must seek for it as hid treasure, not refer it to his own narrow rules of judgment—therefore they thought it an exercise useful in itself, certain of reward, to trace the vestiges of it in every direction, to grasp even the skirts of its garment, and if they missed it, still to testify that it was ready to declare itself to more faithful inquiries. They believed that there was a ladder set upon earth, and reaching to heaven; that the voice of God may be heard in the calm midnight, nay even in the open day, by those who are at the lowest step of this ladder,

[1] "The Guesses at Truth" was not, however, the first literary undertaking in which they worked together. Augustus Hare had been scandalized by an ignorant attempt to throw doubts upon the fact of our Lord's resurrection. He answered the book in "A Series of Letters by a Layman:" the part of those letters which referred to German authorities was written by Julius. It is worthy of record that this book, which was an able specimen of the books of evidence most popular in England—which was expressly in answer to German neologians, or their English imitators—which was praised at the time in the "British Critic," and might have procured for either brother a good ecclesiastical reputation, was published anonymously when both were laymen. When Julius afterwards wrote books which were less likely to recommend him to the religious public or to the ecclesiastical authorities, his name appeared at full length on the title-page.

who have only a bed of earth, with a stone for their pillow, if they will reverently apply their ears to listen, and ask to have it distinguished from the noises of which the air is full, and which try to drown it or mock it. These guesses have cherished this conviction in the hearts of many who have needed it, and who would have suffered infinite loss if they had been without it. And they have led not a few to look further still; to ask whether there is not a Centre of all God's revelations, one in whom He created the world, one in whom He has enlightened men, one in whom He has made himself perfectly known. The words, "I am the Way, and the Truth, and the Life," have come to them as at once the encouragement and the satisfaction of their guesses. If this result is not what our doctors of the law, our masters in Israel, desire, it may nevertheless be one which He does not disapprove, who in every part of nature, and in every human relation, found parables of his kingdom, and openings through which his disciples might have glimpses of it.

In this book, especially in the later editions of it, in which Julius Hare is the chief spokesman, German authors are largely referred to. But the book is essentially and characteristically English. The language is singularly pure of foreign admixtures. English authors are evidently those in which the writers most desire to interest their readers. Burke, with his strong national conservatism, is one of their chief favourites. Among their contemporaries, they indulge their private affection, and show what is the habit of their mind, by praising Landor less for his exquisite scholarship and his Italian lore, than for his pure and beautiful English. Wordsworth, who disliked German poetry, and is in general despised by those who admire it, they speak of with fervent affection. He was dear to them, because he had taught

them to love better their own soil, and the peasants who work on it; to believe that, for us, Westmoreland has more poetry in it than Arcadia.

And the sympathies of both brothers were awake to mediæval forms and virtues, though they honoured Cervantes, and held that the nineteenth century, as much as the sixteenth, has a work which is altogether different from that of the thirteenth or fourteenth. Augustus expressed an almost passionate admiration for the Broad Stone of Honour, which exhibited a type of character essentially like his own. Julius knew and loved the writer of that book, who he found had the best possible right to speak of Bayard and St. Louis, because he had drunk into their spirit, and would have been what they were. He never ceased to remember with deep gratitude his intercourse with Mr. Digby, and the lessons he had learnt from him; yet at the very time that he had most opportunity for cultivating that intercourse, he was translating a book of severe critical history with another friend, whose clear, penetrating intellect and resolute spirit of investigation he appreciated as highly as he possibly could the ardour of the believer in all legends of knightly heroism.

Catholicism of *this* kind will seem to some most alien from that Catholicism which they demand of a divine; they will say that a man whose sympathies were so general, could not hold the definite faith of a Churchman. And another class will ask with displeasure, what a Protestant was good for, who could derive strong impressions from a writer like Mr. Digby—a writer whose heroes were always drawn from what he called the Ages of Faith, and who came at last to regard the Reformation as the disturber and subverter of faith. Such Catholics and such Protestants will therefore

probably agree in the opinion that Hare loved Madonnas and old buildings, and therefore the times which produced them, —Philology, and therefore the age and country in which it has been most vigorously pursued; that his Theology was merely an accidental graft upon these, his proper and original though sometimes rather discordant, tastes. This opinion will, no doubt, be strengthened in many minds by the fact, that he always spoke of Samuel Taylor Coleridge as one of his chief teachers, not in human studies only, but in the one which chiefly concerned him as a clergyman. He cannot be suspected, as many have been, of resorting to Coleridge because, at his *restaurant*, German cookery was adapted to weak English stomachs, not yet prepared to receive it in its genuine forms; for Hare knew the taste of German dishes, and had partaken of them fearlessly. But a more plausible reason has been assigned for the language in which some clergymen as well as laymen learnt to speak of a man whose name was ordinarily tabooed in literary as well as in religious circles. They had acquired, it has been said, something more of philosophy than their contemporaries; they had discovered that there are certain principles which cannot be set aside even by the longest tradition or the highest authority. There were, however, certain dogmas received by tradition, sanctioned by authority, the rejection of which was on many accounts inconvenient. To procure a reconciliation of the apparent contraries was highly desirable. Coleridge—so these reporters say—in windy harangues, addressed to all who visited his chamber at Highgate, announced the possibility of such a reconciliation; and even gave hints, which answered the purpose of his hearers the better for not being understood, about the method of effecting it. These hints, it is added, vague and unsub-

stantial as they were, yet acquired consistency and solidity when they were combined with the various motives which induced Englishmen, studious of ease and respectability, to arrive at the sage's conclusion. He himself, in the meantime, we are told with considerable exultation and unquestionable truth, gained little by his orthodox eloquence. Devout men heard of it with more fear than satisfaction; the pension of a hundred a-year which had been conferred on him by royal bounty was withdrawn; he owed more to the generosity of an unknown London surgeon, than to all the nobles and prelates in the land.

No doubt there have been, and are, persons who greatly desire to find in some ingenious philosophical scheme a justification for opinions which they have taken by inheritance, and which they think it safer not to abandon. No doubt some of this class did frequent Coleridge's soirées occasionally—nay, even put themselves to the trouble of reading passages from his books. But it is certain also that every one of them returned from him with disappointment, even with indignation; for they discovered that he made the rudest demands upon their conscience and reason; insisted upon their feeling the ground at their feet, and not assuming upon hearsay that there ought to be such a ground; made it his very business to bring into discredit the kind of security which they had expected him to endorse. What use could be made of such an oracle? How absurd to consult it, when clever men like Le Maistre were at hand, who could bring forward the most plausible apology for every opinion that had ever been held under priestly sanction since the world began; sure to leave behind them disciples more advanced than themselves, who would find apologies for every crime that has been committed under priestly sanction till now, or that may be committed till

the world shall end. How continually one hears the compassionate, patronizing exclamation, "Poor Coleridge!" from persons who have found the seller of the genuine article which they had vainly expected to obtain from him. And though this phrase is joined, of course, with others about "transcendental, mystical stuff," it is clear from the faces of the speakers, that they could well have endured what they did *not* understand in his discourse or his books; but that, now and then a phrase or passage made itself painfully intelligible to them, and produced a half-awakening in souls which preferred to be asleep.

There were spirits of a different order altogether from these who also experienced ultimately a discontent from intercourse with Coleridge, which was bitterer than theirs, because far nobler. They had felt for him the passionate devotion which earnest and generous minds always feel towards one from whom they have received great spiritual benefits; their devotion had become idolatrous, and they demanded from the idol that which it could not bestow. In that crisis of painful uncertainty, when these disciples were reluctantly confessing to themselves that the seer had not cleared up all doubts, and solved all mysteries, if any one of the kind friends who are always at hand for such services, brought forth weaknesses which the worshippers had resolved not to see—if it should be suggested to men full of energy and strong will, and eagerness for action, that, in all these qualities, the being to whose intellect they had done homage was sadly deficient, —who cannot predict the result? The kind friends did a necessary work. The idols of a man, as well as the idols of an age, whether they be of clay or of gold, must be utterly abolished. But let him who is in haste to undertake the task of an iconoclast, either on the small or the great scale, wait at

least till he has read and pondered that essay on Voltaire—full of the deepest wisdom and the solemnest warnings—which he will find in Mr. Carlyle's Miscellanies.

There were, however, some whom these arguments and insinuations could not affect; because they neither resorted to Coleridge in hopes of obtaining a philosophical excuse for being Christians and Churchmen, nor wished to find in him a perfect guide. They had been led by strange paths into the belief that man is not an animal carrying about a soul, but a spiritual being with an animal nature, who, when he has sunk lowest into that nature, has still thoughts and recollections of a home to which he belongs, and from which he has wandered. They had felt as if these were especially the discoveries of their own time, as if they had arrived at them by processes which their fathers did not know. But these discoveries stopped short just at the point where they became most interesting and personally important. Where is that home of which we have these reminiscences? how can we ever come to it? They heard from some teachers eloquent words about abysses and eternities. The assurance that these are about us all, made them more eager to know if man's home is in them, or if there is nothing in them but darkness. They heard from others that the age cf Theology had passed, and the age of Science begun. If Science has become Omniscience, can it not interpret that cry for a Living God which still goes up from human hearts whether there is a Theology or not? It was not, therefore, because these weary seekers wanted a compromise between the old and the new, because they were afraid to follow truth whithersoever it led them, but because they were sure that unless they pushed their inquiries further, they should be obliged to retrace their steps, to unlearn all

they had learnt, to sink back into materialism, to believe in Mammon—though they believed nothing else—that they welcomed the voice of a man who said to them, "What you are feeling after is that Father's house which the men of the old time spoke of. It was not a cunningly-devised fable of theirs, that their Father and yours is seeking to bring back his children to himself: these struggles and failures of yours confirm their words." Beneath all strange mystical utterances—beneath those tetrads which might or might not be useful as scientific expositions of a truth lying beyond the senses and the intellect—they heard this practical message from his lips, they saw that he could not have received it or proclaimed it unless the whole man within him had passed through a tremendous convulsion. If, when they obtained a more accurate knowledge of his history, they discovered that it was not merely his reason which had demanded God as its foundation, but that he had been compelled by the feebleness of his will, by the sense of moral evil, to cry out to that God, in the old language, "Be merciful to me a sinner," this information could not make them reject either the lore or the teacher; it united both more closely to their own bitter experiences and brotherly sympathies.

This, or something like this, was the reason of that unshaken attachment which Julius Hare felt for Coleridge while he was in the world, and after he had left it; this was the reason why he so thankfully acknowledged him as a theological teacher. Unless he had found such a teacher, all his "Guesses after Truth" in various directions would have wanted that object and centre towards which they were always pointing; there would have been no blessing from his strivings for himself or for his country. When that help

had been given, he was bound to unceasing gratitude; but he was not bound to take Coleridge as a pope,—he was bound to reject him and every man in that capacity. As a philological critic, even as a commentator upon Scripture, he did not esteem him very highly; from many of his conclusions on divinity, as on other subjects, he entirely dissented. But he owed it to him, probably more than to any other man, that he was able to trace the path which connects human learning with divine, the faith of one age with the faith of another, the sense of man's grandeur with the sense of his pettiness and sinfulness. He did not learn from him that the Middle Ages might be pardoned for their idolatries because they produced magnificent Gothic cathedrals, and because the thoughts that were born in them found their expression in the pictures of Raffaelle and Michael Angelo; but he did learn to recognise in all cathedrals and all pictures a testimony *against* idolatry, a witness that man is made in the likeness of God, and that he is not to make God in the likeness of himself. He did not learn to pardon the strifes and the unbelief which have followed the Reformation because we owe to it our philology and our criticism; but he did learn that the Reformation has removed the great obstacle to unity, by holding forth the actual belief and knowledge of God, as possible for all men; he did learn that philology and criticism, which become dangerous when they are not free, will, if they are honestly used, be found instruments—subordinate, but still most precious instruments—in restoring faith in God's word, and fellowship among his children.

The commencement of Mr. Hare's strictly theological career is marked by his sermons on "The Children of Light," and "The Law of Self-sacrifice," and "The Sin

against the Holy Ghost." The first was preached before the University of Cambridge, in 1828, the two others in Trinity Chapel, in 1829 and 1832. Any one who will be at the pains of reading these discourses, will perceive how naturally the line of thought in them all flows out of that which has been traced in the "Guesses at Truth." There is no violent transition from the literature to the divinity, no effort to forget the one for the sake of the other. The sermon on "The Children of Light," starts from the assumption that those whom the preacher addresses are spiritual beings, that the light is about them, that they have been brought into it, that to walk in darkness is to renounce their birthright. The writer had not been so long in Cambridge without knowing that some of those who were listening to him were living thoughtless, animal, sinful lives; that they needed to be *turned* from darkness to light. He was not the less eager on that account to apprise them of their true position. The strongest feeling on his mind at this time seems to have been, that a true life is a continuous life; that sin causes the breaks and dislocations which sever the child from the man; that a true conversion is not a disturbance of order, but a restoration of it. He may have seen the need, in a later part of his life, of bringing out more strongly the other side of the truth, that which our popular and exciting preachers often seem to regard as the whole of it; but he never retracted or even modified the doctrine of this sermon. That on "The Law of Self-sacrifice" is even more characteristic of him, and a better commentary on his previous as well as his subsequent writings. Here he encounters the selfish theory of morals in no partial half-hearted way. He at once announces the opposite law as the one which binds together all things in earth and heaven, as that which affords

the only explanation of all the great facts of history, of all that has produced any real effect upon mankind in poetry, art, science. Selfishness he traces, indeed, everywhere: but as the disturbing, destructive force; the enemy of the order of the world, not its principle; that which the Son of God by his sacrifice came to subvert, because He came to renew and restore all things. Theology is here, as elsewhere, the necessary climax as well as the necessary foundation of all his other thoughts; he does not want to reconcile them with it; it is the reconciliation of them. The sermon on "The Sin against the Holy Ghost" is in strict harmony with these, inasmuch as it connects the common daily life of the English student in the nineteenth century with the principles set forth in Scripture, even with the most awful sentences in it. These are not used to produce a fearful impression upon the nerves, but to keep the conscience alive to its continued peril as well as to its mighty treasures and responsibilities—to the truth, that all true and righteous deeds, by whomsoever they are enacted, are the work of the Holy Spirit now as in other days;—so that in attributing them to an evil source, we are committing a sin of the same kind with that of the Pharisee, when he said of the Son of God, "He casteth out devils by Beelzebub, the chief of the devils."

There is no occasion to contrast these sermons with others which are wont to be delivered in College pulpits: but they may be referred to as affording a hint of that union of human and divine knowledge, of which one could wish that the students in the English halls of learning should be perpetually reminded; no effort being made to warp the one into consent with the other, but each unfolding itself naturally out of the other, as they must do if it is true that the Son of God is also the Son of Man. And they serve also to

show that the preacher had not sunk the man in the collegian; that he was in sympathy with the world of nature and the world of human beings; that he never liked to regard the *cloister* as something set up in opposition to the *crowd.*

It was after he had preached these sermons, and before he had entered upon the duties of his parish, that he visited Rome for the first time. Some of his Protestant friends, who knew his love of art, his affection for Mr. Digby, and the personal sympathy which he had with the Eternal City, trembled for the effect that it might produce upon his mind. Their fears were groundless. Rome was all, and more than all, that he had imagined. It was made still dearer to him than it would have been for its own sake, because he formed in this visit his friendship with the Chevalier Bunsen—a friendship which was as close and hearty as those which men begin in their boyhood, and proved more lasting. But the splendid vision left him a stronger Protestant than it found him. "I saw the pope," he used to say, "apparently kneeling in prayer for mankind; but the legs which kneeled were artificial; he was in his chair. Was not that sight enough to counteract all the æsthetical impressions of the worship, if they had been a hundred times stronger than they were?" Of course, those who are used to such ceremonies would have regarded this one with perfect calmness; a skilful apologist would probably have been able to prove that artificial legs contain a moral and mystery which are quite wanting in the natural legs. This Mr. Hare fully believed. The moral and mystery of the whole system came out, it appeared to him, in that one characteristic symbol. He was told, no doubt, that while he stood outside of the Church, these things, and many others, must seem incomprehensible to him; that if he were once received within it, his eyes would become used

to its lights, and his lungs to its atmosphere, and that all discords would be felt as parts of the harmony. He did not dispute that prophecy—reason and experience were both in favour of it. Those whom he regarded as far superior to himself—such men as Frederick Schlegel, and others still more honoured and dear in his own land—had become habituated to falsehoods which they once abhorred. He had no right to give himself credit for a moral sense which they had not exhibited. Therefore he said to himself, asking God to strengthen and defend the resolution, "My soul, enter not thou into their secret; unto their assembly, mine honour, be not thou united." He did not, however, come back to England with any purpose of making speeches against the artificial legs which Romanism requires. He did come back with the hope and prayer that whatever artificial legs we are leaning upon in our Church, whether they are of home or foreign manufacture, might be cast away, and that we might be taught to worship Him who is a Spirit, in spirit and in truth.

It was while he was dwelling upon this thought in reference to his future work, that the character and writings of Luther became his especial study. Some have expressed their astonishment that a man with an ardent love of beauty, whose tastes and education must have inclined him to the æsthetical side of religion, should have become the passionate admirer of the coarse Reformer of Saxony. The few hints which have been given respecting the course of his moral and spiritual discipline may diminish their wonder. His love of beauty had always been connected with the pursuit of an ideal which man is meant to seek, and which raises him above himself. He had learnt and proclaimed the doctrine, that he cannot be raised above himself unless he renounces

himself. Luther had cried aloud, "We have no righteousness of our own; to claim any, is our wretchedness, the secret of our guilt, the cause of our despair. Christ's righteousness is the only righteousness we can have; by believing in that, we become clothed with it, it is in the truest sense ours; by believing in that, we rise out of our evil, we become justified before God, we have peace with Him." Here Mr. Hare, discovered the great practical divinity which unites the ideal and the actual; which proves that the giving up of self is the deliverance from sin—the beginning of that resurrection which is only attained, the Apostle affirms, when a man casts away his own righteousness altogether, and is found in Christ. Mr. Hare could never admit that Luther was too vehement in the assertion of this principle, that he did not surround it with sufficient limitations. The danger to morality lay, it seemed to him, in any qualification or half-statement of it, in permitting any loophole through which self-seeking or self-glorying might creep in. That there had been a multitude of such loopholes in all the systems which had attempted to formalize the Lutheran doctrine,—that the very phrase "justification by faith" may become one of the widest of them, if it is disjoined from belief in a Person,—this he fully admitted. But the remedy, he conceived, lay not in what are called guarded statements, or middle ways, but in the bold, full proclamation of the doctrine as it presented itself to Luther, when he rose from his anguish and learnt to say, "I believe in the forgiveness of sins;" as it stood out in his lectures, when he was exalting Paul above Aristotle and Aquinas; as it embodied itself in the theses, wherein he laid the axe to the root of Indulgences, and affirmed that it was good for a man to have his sins punished and damned, that he might be delivered out of them; as it broke forth in

simple, burning words, when he was rousing the heart of Europe, not with the tidings of a new gospel, but of an actual Christ, in whom they might believe as their fathers had done. In these great facts of history he saw the beginning of the emancipation of the nations and of the Church, laid in the actual emancipation of the consciences of those who entered into the Reformer's meaning and accepted his good news. Holding this belief, what signified it if even some of the best of Luther's contemporaries,—such men as Sir Thomas More, whom Hare specially loved—counted him a heretic and disturber of the peace? What signified it if contemporaries of his own whom he highly respected,—the ablest representatives of the scholastical and the ecclesiastical learning of other days, as well as of the learning of the Renaissance,—such men as Sir William Hamilton, Dr. Mill, Mr. Hallam, agreed in disliking the man of the people, and believing all calumnies against him? What was credit with scholars and divines, to the interests of scholarship, of humanity, of divinity, which he thought were involved in the defence of Luther and of his principles?

If his zeal in this cause showed how readily he could cast away all care of personal reputation, it showed also how highly he prized all distinctions which were not the inventions of the schools, but had their ground in the being of man and in the relation of man to his Creator. The distinction of the flesh and of the Spirit, of the Law which condemns and of the Gospel which speaks freedom and peace, of the man according to the law of death and the man according to the spirit of life in Christ Jesus,—these are the subtlest which divinity presents to us. The materialist laughs at them, the mere intellectual man thinks they can have nothing to do with practice, and at all events must not

be presented to the multitude. But, seeing they belong not to books and to formulas, but to man, he found in these the deliverance at once from materialism and from technicalities; he held that every beggar has an interest in them, and that the Spirit of God would teach every beggar to apprehend them. In *this* theology he believed there lies the best prospect for the illumination of all our faculties, as well as the groundwork of a true human morality, not depending on accidents of times and seasons—not receiving its shape from circumstances, but compelling circumstances to receive their shape from it.

The Lutheran doctrine may not be all that we need; it may concern our personal life more than our life as portions of a commonwealth; it may appear to interfere with the unity of the body, by the immense worth with which it invests each member of the body. But Mr. Hare was convinced that if we lose it, we lose all hope of rising to a higher level, we must certainly sink to a lower one; that though Christ may seem to be proclaimed in it only as the emancipator of the individual conscience, He is implicitly recognised in it as the centre of the whole fellowship in heaven and earth. And it should be observed, that in the sermons on the "Victory of Faith," and the "Mission of the Comforter," which present these *human* distinctions in a living and practical form, they are always grounded upon those deeper distinctions in the *divine* nature which are the subjects of the Catholic creeds. In no discourses, though they may profess ever so much exclusive orthodoxy, are the persons of the Father, the Son, and the Spirit, and their essential unity, more constantly assumed as the foundation of moral order and of Christian love.

It would appear, then, that Mr. Hare's claims to be a

"Broad Churchman," in any of the senses which that name has been supposed to bear, were more than questionable. He did not seek to conciliate men of letters by rejecting theological men and theological principles that were obnoxious to them. He defied men of letters, by asserting the importance of the principles which they most stumbled at—by upholding the champions whom they most disliked. He did not choose the objects of his affection among his contemporaries, or in past days, for their softness; he preferred those who had strong and definite purposes, even if they expressed them vehemently and passionately. He retained, indeed, his reverence for the gentleness which belongs to the true knight, and which is the best characteristic of the bravest Englishman. He believed a perfect Christian must be a perfect gentleman; but the man who speaks roughly, almost savagely, from the burning spirit in him, had, it seemed to him, more of the elements of this character, than he who, under a surface of the most polished marble, hides a cold and hollow heart. Mr. Hare, therefore, had at least as much temptation to become a partisan as an adjuster of parties. Why he was not the first—in what sense he coveted, in what sense he utterly repudiated, the other character—a few remarks on the circumstances of the English Church, at the time he became one of her working ministers, may help to explain.

During the years he passed at College there had been a lull in the ecclesiastical world. Many influences—that of Bishop Heber was perhaps the most widely felt—had contributed to bring the "Evangelical School" and the "Old Church School" into a better understanding with each other. The language which had been denounced in the beginning of the century as enthusiastical or methodistical, was beginning to

mingle with phrases of another kind, if it did not supplant them, in the discourses of dignitaries; the rector who had the temper of the last age, often industriously selected his curate from the ranks which supplied the popular and exciting preachers to this. There was a change perceptible even in the persons who kept their places in those ranks most faithfully. They spoke much more than they had been used to speak about the importance of a State recognition of Christianity. Without absolutely renouncing the fellowship of Dissenters in the Bible Society and elsewhere, the alliance became cold and suspicious. Under the pretext of keeping aloof from political Nonconformists, those who belonged to what was called the "Low Church School" showed an evident inclination to exalt the bonds which united them to the National Establishment, above those of spiritual sympathy which they had once exclusively prized. This truce was broken by the sudden apparition of a set of men who were evidently as strong in their reverence for institutions as Englishmen usually are, but who proclaimed that *ecclesiastical* institutions do not depend upon the authority of kings or parliaments, and should not be meddled with by them. This doctrine, touching so closely at one point upon that which had been held by the Puritans of old, and has passed from them to a large body of Scotch Presbyterians and English Dissenters, was nevertheless united with a passionate denunciation of Puritanism, and of all that has sprung from it. The English Church had suffered, it was said, terribly from a mixture with Puritans and from the infection of their notions; but its ministry was apostolical, its doctrines were those of the time before the separation of the Western and Eastern Churches, it renounced the pretensions of the Romish Bishop, because they interfered with the authority of

other Bishops, and were not supported by the testimony of the first ages. It adhered to the tradition of those ages more faithfully than any branch of the Church did. By this tradition it explained the nature and force of its Sacraments; it justified the authority of the true Catholic Church; it interpreted the Scriptures.

Mr. Hare became a rector in the diocese of Chichester, just when these doctrines were putting on their first phase; when they were awakening the indignation of the most moderate Dissenters, whom they seemed almost to exclude from the pale of salvation; when they were alarming Conservative churchmen by their scorn of the State and of Establishments; when they were arousing the half-slumbering conviction of the Evangelical school, that inward faith and not outward institutions must be the groundwork of a spiritual society. At the same time these teachers were winning proselytes at least as rapidly as they were creating opponents; enlisting the sympathies of young men wearied by the heartless tone of statesmen who seemed to regard religion only as an instrument for keeping the lower classes in their due relation to the upper—weary of the mere individualism of some Evangelical teachers, and of the compromise between state religion and individual religion, in others—or merely weary of themselves, and longing for some new excitement. This last class, who found plentiful gratification in repeating the scornful jokes of the Oxford Tract writers against their different opponents, were somewhat staggered by finding that a specially severe asceticism was demanded by these writers, and that the most awful language was used by them respecting the sins of baptized men. But if not a few were alarmed by this tone of speaking, or deemed it so severe that they might pass it by altogether and busy themselves with more

attractive aspects of the system, quite as many welcomed it as corresponding to doubts and terrors in their own minds, as proving that the new doctors were falsely accused of substituting the external for the internal, as an escape from certain convictions about Justification by Faith, which had been demanded of them in the Evangelical school, and which they had found it difficult to reconcile with their experience, and with other lessons coming from the same quarter.

From what has been said of the previous discipline of Mr. Hare, and of the results to which it had led him, it may be conjectured that there were parts of this teaching, and those some of the radical parts of it, which would cause him more pain than they caused to any of the persons who uttered the most vehement imprecations against it. He who had been learning to reverence Luther more than all doctors in divinity, was suddenly told that he must prove his devotion to the English Church, by renouncing fellowship with him, and by acknowledging that the principle which he spent his life in defending, though it might have a right interpretation, was, as *he* meant it, as *he* preached it, subversive of morality, and of theological truth. And this was not all. To uphold Christ as the present living Head of the whole body of the Church, had appeared to the writer of these Charges, the only hope for its unity. Now he was instructed that the promised Presence was only with the Clergy as the successors of the Apostles. He could scarcely help thinking that it was not in any real sense a presence of Christ at all, but rather a delegation of functions to men who were supplying His place in His absence. Much of the language which was used by the partisans of the Tracts went this length; if followed to its principle, it seemed to him to involve all the vices of Romanism, and at last a kind of denial which has not yet

been fully developed, though it shortly may be, in Romanism itself.

Accordingly, his first sermon preached before the Clergy of the diocese of Chichester on the text, "Lo, I am with you always, even unto the end of the world;" was expressly a vindication of the words from what he regarded as the perilous limitation which had been forced upon them. The sermon excited considerable attention at the time. The School, whose interpretation it combated, received it as a sign that the preacher intended to commence a polemic against them. And if to assert Justification by Faith in the broadest Lutheran sense; to maintain that the Church cannot be contemplated apart from its invisible Head, and has no powers except in Him; to claim for all its members an actual knowledge of the truth, and not the second-hand knowledge which is derived from tradition; to affirm that the function of the English Church is not as some affirmed, to steer its course between "the Scylla of Rome, and the Charybdis of Geneva,"—there being as many spiritual as geographical obstacles to such navigation;—if this was to engage in polemics with the Anglican divines, their expectation was not disappointed. His sermons at Cambridge, which have been alluded to, were implicitly, if not in words, an assault upon all these maxims and habits of thought.

But he had no notion of joining in the cry against the new teachers which some were raising. There was in them, he was sure, a real craving after Unity; a desire to make English clergymen more aware of their responsibilities to God, and of the powers they might use for the good of the people; an impatience of secularity; a willingness to endure obloquy and loss for the sake of a conviction. To such tempers as these his inmost heart responded;

he was sure the English Church needed them, and could not afford to be without them. He could not help seeing, that it had profited and was profiting in many ways by their exertions; that they were doing more than any class or school for education, and were stirring others who differed from them to labour for it also; that they were encouraging better and less visible modes of giving than the one which the subscription-list offers; that they were helping to break down the barriers between rich and poor in churches. Nor could he doubt that they had awakened deeper thoughts in the minds of many laymen, and a greater disposition to study theology and subjects that illustrate theology, amongst the clergy. He could not withhold his assent from the sentiment which his honoured friend the Bishop of St. David's had courage to utter in one of his early Charges, that this movement had given rise to more valuable writings in theology than had appeared for a very long time previous to it. However, therefore, his blood might boil at many of the statements of these writers, respecting the truths which were dearest to him, and, he believed, most precious to England, he dared not look back upon the quiet which they interrupted with any regret. He was glad that the clergy had not been allowed to settle upon their lees; he desired earnestly that he might be an instrument in preventing their relapse into a dangerous and deceitful repose.

Could he be such an instrument, by endeavouring to keep alive a party excitement? All experience showed him that he could not. This excitement must die away through its own violence; when it was strongest, any clear-sighted man might perceive that it was subsiding, and that the usual reaction of indifference and coldness was at hand. Not that the bitterness of strife could depart with the zeal which

concealed and seemed to justify it. Parties are never so cruel as when the real battle is over; then comes the hour of proscriptions and confiscations. In our day, the attachment to a chief, which of old gave a party something of the cordiality of a clan, can scarcely be maintained. For an invisible Newspaper Pope summons both leader and disciples to its tribunal, and absolves the latter from their allegiance, if the former rebels against its authority. To make a principle the bond of party union under such conditions is equally difficult. The Newspaper declares what principles are *not* to be held, what are to be denounced. Opposition to them becomes the watchword. What is *believed*, is a secondary question altogether.

Mr. Hare had reflected on these observations, which bear directly upon our religious parties. Were they not illustrated and confirmed by events in the political world? Who ever defended party so ably, so much upon principle, as Edmund Burke? Who was more attached to his own? Who clave to quite another party with more tenacity, or could prove more eloquently the necessity for it, than George Canning? Yet each of these eminent statesmen broke up his party. No men could less resemble these in temper of mind and education—no two could less resemble each other—than Sir Robert Peel and the Duke of Wellington. Yet they also twice consolidated and led large parties, and twice destroyed them. Could these successive events be attributed to accident? Was there not a Divine necessity in them? Were they not a handwriting on the wall, declaring to States, that the old doctrine of ruling by faction had been weighed in the balance, and found wanting—that unless there was some other to fall back upon, government would become impossible? And ought not the handwriting to be deciphered, and interpreted,

and applied to themselves by Churchmen? Should *they* not be able to declare in words, and to show by example, what the higher principle is, and in whose strength it may be carried out?

The writer of these Charges certainly thought so. He believed that if the clergy are to be zealous and energetic in action, vigorous in defending the truths which are given them to keep, they must understand that they are united in other and higher bonds than those of a school. He did not believe that it was an easy thing to put on those bonds, and to cast away the others. The way of party—the defenders of it say so, for they plead that it is an inevitable evil, one to which "poor human nature" must yield—is a *broad* way, in our Lord's sense of the word,—one readily found, smooth to walk in. The other way is (in His sense) a strait and narrow one, not visible always to the naked eye, difficult to persevere in after the opening into it has been detected. But if the first is a downward path, leading societies and individuals to death—if the second is the upward path to life, the search must be worth all the earnest effort that can be bestowed upon it.

This search is quickly concluded, if we may assume that in wavering statements—a perpetual equipoise of affirmations and negations—lies the secret of reconciliation. Mr. Hare, the reader will have perceived, hoped nothing from that method. All the experiments he saw of it had tended to exasperate animosities rather than to heal them—to drive earnest men into the arms of the factious, from sheer despair of extracting any meaning or any practical help out of the counsels of the moderate. Nor could he admit the application of the precedents upon which the advocates for this system rely. He had known and loved Bishop Heber, and he was sure that it

was not the moderation of his opinions, but the heartiness and generosity of the man, his freedom from professional formality, his possession of all the qualities which belong to the Christian gentleman, which gave him his power over his contemporaries.

These noble gifts were exhibited to Mr. Hare continually in his own diocese, and he could perceive what effects they were producing. Dr. Otter became Bishop of Chichester at a time when the religious strife was at its height, and when political strifes were mingled with it. He himself must have been suspected by many of the clergy, because he owed his appointment to a Whig Minister. By a courtesy which made itself felt in all his words and acts, and which evidently proceeded from a divine root within, he caused men of the most opposite opinions to understand that they were parts of the same family, and that he was their spiritual father. No earnestness which belonged to any of them, as members of a school, was weakened by the feeling of this higher relation, —it contributed as much to the increase of their activity as of their charity. What a duty was laid upon every clergyman who witnessed such an example, to endeavour in his own sphere to show that a life has a more healing and elevating influence upon men than any theories! But how much was this obligation increased in the case of one whose early studies had led him to the conclusion that there is a living Truth, in which opposing theories have their meeting-point, and that this truth may be found, if, instead of acquiescing in either of the theories, or violently contradicting it, we will patiently question it to see what is meant by it, what is in the heart of him who is cleaving to it! And what light fell upon both these lessons,—how they were translated to a new ground,—by a devout meditation on the Gospels, which

proved that the spirit of sectarianism in the opposing Jewish schools hated the Son of God, because he witnessed for the truth which each was denying, and for that which each was distorting; and that the men of each of these sects who really loved the principle in which they had been nurtured, turned to Him because they saw all that they believed embodied in Him, and saw that it was united with truths which they had not yet been able to believe! It was so then, must it not be so now? Is not the Son of God still the enemy of all parties, as parties—still the refuge for the members of every party who really hold those principles in the love of them, for the sake of which it has been allowed to exist? And may not those who can proclaim Him in this character be instruments of a reconciliation which is not identical with compromise, but the direct contradiction of it?

No one can entertain such a conviction as this, without longing for some opportunity of showing that it is emphatically not a paper notion; that it is applicable to human beings in all circumstances, with all their varieties of temper, with all their infirmities and sins; that it never was needed by any age more than by ours; that it may be better appreciated by our age than by any which has preceded it. The office of an Archdeacon is in many respects peculiarly favourable for such an experiment. It never can be regarded by the most ill-natured looker-on as a prize for ambition or covetousness: the sphere in which it is exercised is limited and humble; it does not involve the necessity for that reserve in the statement of opinions which is often almost imposed upon the Bishop; its holder cannot for an instant be thought of as separated by any external accidents from fellowship with his brother clergy. A more felicitous position for a person with the objects which Hare

was aiming at can scarcely be conceived. He probably felt so himself; and it was with reluctance that he told Bishop Otter, when he offered him the Archdeaconry of Lewes, that he considered his first sermon in the diocese was a disqualification, because it had given offence to a very estimable portion of those among whom he would be called to labour. His objection was kindly and decisively overruled by the Bishop, who expressed his own sympathy both with the principles of the sermon, which had procured for Hare a party reputation, and with his desire to prove that he did not deserve it. Dr. Otter was confident that if he took the office the impression would soon be removed altogether.

From that moment he devoted himself to his work with the ardour of a boy, and the deliberate purpose of a man. He seemed to think that he had found the task for which he had all his life been preparing. His fine collection of books, with the unusual knowledge he possessed of their contents, all the experience he had acquired in the world, all that he had suffered in mind or body, were gifts which would enable him to perform the task of an Archdeacon, as he had conceived it, more honestly.

His first duty was to claim all his clerical brethren as fellow-labourers. There were some, of course, who were ready to hail him as a champion of Justification by Faith, and of their champion. With them he could fraternize heartily, on the ground of their positive belief; their friendship he valued for its own sake; he was eager to learn from them. But he did not share their animosities; he met them on the ground of common love, not common hatred; if they demanded the sacrifice of any other attachment, as a proof of the sincerity of his attachment to them, he must submit to be considered insincere. It is scarcely necessary to say that

those who were most strenuous for their own convictions, and had given the greatest pledges of their adherence to them, were the least likely to impose any such condition.

With members of the party which had an excuse for thinking him their enemy he acted on the same principle. He found abundant points of sympathy with them—into many of their plans of practical reformation he could enter heartily. He abhorred the pew-system, and all that is connected with it, and all that it represents, as much as they did; and since this subject especially concerned his office as Archdeacon, it was one of the first which he brought under the notice of his clergy. He could join in their schemes for education, believing them to be often sound and comprehensive, though he was not the least inclined to denounce the State, the Evangelical school, or the Dissenters for those which they originated.

Some of these schemes were suspected; who could prophesy whither they might be tending? He certainly could not, and he did not fancy that he had any call to prophesy. What was wrong was not to be done, because it was wrong; what was right was to be done, whatever might come of it—God would see to that. He did not expect to escape suspicion himself, and he was certain that he had no business to cherish it towards any one else, seeing that experience shows it to be the best means of promoting the acts which afterwards are thought to justify it. Was it not a simpler thing to tell his friends to their face, when he thought they were taking a bad course; to listen to their explanations; to say, if they did not satisfy him; to proclaim it openly, if they did? If he hated all the practices which are associated with the name of Jesuitism, he was bound to avoid every approach to them in his own intercourse. "Beware of that man, he

is a Jesuit." Is he? Then it is a point of common prudence not to try our hand at weapons in which he is confessedly master; to use only those which he does not understand,—plainness of speech, straightforward acts, open-hearted trust. Those who follow this course, probably, meet on the whole with fewer designing men than their neighbours; sometimes they foil them when they do meet with them; sometimes they may call forth out of the covering in which he was buried, a human being, who had never discovered himself before, and who is charmed by the voice of Truth, from its very strangeness.

All his clergy must have seen that Archdeacon Hare's nature was vehement, that his convictions were strong, and that he took no pains to disguise them. But these qualities seemed to win him the regard of men whom coldness would have alienated. There were some, of course, in his archdeaconry upon whose aid he could calculate, some who had themselves won the confidence of opposing parties. It was no wonder that the two Mr. Andersons of Brighton should have given him their friendship, for that was never withheld from any person who was trying honestly to labour in the cause of Christ, and was never withdrawn in good report, or in evil report. But he could also reckon among his friends his old fellow-collegian, Mr. Henry Venn Elliott, and many besides, who, if they had trusted more to what they heard of him, than to what they saw, might have deemed him quite unworthy of their confidence. He valued also exceedingly the regard of Mr. Woodard, the hard-working and disinterested founder of the schools at Shoreham and Hurstpierpoint, who was ordinarily classed in the other school. All these excellent men might differ from him in a hundred points, and not understand him in a hundred more; so much

the better, if, in spite of those differences, and that want of understanding, they could yet perceive that he had the root of the matter in him, and that the nearer they got to that root—the less they dwelt on the surface—the closer their sense of union with him became.

In all the work which he did in the diocese, he had not only the hearty and generous cooperation of the successive bishops, whose kindness to him was unvarying, but also for several years the advice and assistance of his dear friend Mr. Manning, the Archdeacon of Chichester. How valuable he considered that advice and assistance; how thoroughly he believed—while they were working together, and after they were separated—that Mr. Manning's plans were wise; that his love to the Church which he left was true and profound; that he had rare gifts of head and heart; those knew best who knew him best. The secret of their friendship, and of any success which attended their fellow-work, consisted in this, that they dealt honestly with each other. Hare never concealed from Mr. Manning his repugnance to the system which had been announced with so much clearness and logical precision in the book on "The Unity of the Church." Of course the objections to the Victory of faith, and the defence of Luther, were stated as frankly. When Mr. Manning, in one of his Charges, appeared to identify Unity with Uniformity, or at least to treat them as inseparable, Hare announced publicly, in a dedication to a Sermon he preached at Brighton, his entire dissent from that proposition; his conviction, that unity is not only distinct from uniformity, but involves in its very nature and definition the existence of wide diversities of opinion and of external practice. He did not hide his opinion, that nearly all the questions of our time are connected with this; that Mr. Manning's doctrine

of unity involves conclusions which would be fatal to the existence of any national church, *because* utterly inconsistent with the idea of a Catholic Church. To many a logician of Mr. Manning's school, to many a stout partisan of the opposite school, a statement made so openly might have appeared to determine their future relations with each other. Probably they laboured together more happily, and with more freedom after than before its publication. Mr. Hare was certain, that the formal conclusion to which his friend had come, expressed most inadequately the belief concerning unity which was struggling in him. He did not change that opinion—it was strengthened—when he saw how heavily the chains of system pressed upon a spirit that was born for freedom. If ultimately it put on heavier chains as a way of escaping these, he owned the honesty which had led to so intensely painful a resolution. He regarded this event as one of the saddest and most stirring admonitions to the English Church respecting her sins, and the captivity with which God may punish them; he longed more for the time when Christ shall be revealed as the real centre of that Unity, which men are trying to create by substitutes and counterfeits of Him. But he never drew *this* lesson from the event which caused him so much sorrow; it never drew from him one wish that he had been less cordial, less open, with one who deserved all cordiality and openness. If the years which he had passed through had been given back to him, with the knowledge how they would end, he would not have changed his course. The stings of conscience we feel in recalling hours of fellowship, which death or something worse has robbed us of, are not for any too frank and generous outpourings of the heart, but for the dryness, distance, reserve, suspicion, which has defiled so many of them, and made them unfruitful.

But if he held intercourse with men of high cultivation in different sections of the Church, his main desire was to use their wisdom, as well as any opportunities of study and reflection that might have been granted to himself, for the help of those labourers who are teaching in out-of-the-way neighbourhoods, without much money to buy books, or much time for reading, but for whom God has provided another kind of education,—in poor men's cottages and beside sick beds,—who need to be admonished of the greatness of that work, and need to connect their local interests with those of their country and of the Church. It may seem to many that his Charges were not addressed to this portion of the clergy. He felt differently. He thought that those whose work is in danger of becoming a drudgery, whose faith may degenerate into a mere repetition of words, whose zeal may be turned into impotent fury against men or opinions that are almost unknown to them, especially require to be encouraged, to be reminded of high and eternal principles, to hear questions which had been resolved for them, by some oracular journalist, thoughtfully and earnestly examined; to be shown how they may encounter the thoughts which are disturbing the minds of their flocks; to discover how dead words may acquire vitality when they are used to meet new perplexities, to interpret the world in which we are moving. For this purpose, a friendly official, who had a right to speak, but not to command, might be more useful even than one whose authority was greater; provided he spoke manfully and deliberately; was indifferent about committing himself; was very careful of uttering rash words which should exasperate the passions of his hearers, or cold words which should check any honest enterprise they might be engaged in, any good hope they might be cherishing. It seemed to him, that if he set

himself to speak of the sins which he and they had to confess, before he commented on the sins of other men; if he spoke of the position which God had given them, as a reason for not trusting in it, but in Him; if he showed them what high ends they might pursue, and what low ends they were often tempted to pursue; he should do justice to the deepest and strongest conviction of each school in the Church, while he fought with the tempers in each, which were weakening it and keeping them asunder. A few instances will show how he fulfilled this intention.

No subject has given rise to so much contention in our time as the privileges of the Church. Every statesman hears the word with alarm; he suspects that some claims will be put forth which will interfere with the peace of the nation, with his own work, with ordinary notions of justice and truth. Nor is he only afraid of one party in the Church. One, indeed, talks most loudly of the independence of the Church—of the powers of the clergy, which are derived straight from Heaven; but the other forbids him to do acts which his conscience often tells him he must do—appeals to Scripture to settle questions which he feels must be debated in Parliament—declares that there is a moral standard for religious men which he cannot in the least understand.

Now, Archdeacon Hare grapples with this subject, nominally in one Charge, really in all. He recognises the high privileges of the Church; he refuses to consider it in any sense as the creature of the State. He urges the clergy to look upon themselves as the ambassadors of God, not as the servants of men; he would have them not only believe in their powers, but assure themselves that they have powers, by using them. If they say, "We have the powers, because there has been an apostolical succession in our Church," without the least

denying the fact, he would ascend higher still; he would claim more for the Church than the mere believers in a succession dare to claim; he would assert the living and continual Presence of our Lord with it; he would not allow that we can ever be *satisfied* with a descent of treasures, though we may be thankful if any have come to us in that way. But if he is asked to say, "The clergy have such and such powers *exclusively;* they do not represent the Church, or act as her ministers: these powers are given to them to set them apart from the laity—to constitute them a separate caste or order"—he does not mutter a doubt, or choose a middle way; he is at once distinctly and unhesitatingly on the side of those who assert the rights of the laity, who maintain that Christ is with the whole Church. Nor does he make some uncertain answer to the question, whether, because we have such and such powers, foreign Christians are to be unchurched and Nonconformists excommunicated. He denounces such doctrines, not as partially true, but as utterly wrong and dangerous; intrusions upon Christ's office of a Judge; practical denials of his work as a Universal Redeemer. There are no compromises in any of these statements; sentences are not balanced against sentences; a second clause in a sentence is not introduced to nullify the first. But he throws himself heart and soul into the earnest practical faith of the writers of the Oxford Tracts, while he asserts how high, and from what source, our gifts are; how great the responsibility, not to man, but to God, for the use and abuse of them. He vindicates the earnest faith of the Evangelical, which rebels, on the ground of Scripture as well as experience, against the exaltation of a mere order: he shows how in work, the convictions of both may find a meeting-point, and may be realized to the very utmost.

But will not this work clash with that of the State? He answers, No; our high privileges are given us on purpose that we may perform duties. And these are just the duties which the true statesman wants to get done, but cannot do. This is a very obvious proposition, and a very old one —implied in the Constitution of England, repeated again and again by her best sons. But it requires to be brought out in reference to the circumstances of each age; the common-place must cease to be a common-place, by being acted out. Men who believe they have a Divine commission talk ignominiously of being hampered by the State. How can that be? If they fulfil their commission, by making Englishmen nobler citizens, what does the State care how they were enabled to do it that unspeakable service? But here comes in the moral confusion. *Is* that exactly what Churchmen are appointed to do? Are they not to make citizens of the kingdom of heaven? Will those who are best in the one character be the best in the other?

To show that this *is* exactly what the Churchman has to do—that he is to teach a higher morality than the civic morality, but not one which is different in kind from that—that he is to lay the foundations of morality deeper than those who are merely aiming at right acts can lay them, but that his foundations are utterly false and rotten if any acts can be built upon them which a true English gentleman would think dishonourable, which the conscience of a simple Englishman would revolt at—consequently, that the citizen of the heavenly kingdom must be the best citizen of the earthly—this was Hare's aim: a plain, vulgar one, perhaps, but not needless in any day—most needful in ours. And he felt that he could appeal on behalf of this sound and practical principle, not only to the English heart which dwells in the

clergy of the old school, but to the Christian heart which there is in the clergy of both the newer schools. If the Evangelical dreads Romanism, he must resolutely abjure that tenet which lies at the root of every Romish corruption, that there can be a religious end which is not a moral end; that truth and righteousness may ever be sacrificed in the cause of a true and righteous God. If the High Churchman condemns what he calls the fanaticism of the Puritans, he ought to see that the fanaticism which they can be justly accused of, and which corrupted what was very noble and great in them, arose from the false notion, that the servants of God are obeying a mere arbitrary Ruler, and not a just King. And before he takes a mote out of the Puritan's eye, he must see that there is not a beam in his own; that, in the name and cause of his Church, he is not sanctioning the same separation of human and Divine maxims which shocks him when it is turned to the opposite use.

With this moral question the political is closely involved—"What, is not our polity higher than the national one? Are we to submit to it? Are we to receive our tone from it?" By no means, he would answer; prove how much higher your polity is, by giving a tone to the State. But what tone? Statesmen want to believe—they are very slow to believe—that a just and righteous God is ruling in the earth, and therefore that they must be just and righteous. Proclaim that truth to them; call them to account, as the prophets of old did, when they forget righteousness and justice in any of their dealings with any of their subjects. But if you have this trust from God, do not be talking as if there were some special questions in which the Church is interested, and in which the land at large is not interested; as if you were

always to be on the watch lest the State should intrude upon *your* rights, should rob you of your revenues; as if this was the way of proving that you have a Divine commission from a Master who pleased not Himself, but was the servant of all. This petty jealousy for itself makes all the protests which the Church might bear against the neglects and ill-doings of rulers totally ineffectual. To discourage this kind of suspicion is the way to awaken the true godly vigilance of which it is the counterfeit—a vigilance which is impossible till the clergy assert the sins of their rulers to be their own—till they confess that no men are so responsible for the low standard of thought and practice which is amongst us, as they are. To kindle a Church feeling, which should be at the same time a national feeling,—to change the uneasy consciousness of certain undefined rights which exists in Churchmen into a conscience which shall be alive to their obligations, social as well as individual—is one great object of these Charges.

The question, viewed in this way, has reference to ecclesiastical pretensions, therefore, to the temptations of the High Church School. There is another aspect of it which more directly concerns the other School. In one of the Charges, which is now printed for the first time, he grapples with the question of the Maynooth Grant, and, as usual, delivers himself upon it fearlessly, yet with much deliberation. It was a subject, he thought, on which the good feelings of the Clergy were peculiarly likely to lead them astray, and make them the tools of rash declaimers. Leaving the question open, what course it was best for the Legislature to adopt, he contends that it was clearly a case in which the Legislature was not barred by any Divine laws from exercising a discretion. They had a right, he thinks they were bound as men holding a trust from God, to determine

what it was best for the whole land that they should do; they were bound to disregard any one who stopped them by a preliminary appeal to God's hatred of idol worship. How deep that hatred is, how fatal such worship is to the life and order of nations, what danger there is of our falling into any—even the worst—forms of it, no one felt more strongly than he did; but he believed that those who leapt at once from this premiss to the conclusion that it is a wicked thing for the nation to contribute to the education of Roman Catholics, play most unwarrantably with God's word; get credit for maintaining a principle in name which they cannot carry out in fact; and lead religious men away from their real dangers to fictitious dangers.

Another very important question is involved in this. The politician is apt to worship expediency, as if there were no fixed law of right; the religious man denounces expediency, and endeavours to set up a fixed law for all cases. By different routes they come to the same result. There is *not* a fixed law for all cases; we must consider the application of laws in each case. Because he refuses to do so, the religious man is driven to exalt an expediency of his own,—*his* judgment of what will serve or what will hinder a particular end. This judgment he canonizes and worships; but it is a poor, flexible, human judgment after all: while it lasts, it interferes more with fixed morality than the politician's expediency, because it assumes a title to which it has no claim. Therefore he conceived that it was a duty to the eternal truths of morality to show what is the province of expediency, and how it may be made subservient to them. His brethren might differ from him in his conclusion; he believed that they would see that he was not indifferent to principle, but was fighting for it; or if any causes hindered them

from doing him that justice immediately, they might recollect his words, and turn them to profit, after his voice had ceased to be heard among them.

The Contest with Rome, which is the subject of the longest and one of the latest of these Charges, is intimately connected with the questions that have been spoken of already. He was preparing for that contest by leading the Clergy to purify their minds of those ethical and political notions which have made the Romish system immoral and anti-national. So long as they tolerated in their minds confusions about the difference between religious and secular duties; so long as they regarded the State as an enemy, or merely claimed it as a servant to do their works; so long as they thought any wrong act might be done for a good end, any false argument resorted to, or any evidence strained, to justify the best cause or confute the worst: so long he was sure they were in danger of Romanism; they were doing much to hasten its restoration and its triumph in their own land. He desired to make the Clergy feel that this terrible calamity, if it is in store for us, will not be owing to any acts of the State, but to themselves; and that one party has no right to reproach the other as the leader to this abyss: that all are leading to it who are doing anything to weaken the national heart, to confuse the national conscience, to keep alive national divisions. In fact, what is more fatal than these very accusations? this habitual disobedience to the solemn words in the Sermon on the Mount, "Judge not, that ye be not judged?" this habitual commission of an act which our Lord pronounces to be the act of a hypocrite? If there is one proof more than another which the writer of these Charges gave that he was seeking the peace of the Church, it was in his perpetual call to the members of it to own their own sins first, and to feel

their brethren's sins as their own. And these were not idle words. He felt when he was speaking to his brethren, that he had more to answer for than any of them had, and that he was truly standing forth for that time as their representative, to bear their offences and infirmities with them. So he was led to understand our need of One who has borne the sins of the whole body, and is making intercession for it.

The last Charge in these volumes is on the subject of Convocation. Archdeacon Hare believed, with the majority of the High Church party, that questions affecting the Clergy ought to be discussed in a body where they are fairly represented; he believed, with a number of the Low Church party, that the deliberations of such a body must be ineffectual, unless the laity also are represented in it. It is not necessary to argue here whether he was right or wrong in either of these opinions. They cannot be passed over, because they occupied such a prominent place in the Charges, and because they illustrate the purpose and spirit of those in which they are not directly referred to. Everywhere he shows the same desire that the Clergy should work together as a body; should meet and compare their thoughts; should bring their local experience to bear upon the common weal, in order that they might not work in hostile sections, under the dominion of hostile party-organs. Everywhere he shows the same wish that the Clergy should not be divided from their lay brethren by any artificial barriers. Everywhere he indicates his anxiety that the Church should have a free action of its own; that it should be one which assists the national action, not impedes it. And it is also characteristic of him, that though he saw innumerable imperfections in the existing form of Convocation, though he set no great store by its traditions, he yet preferred to

make use of what we have, as a means of obtaining something better, than to cast it aside. In the hard task of imparting to that body some vitality, he had the great pleasure of finding himself working by the side of persons from whom he differed upon almost every subject; and of some, as Dr. Mill, whom he had known, and for whose character he had a deep respect, but with whom he had been in direct controversy. Nothing gave him better auguries for the future, than the discovery that it was possible for men so unlike in their opinions, and so little disposed to smother them from any motives of policy, to labour for the same end, when they believed that end was the consolidation of the Church and not of a School.

The notes to these Charges will perhaps surprise the reader more than the Charges themselves, not so much for the amount of erudition which they exhibit, as for the reasons which could have induced the author to conceal his erudition in such corners. The parts of them which contain documents illustrating events that were passing in England, or illustrating English history generally, civil or ecclesiastical, may justify themselves by the fact, that few clergymen have access to large libraries, and that if they have, they may not be sorry to see some of the results of the reading of a thoughtful and accomplished man brought to bear on the subjects on which he had already addressed them. "But what," it may be asked, "is the intention of the long translations from German divines which frequently occur? How could parish priests be profited by these? Do they not indicate a purpose of introducing German divinity covertly among our young English divines? Do we not see here the fine end of the wedge, which is gradually to be pushed further? Were not these extracts to familiarize

us with a way of considering Holy Scripture, which is subversive of the belief and doctrine of our fathers, a way which will unsettle still more, as it has unsettled already, the religious mind of England?" When this question has been considered and answered, this Preface will have done all that it was designed to do, and the reader may be left to gather much better instruction from the Charges themselves.

It is true that these translations were not made without an object, and that that object had a direct reference to the feelings with which many clergymen regard, and teach their flocks to regard, the Holy Scriptures. It is true also that the writer had especially in his mind some of the younger members of his own profession. In the days of Luther men were wont to speak of the Word of God as quick and powerful, and sharper than any two-edged sword; they not only said it was so, but they found it to be so. A text of Scripture came to them as if it proceeded from the mouth of the Lord; it entered into them,—they bowed to it. In our days, we speak of the Bible as being the word of God; often signifying nothing thereby, but that a certain book containing a certain number of letters is stamped with the Divine authority, and that any doubts concerning it are sinful. This is not the old Protestant, the old English, belief. That may be often hidden beneath the hard dogmatical Pharisaical worship of letters; it may come forth in hours of sorrow in its old strength. But they are not the same; one is stifling and killing the other; people do not feel that God's voice is speaking to them, that God himself is among them. The young men are beginning, many of them, to ask whether the notion of such a Voice is not altogether a delusion; whether the Book, which used to be considered Divine, is not a composition of mere mortals; whether all modern criticism

is not leading us toward this conclusion. Those who are shocked at such inquiries, nevertheless appear to admit the truth of the suspicion. "In Germany," they say, "there is most criticism about the origin of the books of Scripture, and there the very notion of any divinity attaching to them is utterly discredited." "Well, then," replies the youth, "the further we search, the less plea there is for this old fancy; if we go on, we shall get rid of it altogether." What reply is given, but some moral about the danger of meddling with forbidden books, a moral which is not heeded, unless circumstances should make it prudent to feign a conviction, or some great heart struggle should bring forth the *real* conviction, that there must be some message from God to man, that He cannot have left us to grope our way through the darkness without a guide.

Now Archdeacon Hare was inwardly persuaded that modern criticism has shaken *an* opinion: but that that opinion is the new one, not the old; the doctrine which has supplanted the Lutheran doctrine, not that doctrine itself. All in Germany have been shaken who mistook letters for life; or, to put the thing in another form, who did not believe in a Word of God, but only believed in the evidence that vindicates the authority of certain documents. Such faith can never sustain a soul; it is not the faith of God's elect; and, therefore, if we have nothing better than this, we must expect that God will show us, as He has shown them, that we are building on the sand.

Having this conviction, and not having adopted it lightly, or without a considerable knowledge of the history of German divinity, he thought it was the right and the safe course, to show the clergy, young and old, that German divines who have passed through the struggles of this age, who under-

stand all the maxims of modern criticism, who do not shrink from any examination into the history of the Scripture books, do nevertheless believe, not only that God spake in times past by the prophets unto the fathers, but that He *is* speaking in these latter days to us by a Son. He did not pledge himself to any of their particular conclusions, (for the conclusions of those whom he quotes on questions of criticism are different from each other,) but he did pledge himself that they had, so far as it was possible for man to judge, such a faith in God's word as we might be glad to share with them, or if that could be, to borrow from them. He had no notion, however, that borrowing was possible or desirable. He believed that no German ought to be an Anglican, and that no Englishman should affect to be a German. He believed that we have a work to do, which is altogether different from that which they have to do; that if we forget our own, and try to do theirs, we shall prove ourselves clumsy and stupid craftsmen; that the very opposition of our habits of mind may make us both help in bringing out the truth, which will be mangled if either tries to imitate the other. A cross between the two he held to be monstrous. "I can never advise any English parent to send his son to Germany for education," he said to a friend who consulted him on behalf of a gentleman who meditated such a step; "that boy must be an Achilles who can bear to be brought up by a Centaur." It was not to encourage any such mixtures, that he made his countrymen acquainted with some passages of German theologians which were probably new to most of them. It was, that ignorance of the Christianity of other men might not involve them in a perilous conceit of their own. It was that their Christianity might not rest upon a loose, insincere, half conviction. It was that they

might not live in an ignominious, cowardly, Godless dread, that if they knew more they should find everything in earth and heaven insecure and rotten. It was that they might feel Christ to be still that Rock of Ages on whom their fathers stood, and the Church stands, and against whom it is promised that the gates of hell shall not prevail.

It was impossible for one who had studied the conditions of English parties as he had, not to perceive that in this instance again both were contributing to weaken the Church's doctrine by their very strifes. That plausible counterfeit for our old faith in God's word, which assumes to itself the character of reverence for Scripture and its inspiration, derives strength from the eagerness of one party to maintain the necessity of tradition and Church authority in the interpretation of the Bible; from the eagerness of the other to prove that it stands apart from all human books. Both, unawares, degrade it into a mere document,—a book which is divine because it is not human,—although all its statements are grounded on the assertion that man is made in the image of God; although the centre of its revelations is the God-man. But the faithful and devout member of the Evangelical School always carries in his inmost heart a witness against this shocking perversion. He means what his fathers meant, even when he uses the phraseology of the newspapers. Instead of exaggerating the importance of the history, he is often apt to depreciate it, and to think only of the message which is carried to his own heart and conscience; to receive *this* as the only evidence that the book has come from the Father of Lights. And the faithful and devout High Churchman clings so earnestly to the belief of a Spirit dwelling in the Church through all ages, that he in his best moments feels and confesses the Book to be not chiefly

a legacy from the past, but to contain for this day—for the peasants of England—a clearer, more intelligible testimony than all the commentaries upon it. Archdeacon Hare therefore could, in this case, as in all others, confidently believe that there was in these better, holier convictions, a living substance which would make itself manifest through the crust that conceals it. He did not deal rudely with the crust, but he laboured earnestly that if it is broken, no part of the precious treasure within may be lost.

To those who knew him, any vindication from the charge of not being national, will seem particularly superfluous. He was national all his life through, most so in his latest years. He hoped much that the present war, in spite of its miseries and horrors, would be an instrument of restoring the national spirit among us, not only by helping to cast out the money-getting spirit, but quite as much by the blow it would give to that other enemy and curse of England—its religious party-spirit. No efforts and no sorrows seemed to him too tremendous, if they aided in delivering us from the mad pursuit of material objects, which enslaves—from the mad pursuit of factious objects, which rends asunder—the heart of a country. And in thinking of the war, he could not of course separate English interests from the interests of mankind. He did not dream that it could do us any good, unless we felt that it had been undertaken as a witness that the God of Righteousness and Truth would not have the Nations united under any despot, military or ecclesiastical; that He would have them bound together in one family in His Son. This was his idea of a Broad Church. To be an aider and abettor in setting up a new party in the land, with whatever specious name it might be adorned, whatever pretensions of largeness and liberality it might

put on, he would have regarded as an act of treason against the sovereign of England, and against the King of kings. To aid and abet, even within the narrowest sphere, in making England a united country under its Queen, in making the Church feel its own union in Christ, he regarded as the highest honour which could be bestowed upon a clergyman, as the highest duty which he could fulfil. All the polemics he engaged in had reference to this end. He did not vindicate the decision of the Privy Council in the case of Mr. Gorham against some of his most valued friends, because he wanted any qualified statements on the subject of Baptism for the relief of his own conscience. He accepted the words on the subject in the Prayer Book and Articles without reservation; he preferred them to any that he or any one else could have substituted for them. Nor did he withstand those who wished to procure an ecclesiastical sentence upon Dr. Hampden, because he had any personal acquaintance with that prelate, or because he approved the judgment of the Ministry which selected him. But he felt himself called to bear a continual witness against those who confound the crushing of opponents with the assertion of principles; he believed that every party triumph is an injury to the whole Church, and an especial injury to the party which wins the triumph; he was thankful when the authorities of the Church, through love for its peace, thankful even when the State, through impartial care for its subjects, defeated by delays or by direct interference even a well-organized religious conspiracy, and rescued its victim. He well knew that his words would not please those who pleaded for toleration on the ground that all theological conclusions are indifferent and unimportant; he knew that he was encountering one faction just when its appetite for the prey was most ravenous;

he knew that the momentary gratitude of the faction whose cause he espoused would be exchanged for a directly opposite feeling when its turn of power arrived, and it found that the maxims to which it had once listened with pleasure would, if acted upon, oblige it to quench its own thirst of vengeance. That they would treat the vexatious Marplot as a common enemy, must have seemed extremely probable to any man of ordinary experience. That probability would have kept Mr. Hare silent, if he had adopted the popular opinion, that the acts of a servant of God are to be determined by a prudent estimate of the consequences that will follow from them.

It has seemed desirable that the present Edition of these Charges should be published in Cambridge. Their connexion with the diocese of Chichester is sufficiently manifested by their contents. Their Author would have wished that they, and all his works, should also bear witness of his connexion with the University, to which he owed so much of his culture, and so many of his earliest as well as his latest friends. His love for Cambridge was a very cordial love. And, as he preserved his own youthful feelings fresh and alive, it was not limited by recollections of the past, it extended to those who are studying in our Colleges now; from them to all the youth of the land, whether they belonged to one class or another; whether they had grown up under the shadow of the English Church, or were members of some other Communion. His business was not *first* to reconcile schools and parties; their separation has caused another separation, upon which God has pronounced a more dreadful curse. The hearts of the fathers are turned from the children, of the children from the fathers. Much of our popular religious literature is perpetuating and

deepening this estrangement; stimulating the terrors of the old respecting the seeds of popery or infidelity which are at work in those who are to take their places; encouraging *them* to think that faith and freedom are natural enemies. To counteract these poisonous suggestions; to convince men of his own generation that their suspicions were dangerous, not prudent; godless, not Christian; to sympathise in the thoughts, conflicts, perplexities, of those who were groping their way into truth; to assure them that God was guiding them, though they knew it not; to save them from casting away the inheritance they had received in their desire to increase it;—this was the great purpose of Archdeacon Hare's life. For this reason he is spoken of with reverence and affection by some of those from whose humility, fidelity, and wisdom, England has most to hope in the days that are coming. Those who are proud of their own orthodoxy or of their own liberality, those who despise others for their want of orthodoxy or their want of liberality, will join in dislike, probably in contempt, for him. But those who in their theology, as in their human studies, esteem depth a more important dimension even than breadth; who, however widely they may extend the area of their knowledge or their charity, seek first of all to build both upon a rock; those who suspect themselves and trust their fellow-creatures,—who are led, equally by the discovery of their own weakness, and of the good which they had not looked for in them, to believe in God as the one Source of good to all; they have accepted the writer of these Charges, not as the dictator of their opinions, but as their Counsellor and their Friend.

THE

BETTER PROSPECTS OF THE CHURCH:

A CHARGE

TO THE CLERGY OF THE ARCHDEACONRY OF LEWES,

DELIVERED AT THE VISITATION IN 1840.

SECOND EDITION.

TO THE CLERGY

OF THE ARCHDEACONRY OF LEWES.

My dear Brethren,

In dedicating these pages to you, I must remind you that, when you exprest your wish that I should publish the Charge which I delivered at the Visitation in July, I requested your permission to make certain additions to it, as there were some topics on which I had toucht too slightly, while others, which had seemed to me of importance, I had been compelled wholly to omit. In the Charge itself, as now printed, you will perhaps perceive, the additions have been inconsiderable: the further remarks which I wanted to lay before you, have been almost all appended in the shape of notes. And here, you may think, I ought to apologize to you for having so long delayed the publication: but I must plead in my excuse, that the pressure of other employments has left me only a few scanty hours now and then for anything beyond the immediate business of the day: and that excuse you must needs accept, since the chief part of those employments has

been connected in one way or other with the service I owe to you.

In the mean time a great change has taken place in our Diocese. God has called away the Bishop, whom He had given to us for a short time to be a true Father in His Church. It was a day of sorrow through the Diocese, when the tidings reacht us: many mourned as for a domestic affliction: many felt almost as though they had indeed lost a father. Of that loss I will not trust myself to speak. Admitted as I was into more frequent personal intercourse with him, I could not but learn to appreciate the graces of his character more fully, and to love them more affectionately. Rather would I speak to you of the blessing that he was to us, while he was allowed to remain amongst us,—of the blessing that he still is to us, through the rich legacy he has left us. But of this I have already spoken again and again in the Notes to the Charge. Indeed the whole Charge might almost be regarded as an unintentional panegyric on Bishop Otter. For to him, under God, it is mainly owing, that I have been enabled to talk so hopefully of the prospects of the Church in this Diocese. The new institutions which have risen up amongst us, have been his work: and if a new spirit has been kindled in any of us, it will have proceeded in no small measure from him. When he was first appointed to the Episcopal See, it was said that no one could urge the slightest objection to the appointment, unless on the score of his age,

and of his health, which had long been broken. But there are men whose characters seem to rise far above their former selves, along with their outward elevation: and perhaps this spiritual ennoblement may oftenest be vouchsafed to those who are raised to ecclesiastical dignities in critical ages of the Church. Such was the case with Bishop Otter's bosom friend, Reginald Heber, the brother of his heart and spirit, when the Rector of Hodnet became the Bishop of India: and such was the case with Bishop Otter himself. He felt the awful responsibility of the high office with which God had entrusted him: he resolved to devote himself with full simplicity and integrity to the duties of that office: and he sought strength where all who truly seek are sure to find. His mind, and even his bodily frame seemed to be new-strung: for this is the true charm which turns the old young again, love and zeal and the grace of God. Old and infirm as he had been deemed, his labours and his work for the Church during the four short years of his Episcopate far exceed what had been done in this Diocese for a whole century before. I do not mean that Bishop Otter was the sole agent in these improvements, that they are wholly referable to his individual merits. Such an assertion he himself would have been the first person to deny. Much is undoubtedly owing to his having been set over us at a time when the Church far and wide has been awakened to a livelier sense of her duties and of her powers. But great has been our blessing in having

such a man set over us at such a time. For that which was most admirable about him was not his doing so much, but that, having done so much, he seemed to think he had done nothing. Never have I known a man in whom as in him humility appeared to be almost a part of his nature, not so much a grace acquired by devout meditation and prayer, as the spontaneous bearing of a gentle and loving heart. With him it seemed to be wellnigh an instinctive impulse to esteem others above himself: and many a time have I been deeply humbled, by finding him defer to my opinions, as though he had been the inferior. Thus did he accomplish his work, or rather win over others to accomplish it,—thus and by the irresistible sweetness and affectionateness of his character. These are his favorite words, which are perpetually recurring in his writings; for by them, after the manner of most writers, he was unconsciously portraying himself, while he was endeavouring to impress his own image upon others. Few men have ever had more of the spirit of the disciple whom Jesus loved. Whithersoever he came, he said, *Little children, love one another;* not indeed always in so many words; but all his words seemed to say this. The purport of everything he said was, *Little children, love one another.* Indeed his very looks seemed to say this. It was scarcely possible to fix one's eyes on his mild, calm, benevolent countenance, without feeling one's own heart softened, without feeling something of an answering kindness, of a like goodwill toward men.

God has called him away to his reward. In one of his last letters to me, when speaking of his anxiety about the Ecclesiastical Bill, and of the failure of his health, brought on by that anxiety, he said, *I am somewhat deprest just now by an irritation in the chest; but I shall do my best in this as in other matters relating to the Diocese, wishing however sometimes that I had wings like a dove.* When he wrote these words, he knew not how soon his spirit was to spread out its dovelike wings. Only five weeks after, he did indeed flee away, and entered, we cannot doubt, through the merits of his Saviour, into the rest reserved for the people of God. Of his reward, may we not believe that it would be a part, if he saw the spirit which he was allowed to awaken in his Diocese, spreading and strengthening among all classes, above all among his Clergy? Let this be our endeavour, my dear brethren: and may Almighty God grant His grace to us all, that we may all seek peace and ensue it! For myself, may He enable me, in all my dealings with you, to follow the example which has been set me by Bishop Otter!

Your affectionate brother and servant

J. C. Hare.

December 10th, 1840.

A CHARGE

TO THE CLERGY OF THE ARCHDEACONRY OF LEWES.

My Reverend Brethren,

When I cast my thoughts around with the view of ascertaining the subjects on which it will become me to speak to you on this occasion, the first feeling which rises in my heart, is thankfulness to Almighty God for the blessed change which has been wrought during the last few years in the aspect and prospects of our Church. No one, I think, can call to mind, what were his own anticipations with regard to the destinies of the Church, or what was the general tone and the common topics of conversation among her friends, only half a dozen years ago, without perceiving that there has in truth been a great change, that we stand more firmly, that we look around us more confidently, and forward more hopefully. Still indeed we are encompast by enemies, who are numerous, strong, and active; and many among them would gladly snatch at any opportunity to wound or shake us. This however has always been the case, more or less; and so far as we ourselves are concerned, it is not much to be deplored. Ever since Christ came to send a sword upon earth, there has always been hostility between the World and the Church. The World has hated the Church; and the Church has waged war against the World. Her spirit however has not

been that of hatred, so far at least as she has been animated by the spirit of her Lord: for her appointed task has not been to destroy the darkness, except by transfiguring it into light, not to destroy the World, but to save the World. The spirit of the World on the other hand has truly been the spirit of hatred: and it has often happened that, in proportion as the light has brightened, the darkness has also become thicker; the more mightily the Lord has set up His Son upon His holy hill of Zion, the more furiously have the nations raged, the more blindly have the people given themselves up to vain imaginations. So far therefore is the enmity of the World from proving that the Church is not fulfilling her mission, it may rather be regarded as a witness of her activity and zeal, as a witness that she is not allowing the World to lie withering in the deathsleep of its sins, but is rousing and shaking and stirring it, and calling upon the children of Israel to come forth from their Egyptian bondage. But, though the enmity of the World against the Church is as bitter as ever, and though this enmity on the part of the World is the strongest testimony, short of sincere love, which the World can bear to the efficiency of the Church, yet, when we attend to the tone taken by our enemies now, and compare it with the common tenour of their language a few years since, we cannot but discern that their hopes have been cast down, that they no longer come against us with the same confident expectation of victory, that for the present at least they have slackened their attack, and are awaiting a more favorable season to renew it.

This however, were this the sole evidence of the increast strength and vigour of the Church, would be poor and unsatisfactory. For this might arise from the weakness of

our adversaries: or it might be the result of external circumstances: whereas no strength can be real and lasting, unless it be inward and inherent, unless it do not remain without us, like all the gifts of this world, but become one with us, as God's gifts alone can. And this, my brethren, is the great cause I see for thankfulness in the change which has been going on of late years in the condition of our Church: this is the change it especially behoves us to be thankful for, the change which has been wrought, not in our circumstances, but in ourselves, not in the feelings and conduct of our enemies, but in our own spirits and lives, the increase of activity, the increase of zeal, the increase of social energy and union. I say not this boastfully: God forbid! How can we boast of that which is owing to no merit of ours, which is in no respect our own act, but wholly and solely God's? When our Church had fallen into a low estate, when the spirit of this world had long been creeping through her with its insidious lethargy and infectious torpour,—when too many were seeking their own things, both in the region of action and of speculation, and too few the things of God,—then it was, that God *arose and had mercy upon Zion: for it was time that He should have mercy upon her, yea, the time was come.* Then it was, that *He made the wilderness a standing water, and watersprings of the dry ground.* So that in this, as in all other instances, the graces we receive, instead of exalting us in our own conceit, ought to fill us with a still more contrite humility, by freshening and strengthening the consciousness of our unworthiness. They ought to awaken us to a still livelier sense of our shortcomings. The more precious the treasure bestowed on us, the more it ought to shame us that we should hold it in such frail earthen vessels.

Therefore, when I thank God, my brethren, for the merciful change which He has wrought in the condition of our Church,—when on my own personal account I bless Him, that He has called me to serve Him in a charge of such honour and such importance, at a moment when so many great births appear to be teeming in the womb of Time, when so much noble energy has been aroused, when the Spirit of good is stirring in the hearts of many people, and calling them forth to war against evil, to fight the good fight of faith and patience and selfdenial and selfsacrifice in behalf of Christ and His Church, — yet these very prospects only deepen my conviction both of your responsibilities, and, above all, of my own. They make me feel more strongly how much I need your help, the help of your friendly cordial active cooperation, how much I need the help of your prayers, how much we all need the help of that Spirit whose gifts are vouchsafed to the fervent prayer of faith, in order that, each in his station, we may quit ourselves less unworthily of the blessings vouchsafed to us, and may not waste and throw away the glorious opportunity which appears to be opening for establishing the Church more firmly and widely and lastingly than ever in the hearts of the English people.

For why? Surely we do not any of us count ourselves to have apprehended, even though we have been apprehended. We do not, we cannot count that the Church, in her earthly temporary state, as she exists at this day in this land, has apprehended the whole fulness of her divine mission, although she has been apprehended more powerfully than in ordinary seasons by the Spirit of God. Surely this is the very last time for such a delusion to find a way into our hearts. For whithersoever we turn our eyes, what

do we see? Nothing perfect, nothing ripe, nothing full-grown, nothing fulfilling its purpose. But we see wants, defects, imperfections, noble institutions decaying, tottering, falling, flocks without shepherds, shepherds fainting in heart from their inability to count the multitude of their flocks. Indeed this is the chief mark of the better spirit working in us, that we are beginning to have a livelier deeper sense of these wants, that we are acknowledging them to ourselves and to each other, and that we are also acknowledging the duties which they impose on us. Our eyes have been opened, like those of the prophet, and have seen Israel scattered on the hills, as sheep that have no shepherd; and we have said to ourselves, that we were sent to be the shepherds of Israel, that every soul in Israel ought to have a shepherd, who shall know and love and feed and guide him, and that none of those for whom the chief Shepherd gave His life, should be allowed to stray without manifold warnings and checks into the jaws of the lion.

This, I say, is the clearest, most distinctive, most palpable mark of the better spirit which has been awakened within us. I do not mean that it is the only mark. There has also been, I doubt not, in many instances during the last few years, an increase of activity and zeal in the discharge of the pastoral office. Through the working of that principle of growth, which is the only sure witness of spiritual, still more than of corporeal life, they who had given up their hearts to God and devoted their lives to His service ten years ago, have been enabled, I doubt not, in many cases to love Him more fervently, and to serve Him more faithfully and diligently. On the other hand that remarkable improvement in seriousness and orderliness, which has been taking place at our Universities, and which

is such as to fill one's heart with joy when one revisits them after an absence of a few years, has already borne fruit, I doubt not, in the character and conduct of those who have been recently ordained to the ministry in this as well as in other dioceses. These however are topics on which I may not dwell. It would require too elaborate an induction of particulars, before we could arrive at any satisfactory conclusion. The comparison could not but be invidious. And I should have to draw forth into public view, what by its own nature and essence shuns the public view, and can only be genuine and pure while shunning it. For though individually also it beseems each of us to let our light shine before men, this is only within our own parishes. Each of us at best is but a candle, set *to give light to all that are in the house.* If such a candle comes abroad into the streets to give light to the country round, it is immediately extinguisht. Severally and individually, except in some rare case, where a man may have received a peculiar mission of wider range, we are to be content to let our light shine within our own parishes. But collectively the Church should be so filled and starred with innumerable candles inside and out, that it should shine in the eyes of the world, as an image and likeness, however faint and inadequate, of that heavenly Jerusalem, of which God and the Lamb shall be the Light, burning in eternal glory in the spirits of angels and saints. It was only the other morning, as I was crossing one of the bridges which bear us from our mighty metropolis, that paramount city of the earth, that I was struck, for the thousandth time it may be, by the majesty with which the dome dedicated to the Apostle of the Gentiles rises out of the surrounding sea of houses: and I could not but feel what a noble type it is of the city

set upon a hill: I could not but acknowledge that thus it behoves the Church to rise out of the world, with her feet amid the world, with her head girt only by the sky. Hence I think I may allow myself to speak to you of those acts of the Church, which betoken the revival of a better spirit than has manifested itself widely for near two hundred years; more especially as the conviction it will behove me to urge upon you will not be that our work is done, but that it is just begun. We are not standing at the top of the ladder; we are on one of its lower steps: only we are indeed mounting, or desiring and endeavouring to mount it. Our walls are just rising above the buildings around us; and long and arduous labour awaits us before we can hope to throw the roof over them, still longer and more arduous before we may presume to think of crowning that roof with spires and pinnacles.

The first indication of the higher life which, we trust, is awakening in our Church, I have already said, has been the feeling of our wants. This is ever the first symptom that a spiritual life is dawning in individuals; and so must it needs be in the Church. In proportion as the Church has become conscious of her duties and of her destiny, she could not but perceive with contrite humiliation how miserably she had fallen short of those duties, and how she, who had been appointed to be the Queen of all nations, the pure and spotless Bride of the pure and spotless Bridegroom, was sitting a captive under the bondage of the World, with the chains of the World around her heart, and only just able now and then to lift up her head toward heaven. We have cast our eyes through the land, and have seen how even in this country, where she has been allowed to stand so long at the right hand of power, and

where for a century and a half she has had no formidable enemies to encounter, no searching trial to undergo, she is still very far from having attained to that tranquil universally acknowledged soverainty, which ought of right to be hers. We have seen with shame and sorrow, that in a number of places within the borders of our land multitudes were living without a church to worship God in, without the religious instruction and pastoral care, to which they had a most rightful claim. This has been the first, the most crying want, which has forced itself upon us. It had been felt here and there long ago. It had been openly proclaimed by individuals. The State itself had done something to satisfy it. But it had not been felt and acknowledged as a want coming home to every member of the Church, as a want which every member of the Church is bound, so far as in him lies, to relieve. Herein, it seems to me, a considerable change for the better has taken place in the last few years. When we call to mind the character and the result of the discussion on this subject in the House of Commons only last week, it may indeed seem idle presumption to talk of an improvement in our feelings on this score. But sad and humiliating as that debate was,—sad as it was to see that a question of such vital moment, a question concerning the moral and spiritual wellbeing of so large a portion of the English people, should be evaded by empty benches,—sad as it was to find, when the nobleminded and zealous mover of that question would not allow his purpose to be thus baffled, that not one of the men, who, calling themselves friends of the Church, lay claim to sway the destinies of the country in her behalf, came forward with an open manly declaration of his own views and

purpose (A),—sad as it was, after the awful warnings of last autumn, whereby God admonisht the State of the appalling dangers which undermine her, in consequence of her having neglected to provide for the moral and religious education of her people,—sad as it was to see such warnings blindly recklessly slighted,—still let us not be disheartened. Though the State has refused to fulfill her duty, let us strive to fulfill ours. It would have behoved the State to hallow her wealth, by consecrating a portion of it to the service of God: but let us at least endeavour so to hallow ours: let us each of us excite our neighbours, our friends, our parishioners, so to hallow theirs. The offerings which are made with willing hearts, will be more acceptable to God, and will therefore be productive of more good, than those which might have been doled out grudgingly from the coffers of the State. Our recent failure should stimulate us to exert ourselves more actively. For it must teach us that there is a greater necessity for our doing so, that there is a necessity for all the members of the Church, lay as well as clerical, to join in supplying the want, which the State refuses to supply. Much has indeed been done of late years by the voluntary exertions of individuals, more especially in the metropolis, and in the diocese of Chester,—much, that is to say, when compared with the apathy of the preceding century, though little, when compared with the riches of the English people, little, when compared with the urgency and extent of the need. For we must beware of thinking that, because much has been done, we are therefore releast from the obligation of doing more. Rather does our having been led to do something bind us still more strongly to advance in well-doing. Else our better deeds themselves will appear in

the judgement against us, as opportunities disregarded and graces frustrated and defeated.

This Diocese, it is true, is not one of the chief seats of religious destitution. We have none of those huge towns, in which hordes of human beings are swept together to drudge in the service of Mammon, and where Mammon has been allowed to make manifest, with too little check on our part, that those who do him service must not and cannot serve God. In those towns in our County where the increase of population has been the greatest, that increase has arisen mainly from the influx of the higher and educated classes, and, in no small proportion, of those who have been under the fostering tutelage of Sickness, ever one of the readiest handmaids of Religion. Hence in those towns the building of churches has in some measure kept pace with the increase of the population: and since that godly work was taken in hand, it has been seen, as is wont to happen, that, when men set themselves to serve God in earnest, the prospect expands continually before them, and they are led almost unconsciously to accomplish far more than at first they would have ventured to dream of. For it deserves to be borne in mind, as an encouragement in welldoing, that they who bring forth thirtyfold one year, will often be enabled by God's grace to bring forth sixtyfold the next, and a hundredfold the year after. But though we have no such pressing want of churches as is to be found in other parts of England, yet even in this County there are many spots, where hamlets have sprung up or widened since the great age of churchbuilding reacht its close, and which are too remote from any regular place of worship for their inhabitants to be ordinary members of the congregation of the Lord. In some of these places

chapels have been built within the last few years: still however there is need of many more: nor may we rightfully pause, so long as we can find a single cluster of houses in the Diocese, the inhabitants of which have not the means of attending the services of our Church on every Lord's day. And when there is no longer any such, then will it be our privilege to shew our thankfulness to God for the riches He has poured out upon us, by helping to enrich every other part of the land in the same manner. There is indeed a narrow spurious kind of charity, which is rather a secondary selfishness ashamed of its own deformity and putting on the mask of charity, and which is ever loth to extend its range beyond its own neighbourhood. Thus we often hear people urging that our bounty ought to be confined to our own parishes. Thus again, in the discussions on the Bill now before Parliament for diverting the revenues of the Chapters from their original purposes, an undue stress has been laid on the argument, that the revenues of each body ought to be expended within its own diocese. So unwilling are we to recognize those ties of churchmembership and brotherhood in Christ, by which the partition-walls of time and space have been abolisht, and they who in the body are far asunder, are brought spiritually together. It is a satisfaction to know that a portion of the funds collected by our Diocesan Association is appropriated to relieving the spiritual wants of other counties. May this portion soon increase (B)! and with it the feeling that Englishmen are united by a still closer bond than that of country and language and the glory of their name!

Much moreover has been done, and much still needs to be done, for enlarging the churches already existing,

and for enabling them to supply convenient seats for more numerous congregations. And in proportion as we become more active, with God's blessing resting, we may trust, on our activity, it is to be hoped that greater and greater numbers will be led to feel the delight of dwelling in the house of the Lord. Here I will take leave to offer a suggestion. When a church overflows, the usual mode of gaining room for the congregation is to build a gallery. Having myself adopted this plan some years ago, I cannot altogether reprehend it. Often however a gallery is a very unsightly disfigurement to a church. If it stands at the west end indeed, it will not be so cumbrous and destructive to the beauty of the arches, as side-galleries are. But even there it hurts the unity of the architectural effect, and often hides the west window, which ought to be a main ornament to the building. Therefore I would advise that this measure of erecting a gallery should not be resorted to except as a last resource. The first measure I would recommend is to alter the distribution of the seats, by getting rid of those eyesores and heartsores, pews, and substituting open benches with backs in their stead. Many advantages would accrue from such a change, over and above the power of seating a greater number of people. This increase in capacity would be very considerable in our country churches, where pews large enough to hold from ten to twenty persons, in the best situations in the church, are often allotted to small families, and may be seen gaping well-nigh empty: for even they who rarely come to church themselves, are not seldom most rigid in asserting what they conceive to be their right of excluding others from their pews. Meanwhile the poor, who, owing to the

obtuseness of their senses and perceptions, need to be near to the minister, are thus driven to the skirts of the church, where only dim broken sounds reach their ears, the connecting links of which they are unable to supply, and where, if they are not altogether out of sight, they can but imperfectly discern those accompaniments of manner and voice and gesture, in which so much of the force of preaching lies, and which are especially requisite to persons less familiar with the power of words, and less easily imprest by them. We all know too how many jealousies and heartburnings are perpetually springing up from disputes about rights of pews, which would thus be extinguisht at once. At the same time, for the sake of order and regularity, seats might be assigned to each family, according to its numbers; and one may feel sure that such an arrangement would be generally respected. Besides do we not all know what facilities and temptations pews afford for irreverent behaviour during divine service, what facilities they afford to the somnolent? Moreover the eyes of the congregation are not all turned the same way, directed toward the same object: but people sit face to face, and thus are inevitably led to look too much at each other, which interrupts the current of their devotional feelings. Above all, the tendency of pews is to destroy the character of social worship. Instead of our kneeling all side by side, rich and poor, one with another, pews keep up those distinctions of rank, which in the presence of God we should desire to lay aside, each family penning itself up within its high wooden walls, and carefully secluding itself from all contact and communion with its neighbours. Indeed, when one enters a church on a weekday, and sees the strange fashion in which the floor is partitioned out into large shapeless

lidless boxes, one is involuntarily reminded of one of the ugliest objects on the face of the earth, Smithfield market when empty.

I am aware, there are many obstacles, which lie in the way of the change I have been urging, and which may for a time prevent its being generally adopted. All our selfish passions will resist it: pride will resist it: indolence will resist it: the baneful love of ease and comfort will resist it. But an excellent example has already been set in the new church of St John at Lewes, where the whole centre of the floor is covered with open benches for the poor, and the pews on each side are so low as to be almost inoffensive to the eye. From various quarters too I hear that efforts are making to throw open the pews in old churches; and I trust that ere long it will have been proved in several parishes, how much more favorable the change is to devotional behaviour in church, how it brings home to our hearts that we are all indeed brethren, all members of the same body, that we are all one before God, all one in Christ. When this has been seen and felt, you will find the less difficulty in persuading your own parishes to follow such examples, inasmuch as the expense of such an alteration would seldom be great. Besides, if assistance be needed for such a purpose, I believe I may assure you that it will be readily granted by the Diocesan Association, whenever a reasonable claim can be made out (c).

Not however that I would be understood to say a single word implying favour or indulgence to that miserable niggardly spirit, which, during the last three centuries, has generally characterized what has been done in England for the worship of God. When our ancestors were poor and few in number, they built churches capable

of containing a far larger population than was then to be found in the land; and they decorated them with all the skill of art, and with everything that was most beautiful and most costly. But since we have become the richest nation upon earth, it has everywhere been seen, for generation after generation, how loth Mammon is, as I have already observed, to part with any portion of his wealth for the service of God. Therefore the gifts, which we had ceast to use, past away from us. The skill in architecture, which had prevailed for above four centuries, among men on whom we have the presumption to look down with insolent contempt, past away from us. We became more and more dexterous in all that is merely mechanical, in everything designed to pamper and charm the senses, but almost barbarians in the higher regions of art. If there can be anything meaner, more graceless, more spiritless, than the theology of the last century, it is its churches; which were thus aptly fitted for the doctrines proclaimed in them. And not content with its own inability to produce anything excellent, it was restlessly busy in spoiling what it had inherited from its ancestors. One can hardly enter an old church, without being saddened and shamed at seeing how it has been disfigured by the repairs and alterations dictated by the parsimonious ignorance of the eighteenth century. That ignorance in turn has now in some measure past away. We have been learning to understand the principles and the idea of ecclesiastical architecture. There are many who have attained to a high proficiency in that knowledge: the means of acquiring it are procurable by all. God grant that the still worse quality, the parsimony, may pass away likewise! And here, my friends, you who have been chosen to serve in the

honorable and important office of churchwarden, let me address a few words more especially to you. Your duty is to take care that the house of God in your parishes shall be such as befits the worship of God. You know how long it was before God would allow His chosen people to build a house for Him. Four hundred years had rolled by since the Israelites had become masters of Canaan; and yet, you know, the honour and privilege of building the house of God was withheld even from David. You know too how it was granted to Solomon, how he was endowed with wisdom above other men, that he might accomplish his task worthily, and how the great work of his glorious reign was to build the temple of the Lord. Now the privilege and blessing which God withheld for so many ages from His chosen people, and even from His servant David, is granted to every parish in this land. In every parish God has built Himself a house to dwell in, a house in which all the inhabitants of the parish are to gather together before Him, and where He will be in the midst of them, a house in which your fathers worshipt Him, in which your children shall worship Him hereafter. Everything else in your parishes has changed over and over again, houses, landmarks, the division of property, modes of cultivation, all the garniture of the earth, even the fashion of speech, man, and all his works, and all that belongs to him. God's house alone stands where it stood, still the same after hundreds of years, often bearing witness by its very form and features, that, as century after century have been fed with the bread of life in it, so century after century have delighted to improve and adorn it. Surely then, my friends, you ought to feel that it is a noble charge to take care of that house. It ought to be your

ambition, your glory, the wish of your hearts, to see that house pure and perfect and beautiful, to repair whatever injury it may have sustained, to restore it to its ancient integrity. The house of God belongs to every inhabitant in your parishes, to the poor just as much as to the rich: like the air and sky, it is common to all. Man can set up no property in it: and yet it belongs to each one of you more entirely, more lastingly, more unfailingly, than any other property can, to you and to your children's children. All other property may be forfeited, may be lost, may be torn from you by some of the calamities of life: your property in God's house no earthly power can take away: and if you delight to dwell in it here, death itself will only raise you out of it into another house of God, fairer, and brighter, and more glorious. Therefore should you all desire to do your utmost to adorn and beautify this house of God, which is also the house of every member of your parishes: you, and every member of your parishes, should desire this; but you more especially, seeing that it is your appointed charge. To mention a single point: in almost all our old churches there are windows spoilt by the substitution of paltry wooden frames for the stone mullions and tracery which originally belonged to them. Sometimes indeed these window-frames are so mean, that nobody who cares how things look, would allow them to be seen about his own house, unless perchance in the stable. Now it would be a worthy manner of discharging your office, to restore these windows to something like their original form. You will perhaps complain of the difficulty of raising churchrates, and the dissensions which they breed. But works of this kind, which belong to the decoration of the church, may well be executed by voluntary

subscription: only take care that you yourselves are among the chief subscribers. Do not talk of the expense. Make a beginning at least. Restore one window this year: let your successors restore another next year. When the good work is once entered upon, the desire of going on with it will increase rapidly: for you will take more and more interest in that which hitherto you have scarcely thought about: your eyes will open to discern the beauties of your churches, your hearts will open to rejoice in them. And we have money enough in England, to squander on every luxury, on every trifle, on every bauble: we have money for everything except for the house of God. As I was walking in the streets of London last week, my companion often called on me to admire the magnificent windows which have recently been put up in many of the principal shops, pane of glass after pane of glass, each ten or twelve feet high, and each of which must have cost three or fourscore pounds. My own feelings at the sight were shame and sorrow to think that the sum expended upon each of these panes, the only purpose of which is to dazzle men's eyes with the vanities of the world, would have sufficed to put up a fine window in one of our churches, a window through which the light of heaven should shine on the congregation of God's people (D). And whereas these panes of glass might be broken and destroyed by a chance blow, the windows in the church would live for centuries. For this is the way to make your wealth lasting. When you spend it on the things of this world, you fall under the curse pronounced on Simon, and your money perishes with you: nay, it perishes before you: it will often be gone, or ever you lay hand on it. But when you give it to God, He endows it with something

that may serve to shadow forth His own eternity, to remind us of the Ancient of Days. Yea more: so far as your gift is offered up to God in a pure and holy zeal for His service, you will indeed be laying up treasure which neither moth nor rust shall corrupt, and which the wreck of the world shall not destroy.

In making such alterations however, care should be taken on the one hand that they accord with the general style of the architecture, and on the other hand that they be suited to the great end and idea of the building. In both these respects one often sees much to be regretted, owing to a want of knowledge and judgement, even where everything has been done with the best intentions. When we examine the old parts of any church, we perceive that everything is correct in style, and rightly fitted for its purpose: for each age had its own style, in which it was duly instructed, which it understood, and to which it kept. Hence in the buildings of the same age there is a unity like that of an organic growth, a wondrous pervading harmony: all the parts correspond with each other and with the whole, even as, for instance, the leaves of every tree present a miniature of the stem and its branches. Whereas in modern churches we rather wonder to find anything that is not faulty: for though a certain superficial admiration for Gothic architecture is pretty widely spread, it is in many cases an ignorant admiration. Features belonging to different ages are jumbled together, along with features which never could have belonged to any age. Wherefore, seeing that such medleys must needs be offensive to every eye of cultivated taste,—seeing that what is done to endure for centuries ought to be well done,—seeing that the beauty and orderly structure of our churches is so important

an outward element in the solemnity of public worship,—seeing that the contemplation of beauty and order has an aptness to humanize and elevate the minds of the people,—seeing that man also, like Nature, ought to shew forth the glory of God, by the excellency and perfection of those works which are designed to be the shrines of that glory,—it is desirable that the study of ecclesiastical architecture should become a branch of clerical education. Meanwhile I trust that, with the view of checking the improprieties by which our modern works are mostly defaced, and of rendering them as free from faults as may be, an Architectural Committee will be appointed by the Diocesan Association, to whom all plans for building, enlarging, improving, and repairing churches in the Diocese may be submitted, and who shall have sufficient knowledge to point out whatever is erroneous in style, or in any way illsuited to the character of the place. This would afford us a kind of substitute for the architectural schools of the middle ages. Without specifying instances, I will take the liberty of observing, that, in most of the churches which I have visited, where there has been any modern workmanship, I have seen more or less that was objectionable, and that might easily have been avoided with the help of a little intelligent counsel. When a person is not thoroughly familiar both with the principles and the details of the work he has in hand, so as to overlook the whole steadily with a master glance, it will often happen that, while he is fixing his attention on some one end, which he is especially desirous of accomplishing, he will disregard other ends, which may be no less important. For example, the great primary idea of a church is, that it should be a house of prayer: and to this the whole arrangement of the building was in

old times subordinate: this was typified by the rising columns and spires. In these days on the other hand, when the age of Solomon, with its universal knowledge, its wealth, its luxury, and its idolatry, has superseded the fervent lyrical piety of David, and when thus, from divers causes, preaching has gained such a high place in general esteem, there is too strong a disposition to regard a church as mainly a house of preaching. Indeed this is the broad distinction between a church and a dissenting meeting-house: a church is a house of prayer; a meeting-house is a house of preaching. In proportion too as our clergy approach to the dissenters in their views on theological and ecclesiastical questions, they are in like manner apt to raise preaching to an exclusive prominence; and hence, in the arrangement of their churches, they deem the position of the pulpit the main point to be considered. Thus I have seen it placed at times most ostentatiously and indecorously in the very centre, immediately before the Lord's Table, almost entirely excluding that Table from the sight of the people; as though the mysteries of religion were still to be hidden from the multitude; as though the chief object of our commission were to keep people dangling in the outer court of the intellect; as though the great end of preaching were not a living communion with Christ. This thrusting forward of the pulpit has indeed a symbolical meaning, shewing how the intellect, which ought to guide and lead and open the way to Christ, will often bar us out from Him. But, as we desire that the intellect should resume its rightful office in the Church, so let us take care that the preacher do not hide the Lord's Table even from the outward eye, but stand aside while he invites the congregation to it (E). There is also an errour of an opposite

kind common in modern churches. Indeed it is said to have been often required by the Committee of the Church-building Society, that, in the churches to which they contribute, the pulpit and reading-desk should both be of the same highth. I know not whether this regulation has been dictated by that love of symmetrical correspondence, which is a primary element in our conception of beauty, but which, when allowed to predominate, produces mere lifeless formality; or whether it has resulted from a fear of exalting preaching above praying. If the latter, it indicates a confusion with regard to the character of the two acts: for, as the minister, while praying, is offering up the prayers of the congregation, he should kneel as one of them, only just rising above them; whereas the didactic purpose of preaching implies and requires that he should stand on high over their heads.

I have been led to say so much on this first topic, that I must pass rapidly over those which remain. Indeed on this first occasion of addressing you, so many thoughts and feelings rush in upon me from every quarter, that I should detain you till sunset, were I to pour them out before you. The first want, the consciousness of which I have been speaking of as betokening the rise of a better spirit amongst us, is the want of churches. Churches however are dumb witnesses: they have no tongue to preach the Gospel: the stones have not yet burst out into Hosannas to the Son of David. Along with the want of churches, we have felt the want of a more numerous ministry; and efforts have been made in divers places to remedy this want also. Here I must express my gratitude to the Society which first attempted to supply this want, the Pastoral Aid Society; which, for having led the way in so beneficial an

undertaking, deserves the thanks of every sincere Christian, even of those who may deem that the most expedient course now would be for it to merge in the other institutions since establisht for effecting the same purpose, under a form somewhat more fully consonant to the principles of ecclesiastical order. Perhaps too the employment of salaried laymen, who, as such, would not be subject to ecclesiastical discipline and controll, in offices where the main, if not sole, business is to exercise a certain part of the ministerial functions, may be a measure of questionable policy. For, through the infirmity of our nature, it can hardly be but that differences will often arise between the lay assistants and their clerical employers, differences which may easily become the more vehement in proportion as the lay assistant is the more zealous in his work. In such a case, should his employer dismiss him, it is by no means improbable that, having already gained a footing in the parish, and exercising a greater influence perhaps from his very extravagances, he may be tempted to set up as a teacher of schism. Indeed, if the differences related to questions of doctrine, he might deem it his duty to do so. Not however that I would blame the Pastoral Aid Society for the course which they adopted. Under the immediate pressing want of a much larger body of ministers, that course was almost inevitable. When the harvest was so plenteous, and required to be housed, before the storm, which was gathering, burst, while no reinforcement of regular labourers was to be obtained, what remained except to call in the stranger? At all events we may learn this lesson, how desirable it is that there should be an order of deacons in our Church, who should not consist solely of the candidates for the priesthood, but the chief

part of whom should devote themselves permanently, according to the practice of early ages, to some of the lower ministerial offices. This class might embrace our parochial schoolmasters. Hereby our Church would be relieved from one of its most injurious deficiencies; inasmuch as a sphere of action would thus be opened for those members of the poorer classes, who, feeling spiritual stirrings and intelligence, are now forclosed from exerting them, and condemned to mechanical drudgery, by the institutions and habits of society.

Although however I cannot but deem that the employment of salaried laymen as permanent professional assistants in the ministry is a measure of doubtful promise, and from which serious evils might ensue, there is hardly anything I have more at heart, than that our laity as a body should be brought to recognize their duties, their privileges, their responsibility, as members of the Church. And in order that they may do so, it behoves us to lead the way, to shew that we too recognize them. Most important is it for the wellbeing of all, both of the clergy and of the laity, that we should utterly get rid of every relic of that false Romish notion, that the Church consists solely or mainly of the clergy, and that there is any essential difference between them and the laity. Such a notion would arise naturally at a time when the Church in a country was made up of a few Christian missionaries, dwelling among a multitude of heathens. It was easily propagated during ages when almost all the learning and knowledge in Europe were confined to the clergy. And having once found credence, it was not readily abandoned: for, through the selfish spirit inherent in human nature, men have always been apt to cling tenaciously to whatsoever

offered them a plea for lifting their heads above their neighbours. Yet surely, my brethren, this also is one of the distinctions which have been done away in Christ Jesus. In Him there is no distinction between men, as sacred and profane. We indeed alone, who have been ordained to the ministry, have authority from the Church to preach the word in public: we alone have authority to administer the holy sacraments. But all of us, the laity as well as the clergy, are called to be sacred: we are sealed by the Spirit thereto: we are called away from all profaneness: we are one and all sanctified by the Spirit to become members of that holy priesthood, which is continually to offer up spiritual sacrifices acceptable to God by Jesus Christ. The ministry, whereby we differ from our brethren, is, that we are more especially called to be their servants, more especially called to fashion ourselves after the pattern of Him who came in the form of a Servant, and to minister the gifts we have received to others, as good stewards of the manifold grace of God. But the laity also are called to minister to others, of the gifts which they have received; and from this we should not dissuade or discourage them: on the contrary we should encourage, we should persuade, we should diligently exhort them to do so. We should be evermore reminding them, that, as they too are members of Christ's body, so they too are members one of another. One of the most deplorable features in the history of the Church during the last century was the almost total estrangement of the laity from the privileges of the Christian life, their abandonment of their highest duties, their cold heathenish morality grafted upon a nominal Christianity. This did not arise from any inordinate zeal or unapproachable spiritualmindedness on

the part of the clergy, such as might deter their weaker brethren from attempting to follow them. On the contrary it was the spirit of the world that had overcome the clergy; and this was the very cause of their isolation. For while spiritual life seeks unity and union, carnal life breeds strife and division. In the centre we are all one: at the circumference we are separate, and can only regain the feeling of our unity by a reference to the common centre. Hence too our weakness. Everybody loves that for which he labours, that to which he devotes his cares and energies. The mother loves her child: the husbandman loves the field he has tilled: the scholar loves his studies. Accordingly whenever the laity have been invited to labour in the cause of the Church, when the conviction that they are members of the Church has been brought home to their hearts, and intertwined with their daily thoughts, they too have loved the Church, and have felt that it was their greatest privilege, their highest honour, their dearest blessing, to bring their offerings to Christ. When the Cross has been stampt on their garments, they have deemed it a badge of glory, and have rejoiced to quit their home, their family, their friends, their country, if they might but be allowed to fight and die for that Cross.

On comparing our present condition with that of our Church during the last century, we cannot but perceive that in this respect also we have been greatly strengthened, that the seed which was sown by Wilberforce has sprung up abundantly, that the example which he set, when, along with a few other faithful servants of Christ, he stood up in the front of public life, openly professing that the law of God should be the rule of his conduct, the love of God its motive, and the glory of God its end, has been followed by

many. We cannot but be stirred with joy and thankfulness at seeing that in all the works of Christian charity laymen are taking a leading and most active part,—that some among the rich and noble are shewing that they know the true value of riches by building churches at their own single cost,—that in the controversies of the day laymen are stepping forward as the most energetic and devoted champions of the Church. Hitherto however this spirit has been too much confined to the higher classes: and even among them there are still far too many who have pawned their souls to the world, and are unable to extricate themselves from its abject bondage,—far too many whose hands are readier to clutch than to open, and who sweep the produce of thousands of acres into the ravenous abyss of insatiable self-indulgence,—too many who still bear witness how hard it is for a rich man to enter into the kingdom of heaven, how riches close and harden the heart both against man and against God. Still among the higher classes the army of the Lord appears to be increasing every year: every year new recruits are joining in the great crusade against sin and ignorance and misery. Now that which has been effected in these classes and by them, may teach us what may and ought to be effected in and by the middle classes also. This is a matter which in an especial manner concerns us, the rural clergy. Stationed as we are, dotted here and there about the country, we are often oppresst by a feeling of our solitariness, and of our inefficiency resulting from that solitariness. *What am I among so many?* is a question which often arises in our hearts. Here the first and highest consolation is the same which cheered the soul of the Saviour, that we too, if we are labouring strenuously for God and His Church, are not alone, but that the

Father and Son and Spirit is with us. Moreover even on earth we are not alone: or, if we are, why are we so? *We are shepherds*, it may be replied; *and the shepherd is alone amid his flock.* Our sheep however are not creatures of a different kind. They are of the same kind, of the same flesh and blood, of the same heart and mind and spirit, differing indeed in strength, in knowledge, in divers qualities which admit of degrees, and all in need of teaching and help, even as we ourselves are, but all likewise needing that they should have some whom they may teach, some whom they may help, some toward whom they may exercise the blessed offices of Christian love. Therefore, if we feel ourselves alone, it must be our own fault: I do not mean, specially the fault of this or that individual: but it is the fault of the erroneous system under which we have grown up, and to which from the indolence of habit we have too unreluctantly conformed. Nor can we personally be exculpated from blame, until we have exerted ourselves diligently and perseveringly to cast down the barriers which exclude any portion of our brethren from the community of labouring in Christ's cause, and to awaken the feeling of churchmembership in them, the conviction of common obligations and privileges. I am aware, it is often said that the middle classes are those over whom the Church has the least power: and doubtless they too have their peculiar difficulties, their peculiar temptations, which hinder their fulfilling the duties of their Christian calling. Far too little regard has hitherto been paid to their education; and for this omission the Church must needs be in some degree responsible. Hence they have mostly grown up without any higher interests to balance those belonging to the business of their vocation. Their minds have acquired

a strong bent in one direction. Sharpened by the pursuit of gain, which is always a powerful whetstone, and which their daily occupation is constantly enforcing upon them, they often have much of that shrewdness, which practical activity calls forth, but to which religion alone can give a lasting moral value. At the same time their hearts are bound to the world by cares without number or intermission; and nothing less than religion can set them free. And these evils have been grievously aggravated during the course of centuries by the noxious tendency of our Poorlaws to dry up the sources of voluntary charity, to sever the duty of relieving the poor from the moral and spiritual blessings which are its appointed reward, and to set the middle and the poorer classes, especially in country parishes, almost as enemies one against the other, watching each other with the evil eye of covetousness and mutual suspicion. Moreover the habits and forms of society present many obstacles to our maintaining the same familiar, frank intercourse with the middle as with other classes. Yet surely they who live from year's end to year's end under the shadow of the village church, and who continue under it from generation to generation, ought not to be the only class exempt from its salutary influence. The consideration of their many disadvantages should render us patient, indulgent, forbearing: but it should not daunt and deter us: rather should we find comfort, when we are tempted to despond by reason of our slow progress, in the thought that it could not be otherwise. That the habits and circumstances of this body do not by any insuperable necessity deaden all spiritual life in them, we see in our dissenting congregations, the most zealous members of which come out of the very class deemed incapable of feeling an interest in their

Christian duties. Indeed this has often been the cause which has driven them to enlist under the banners of Dissent, that they have found no field for their activity in the Church; wherefore the desires and energies which were teeming within them sought a field of action elsewhere. Most thoroughly am I convinced, that, if we were to treat our parishioners as our brethren and fellow-labourers,—that, if we were to encourage and exhort them as such,—that, if we were to go forth on the enterprises of our Christian warfare, as Oberlin was wont to go forth at the head of his people,—we should find much ready, cordial, thankful assistance, especially in that sex whose time is less engrost by the cares and business of the world, and whose characters are more pliant to new impressions. Thus we should be greatly aided in the labours of our charge: tasks, which otherwise might be almost oppressively burthensome and cheerless, would become comparatively light and hopeful, when undertaken in consort with our neighbours: the ties of mutual love would weave themselves around all hearts in our parishes, uniting all to each, and each to all: and as the labours of love are ever doubly blest, blessing the giver still more than the receiver, the partners in our toils would continually find themselves happier, and feel an ever-growing delight and an ever-increasing zeal in their godly work (F). Moreover, among many collateral advantages, no method will be found so effectual to stop those petty quarrels and bickerings by which every neighbourhood is often distracted, or to check that tattling and gossiping in which idle tongues seek a resource and a stimulus, as to supply common objects of constant, lively, active interest.

I ought now to speak to you concerning education: but on that a very few words must suffice. Yet the subject

is one of the utmost moment, and is indeed the vital question of the age; as it is acknowledged to be, not in England alone, but by all the other nations which stand in the van of the human race. It is the question on the decision of which the fate of Europe, and, above all, of England, mainly rests. Hereby, under God's grace, it is to be determined, whether we are still to be a Christian people, and to rise upward from strength to strength, and from glory to glory, or to rot amid the dregs of luxury, and to be splintered and shivered to atoms by a heartless and godless civilization. In this respect however, I am persuaded, you will all feel that we stand more firmly, that we may lift up our heads more hopefully, than we could do a few years ago. The very attempts which have been made to deprive the Church of the conduct of the education of the people, have awakened the Church to a clearer and livelier conviction that she, and she alone, can truly educate the people, — that it is her heaven-ordained mission, not only to baptize, but also to teach all nations, — that she alone has the means of acting at once on all ranks and classes in every corner of the land, — that she alone can train and cultivate all the faculties with which man is endowed, in their rightful harmony and subordination, — that she alone can call forth those faculties which constitute the spiritual life of man, and can set their proper objects before them, — and that, without these, all carnal life and carnal wisdom are no better than a gaudy mask thrown over the skeleton forms of death and folly. A foreshadowing of this conviction had indeed dawned on us some thirty years ago. But then we suffered ourselves to be deluded into putting our trust far too much in means, in mechanical contrivances for dispensing with our own thought and

labour, and in the influence of vicious stimulants, such as emulation. We have now been taught to discern, in part through the scanty success of our former efforts, that education is above all others a human work, that it can only be carried on by human influences, by the converse of heart with heart, of mind with mind, of spirit with spirit. Mechanical contrivances, of whatsoever sort, may be useful, more or less, under the direction of an overruling mind: but they are worthless and utterly inefficient as substitutes for the action of such a mind. Thus we have been brought to recognize our preliminary duty of educating teachers: and institutions are rising up in every diocese for the purpose of training a body of schoolmasters, under the eye of our bishops, and in the neighbourhood of our cathedrals, as a part of the living organization of the Church (G). From these undertakings, if they are carried on in faith, the most beneficial results may be anticipated. But here also it behoves us to remember that our work is only just begun. We have ascertained in some measure what our duty is: we have set about fulfilling it. But we must be careful to guard against the deceitful notion, that our having ascertained our duty will avail to fulfill it. We must keep in mind that education, in all its departments, is a long, laborious, unintermitting, never-ending work, that it is a ceaseless struggle, in which we may not pause or slacken, against the evil tendencies of our nature, and that every day a fresh swarm of souls come into the world with a claim upon us, which we may not gainsay, to be brought up in the nurture and admonition of the Lord.

The right principles of a national education I cannot allow myself to discuss (H). But there are two or three points

connected with the present condition of education in this Diocese, on which I feel it my duty to offer you a few brief remarks. Several parishes, I grieve to find from the reports recently sent in to our Bishop, are still without any regular weekday school under the superintendence of the Church. Wherever such a deficiency exists, I trust it will soon be corrected. Not that it is by any means desirable that every parish should set up a weekday national school of its own. None but large parishes would be able to support the expense of paying a good master, or even a good mistress. Smaller parishes however may and ought to unite in establishing a joint school for children of above seven years of age, who may easily come from a distance of two or three miles round. Meanwhile the younger children may be left to the dame-schools, which are to be found in almost every hamlet, and the extinction of which I should much regret, as they exercise a wholesome influence on the character of the teacher, and bind the members of our parishes together by an interchange of good offices. The establishment of joint schools, wherever they are needed, will be a fit subject for consideration at the Rural Chapters; and many such, I trust, will be found ere long among the first fruits from the revival of that institution.

Another weighty consideration is prest upon us by the recent change in the Poorlaws. It often happens that the indirect and unlookt for results of measures devised by human legislators are of wider and more lasting importance than those which were foreseen and calculated upon. Thus I conceive that you too must have found, that the necessity now imposed on the agricultural labourer to eke out his scanty subsistence by all the means in his power forces parents to take their boys away from school, if

they can get any sort of employment for them, at a considerably earlier age than before the change,—at eleven or twelve, instead of fourteen or fifteen. Hereby the boy loses two or three years of instruction, which, if turned to good account, would have been the most profitable in his life, and quits school just as his mind is opening to receive something beyond the mere elements of knowledge. In order to do what we can to remedy this deplorable disadvantage, it is very desirable that such lads, after they leave the weekday school, should be induced to be diligent in their attendance at the Sunday school, and that some sort of school should be opened for them on one or two evenings in each week, at least during the winter half-year. Unless something of this kind be done, a great part of what they may have learnt previously will soon be forgotten, except in those few families where the parents are able and anxious to help their children forward. Too often have we all seen melancholy examples of the universal law, that he who is not advancing falls back.

The next point which calls for notice, is one to which my attention has been drawn by some recent occurrences. A notion has been entertained, and, I am told, is not uncommon, that the Terms of Union required by the National Society prescribe that every child admitted into a national school shall be compelled to attend the Sunday School connected with it, and to come to church on the Lord's day. My own interpretation of the Terms of Union has been different; and that interpretation has been confirmed in the fullest manner by our excellent Bishop, whom I have consulted on the subject. As the Terms of Union were remodeled in February of last year, the third stands thus: "The children are to be regularly assembled for the

purpose of attending divine service in the parish church, or other place of worship under the Establishment, *unless such reason be assigned for their non-attendance as is satisfactory to the managers of the school.*" By this last clause, it seems to me, the matter is left, and most judiciously, to the managers of the school: and these Terms of Union, I understand, are alone to be deemed binding on the schools previously connected with the National Society, as well as on those which have entered into that connexion since; although with reference to the present point this is immaterial, inasmuch as the stipulation in the prior Terms of Union is exactly the same, with one or two merely verbal differences. From the first it was felt to be indispensable in the present state of England to leave a certain degree of freedom to the managers of schools in each particular case; and this freedom, I believe, has been generally exercised, with much benefit to the Church. That it was wise to allow such a discretion, will, I think, be plain, when it is considered that the effect of an opposite procedure must have been at once to exclude the chief part of the children of dissenting parents from our schools. And then how wretched would be the alternative! Either the children of dissenters would be left altogether without education; or dissenting schools would be establisht all over the country; whereby schism would be widened, embittered, and prolonged: nay, we should often have to see the miserable spectacle of religious jealousy and animosity rankling in the hearts of children. By the present course on the other hand differences must needs be softened; and they who have listened to our teaching in childhood, will not seldom join us of their own accord, when they come to maturer years. Indeed in many cases it will be found,

where the question has not been stirred, and become a subject of angry contention, that the parents will readily allow their children to go along with their schoolfellows to church. This, my brethren, is my own sincere and strong conviction. At the same time I am far from wishing to impose that conviction upon any of you who may differ from me: and they who do adopt it should be mindful to exercise their discretion cautiously and judiciously, lest they foster carelessness and indifference (1).

With regard to the subjects of instruction I will only make one remark, namely, on the desirableness that the children in our schools, wherever it is practicable, should be taught to sing. So desirable indeed is this, that I trust instruction in singing will be an essential element in the system of education adopted at our Training Schools both for masters and for mistresses. The humanizing power of music, we all know, is celebrated in many ancient legends; and in the Bible we read how the harp of David drove the evil spirit out of Saul. In like manner it is stated by the governors of a Penitentiary recently establisht near Paris, for boys who have been vagabonds, or who have been detected in petty offenses, that they have derived great benefit from singing, as a powerful means for softening the heart and unfolding the understanding. Moreover we know what prominence was assigned to music in the Greek system of education, which for the harmonious development of all the faculties, bodily and intellectual, seems to have been nearly perfect. We know too what importance was ascribed to it by the great philosopher of Athens. Of these things I had long been aware, and believed them as matters of historical and philosophical tradition, with that lifeless assent which we are wont to bestow on notional

truths. But they have recently been brought home to me by personal experience, which has given them a very different value and force, and has taught me that music is indeed fitted above other things to awaken the mind. Thus it becomes a most efficient ally in overcoming that listlessness and torpour, against which we find it so difficult to contend. The children who come to our schools, come with no previously acquired disposition to take interest in any thoughts beyond the sphere of their daily life. They have never learnt to discern the connexion between the symbols in books and the realities around them; and they often continue for years without any distinct consciousness that the words which they read have the same meaning as those which they use in their common speech. At every step too they find themselves checkt by the narrow circle of words, to which they have been familiarized in the conversation of their parents; instead of having their minds impt every day with new feathers by the unnoticed influences of cultivated language. Hence we should make the most of the means afforded us by singing for giving an interest to words, by associating them with pleasurable feelings, and by arousing the mind through those feelings to the perception of harmony and fitness. Indeed the aptness of music as an instrument of popular education is proved by the fact, that it has been found in so many nations as a national art, and that, alone of the arts, it has often been carried to a high pitch of excellence by the people. Thus may we supply our children with what may prove through life a source of innocent amusement and enjoyment, beneficial both as a preservative from grosser pleasures, and from its tendency to soften and refine the character. Moreover, by teaching them to

sing, we may train them for joining in our psalmody in church; and we may hope that this early habit will remain with them, and that we may thus effect the one thing chiefly wanting to the perfection of our public worship, by bringing the whole congregation to hymn the praises of God with united heart and voice.

I have been speaking of several indications of a more energetic life, which has been manifesting itself during the last few years in our Church, by the establishment of various institutions for the spiritual edification of God's people in all parts of the land. These institutions, over and above the immediate benefit contemplated by them, have a twofold value; in that they tend to awaken every member of our Church to a consciousness of the spiritual wants of his brethren, and of his own duty to minister to those wants; and because they lead us to act in union, because they lead us to feel our union with the Church, and with each other as members of the Church, because they lead us all, laymen as well as clergymen, to act harmoniously together as members of the one great body of Christ (J). In addition to these newly establisht institutions, in this Diocese the ancient institution of Rural Chapters has recently been revived, concerning which I feel bound to say a few words. And first I must return my own thanks, and those of our paternal Bishop, to the Rural Deans, and indeed to all the Clergy, for the kindness with which they have received the suggestions laid before them, and for the prompt cordiality with which they have entered into the proposed plan. It was a delight to witness the pleasure it gave to him, who is so truly our Father in God, when I read him the reports of the various meetings which have been sent to me. The spirit which has pervaded them

promises that they will indeed fulfill his earnest wishes for the wellbeing of the Church. What their remoter operation and effects will be, what ulterior measures and institutions may arise out of them, what strength and vigour may be infused into the Church by these regularly recurring opportunities of acting in consort, I will not presume to divine: but if they are carried on in anything like the same spirit, with which they have been opened, they cannot fail of producing manifold and very extensive good. I alluded above to the loneliness in which we often find ourselves in the midst of our parishes. In like manner the habitual English reserve, which it is so difficult to break through, has combined with other causes to insulate us one from another. We have rarely acted together. In many districts we seldom meet except in casual society, where, even if the conversation falls upon professional topics, it seldom leads to any definite conclusions or positive results (K). We are scrupulously careful not to intrude into our neighbours province: often we have been kept aloof from them by something of suspicion and jealousy, by difference of views in theology, or on ecclesiastical matters. Now the most effective method of overcoming the feelings which estrange men from each other, has ever been found to be community of action. They who engage heartily in carrying on the same great design, in contending for the same great end, take an interest in each other, and grow to esteem and love each other. The lesser differences vanish in the unity of aim. Indeed it is all the better that some should be led by their predilections, by the bent of their character, or by their acquired qualifications, to undertake and execute one part of the work, others to another; that, while some have the word of wisdom, others should have

the word of knowledge, others the energy of faith, others the gift of prophecy, others the discerning of spirits, others the interpretation of tongues. The power which lies in unity of action to produce unity of feeling, is seen for ever in soldiers and sailors; and so ought it to be in the Church Militant. We too are fellow-soldiers: we too should fight side by side: we too should help, encourage, support, defend each other. In such an array our strength would be multiplied. We should gain confidence and hope, from knowing that so many faithful servants of our Lord and Master are labouring along with us in His cause. We should gain understanding and prudence, by receiving the fruits of the experience of others, while we in turn impart our own, enlarging our observation and correcting our judgement by theirs, ready to teach when we can, and equally ready and thankful to learn. For carrying on the great works in which the Church is now engaged, the Rural Chapters may afford the most efficient aid: and they will enable us to come to more satisfactory conclusions concerning all matters of parochial administration and pastoral care. The pleasure I have already received at the Chapters where I have been present, from meeting so many of my brethren whose hearts are evidently in their work, and who desire to shew forth their love for Christ by exerting themselves in manifold ways for the good of His people, must, I think, have been shared by others; and so long as God gives me health, I hope to take every opportunity of renewing it.

Through the help and encouragement which we shall find at the Rural Chapters, all, I trust, will be benefited. They who are already working diligently in God's vineyard, will be led to work still more diligently, and to

better effect. They who as yet may be less diligent, will be stirred by the example of their brethren, and by the peace of heart and mind which they see resulting from greater integrity of purpose, to become more so. And even they, if there be still any such,—at all events through God's mercy the number is yearly decreasing,—who are idlers and sluggards, will in most cases be shamed into endeavouring to exert themselves; and the comfort they will derive from walking in better ways, in company with those whom they must needs esteem, will urge them to continue advancing. Only let us keep in mind, that, if we have any of us received a more plenteous measure of grace, and in proportion as we may have received it, the proof of that grace will be best seen in our bearing with the infirmities of our brethren,—that the use and worth of our strength is to uphold and strengthen the weak,—and that even they who enter the vineyard at the eleventh hour will receive their reward. This is the lesson to be learnt from that most comfortable parable. They who apply it to themselves may wrest it to their own destruction: but it is a blessed encouragement to us not to faint in exhorting others to come and labour in the vineyard of the Lord.

What measures may hereafter be laid before the Rural Chapters, it is impossible, I have already said, to foresee. At all events they will find ample employment for the present in the concerns of their own districts. The providing, as far as may be, for the better religious observance of the Lord's day, and at least of the chief festivals in the Christian year,—for the revival of the rubrical practice of baptizing during divine service, and for the more frequent administration of the Holy Communion,—the establishment of weekday schools in parishes where there are none at

present, — the improvement of them where they already exist, — the discussion of plans which have been found of use in effecting any such improvement, — of schemes which have been found to operate beneficially for the assistance and relief of the poor, — and of the best means of promoting the objects of the Societies, whether Diocesan or National, which have been establisht for the sake of enlarging, or of bettering the state of Christ's kingdom, — these and other kindred topics will afford abundant matter of consideration for some time to come. Besides, as it has been remarkt that the most constant correspondents have the most to say, so doubtless will it prove that, the oftener these meetings assemble, the more they will find to occupy them. Intimacy will inspire confidence. We shall be readier to speak of the concerns of our own parishes, and to take interest in those of our neighbours. Thus may each succeeding meeting fit us for working together more efficiently in the cause of Christ and His Church.

Never was there a time when such union was more needed. Every year is producing new facilities of communication, not merely those which are mechanical, but such as arise from the diffusion of the elements of knowledge, and from the ever-widening influence of a press, which circulates every movement of thought with the rapidity of a pulse from one end of the land to the other. Every year too it becomes more apparent that the name of the prince of this world is Legion. Therefore, if we are to conquer him, we must go forth in like manner as the army of the Lord of Hosts. Nor has there been any time during the last two centuries when a better spirit has been stirring in the Church, to render social action effective of good. Should the example which was first set in the Diocese of

St David's under the excellent Bishop Burgess, and which has been recently taken up in that of Salisbury and our own, be followed in the rest of England, the Rural Chapters seem to contain the germs of a living organization for the whole Church, beginning, as the organization of a state ought, not from above, but from below, not with parliaments, but with municipal institutions (L). In that case we may hope to see, what has long been the wish of every thoughtful lover of the Church, and what several of our Bishops in the House of Lords a few weeks since declared to be very desirable, but apparently impracticable, the formation of a vigorous legislative ecclesiastical government (M). Many as are my causes for thankfulness to God, there are few for which I feel more thankful, than that I have been allowed to bear part in the revival of this ancient and most beneficial institution; which, I trust, through His blessing, may aid me to discharge the arduous and important duties of my present office in such a manner as may not be altogether inefficient for the wellbeing of His Holy Church.

May He who has given us these outward bonds of union, also draw our hearts to each other by the cords of love. Above all may He draw them to Himself, and to His blessed Son, through whom alone they can be set at one with the Father, or truly and lastingly with each other.

NOTES.

Note A: p. 9.

It was after the delivery of this Charge, that the Duke of Wellington came forward in the House of Lords with his explicit uncompromising declaration, that it is the duty of the State to provide for the adequate religious instruction of the people. On this, as on so many other occasions, the one great man of the age rose above all personal and party considerations, and, without caring whom he might offend or alienate, uttered the truth which he discerned with his characteristic magnanimous simplicity. On a secondary question we may differ from him. We may not deem that for the Legislature to lay its hands on the revenues of the Cathedrals was the most judicious mode of accomplishing our common purpose. But when the persons of highest authority in the Church were so ready to sacrifice the Chapters, it is not to be wondered at that our great captain and statesman, with all his clearsightedness and farsightedness, should have been blind to their value and importance. And most entirely do we concur with him, that it behoves the Clergy to lead the way, as in truth they have ever done, — and shame would be their portion if they did not, — in every measure designed to promote the spiritual good of the nation. Only we think that the Chapters, had they retained their revenues, would have been able to effect an equivalent amount of good, and ultimately a much larger, even without taking account of the moral benefit produced on both sides by voluntary contributions, and the moral injury done by compulsory.

Note B: p. 11.

According to the present Rules of our Diocesan Association, a sixth of the annual subscriptions, and a tenth of the unrestricted donations are to be transmitted to the Incorporated Society for Building and Enlarging Churches. In the Dioceses of Bath and Wells, Salisbury, Exeter, and Winchester, the sum to be transmitted is a fourth of the annual subscriptions, with a varying portion of the donations. As our Diocese, through God's blessing, is one in which the need of new or enlarged churches is less pressing than in many others, it would surely become us not to fall short of our neighbours in our contribution to the general fund.

Note C: p. 14.

The hope to which I ventured to give utterance in delivering the Charge, has been much strengthened since. From a number of quarters I have heard the warmest expressions of satisfaction at what I had said concerning pews, and earnest wishes that so great an evil might be done away. It has seemed as if I had just struck a note to which thousands of hearts were ready to respond. And verily it would be a happy day, if the whole body in our churches were to be thrown open to the congregation, and the wooden walls within which selfishness encases and encages itself were to be cast down. One advantage would be, that we should no longer have to blush with shame and indignation, when we read the second chapter of the Epistle of St James. In many parishes, I believe, consent might be obtained to the substitution of benches for the chief part of the pews without much difficulty, unless on account of the expense, which however would not be very heavy. The principal families indeed may sometimes refuse to give up their great pews; among other reasons, because the separation between the different ranks of society in England is such a dismal chasm, that many persons in the higher would deem it the prelude of chaos, or at least the first act of a revolution, if a poor

man were to sit down by their side. But though it would be desirable to complete the work at once, yet, if we cannot, let us do what we may. Only we, the clergy, must remember that it behoves us to begin by giving up our own pews, and to seat our families on benches in the chancel. The abuse must no doubt have crept in originally by degrees. First the lord of the manor would have his great pew: then the squire would claim one: the parson enclosed his: in course of time householder after householder protested he could not come to church, and would not, unless he had a pew assigned to him. Therefore we must study to avoid allowing any spark of a plea to remain, which might rekindle a like blaze of emulation. Let us endeavour to restore our churches to a likeness of that blessed Communion of Saints, where all are one in the Lord, and all stand round the throne, hand in hand, and heart in heart, hymning the praises of Him who loved them, and who enabled them to love one another: and let us get rid, as far as we may, of all resemblance to that realm of disunion, where every one will be alone, imprisoned in the thick-ribbed ice of his own selfishness.

When one's heart is set upon anything, one looks round for agreement and support, and rejoices to find it. Thus it has been a great satisfaction to me to learn that the opinion I have exprest concerning pews is sanctioned by the authority of the Bishop of Hereford; who in his Charge, delivered last year, says: "Among the more important results obtained from the enquiries of the Rural Deans is an acquaintance with the state of the accommodation for the poor in the different churches. That in this respect they are ill arranged or deficient, and needing correction, there is proof enough before me. It has been too much the practice in all parts of the kingdom to occupy the best portions of the church with close and appropriated pews,—an appropriation unknown till after the Reformation,—and to drive the poor to distant, damp, and dark situations, far from the minister and the place of his ministration. This should not be. The evil should be remedied where possible; and the comfort of the poor should be more consulted. They have at least an equal need of instruction,

of reproof, of consolation, of encouragement. If lower in worldly circumstances, they are not lower in the sight of God; and their souls are precious in His sight." One cannot but be thankful to see our Bishops writing in this spirit; and we are forced to confess that the complaints here made by the Bishop of Hereford with regard to the state of the churches in his Diocese, are equally applicable to far too many in ours. I have further understood on the best authority, that he has recommended the abolition of pews in several cases with success.

The same point has been well urged by Mr Wallinger, in his Sermon at the Consecration of St John's Church at Lewes. He says, that "to call the parish church the church of the poor man, when the accommodation afforded in it has no reference to the capacity of the hearers, is an insult to the understanding and the feelings. It is like throwing a loaf at a hungry man, without thinking whether it will reach him, or whether he will be able to gather up the crumbs into which it may break. It is like saying, *Depart ye; be ye warmed and filled; notwithstanding ye give them not those things that are needful.*" He with good reason blesses God, that, in the church where he was preaching, the best places for hearing were allotted to those "who ought to have that advantage," the poor: and he "anticipates an early day, when the laity and clergy of every town and village in England will take up this godly work in right earnest; when every parish church will be so enlarged, *or re-arranged,* or multiplied, as to afford room for all to hear; and when we shall prove to our poorer brethren that we are not selfish consumers of God's gifts, giving as little as we may to their spiritual wants, but rather that we put a right value on God's mercies to our own souls, by our selfdenial and exertions to communicate them to others."

Mr Anderson also, in his pretty little book on *Ancient Models,* has spoken with like reprobation of pews. "Many difficulties (he says, p. 86) occur in the pewing of churches, from the anxiety of the wealthy to have easy and comfortable seats; and it is owing to this that we see the interiors of churches so grievously disfigured. In the house of God the poor ought to have as much

room as the rich; and instead of being made like the high boxes in a coffeeroom, or what is called vulgarly the longsaddle in an alehouse, with its high back to screen the guests from the draught of air from the door, the sides of the pews should not rise above three feet from the ground: a still lower standard will be sufficient for open seats. The open seats are infinitely preferable to any other. They are of very old standing, are mentioned as early as 1287, and were in use long after the Reformation. These seats have the ends usually ornamented, sometimes with raised ends, which are called poppyheads, and are seen in a few old churches, and in most of our cathedrals. They have been restored at Ewelme in Oxfordshire by the late Dr Burton. They are seen also at St Lawrence, Evesham; Longparish, Hants, &c."

In our own Diocese, a considerable part of the pews has recently been converted into open seats in the church of Kingston by Sea. In that of Graffham, the pews have been removed from the centre of the church, and ranged round the walls,—a valuable recognition that the best places for hearing should be given to those who have the greatest need of such an advantage. The same principle has been followed in the new church of Goring, as well as in that of St John at Lewes, mentioned in the Charge, and, I doubt not, in others. In most of the churches built or enlarged within the last few years, a considerable portion of the best space in the body is occupied by open benches; for instance in that of Southwick, in the new church at Chichester, in that at Hadlow Down. In the church of Iping, which has just been rebuilt, I have learnt with much pleasure that there are not more than four or five pews. In Stanmer church, lately rebuilt by the Earl of Chichester, the Earl and his family sit on benches in a sort of transept, and the rest of the congregation on benches in the body. In that of Falmer, newly fitted up again, three or four pews have been retained for some of the farmers, but will probably be removed before long, as the Earl of Chichester has set them the example, which, I trust, will find many followers among the aristocracy, of seating his own family on benches along with the rest of the congregation. To shew how much room is wasted by

the odious system of large square pews, I will mention that in the beautiful church of New Shoreham, which has recently been repewed, with the addition of a small gallery, 589 additional sittings have been gained; and of these the gallery does not seem capable of containing a hundred.

When a nuisance of long standing is to be abated, it is requisite that many persons should join in lifting up their voices against it. I will therefore further refer to a passage in Mr Perceval's delightful *Christian Peace-Offering* (p. 139), where, after speaking of the churches which he has seen in Romanist countries, "of the largest dimensions, crowded from one end to the other, without distinction of age or sex or rank, without regard to personal accommodation,—all, like one body, on their knees, and all with one voice joining in the responses,"—he contrasts them with our churches, "into which the pride of the world, instead of being at least left at the threshold, enters openly, and where the ease and comfort of the rich and great is sought to the inconvenience of their poorer brethren, and not to their inconvenience only, but oftentimes to the hindrance of their sight and hearing; nay, where litigious squabbles and miserable jealousies are often carried into the house of God, and maintained with personal violence about the possession of this or that pew."

An intelligent writer in *the British Magazine* (Vol. xvi. p. 504), after mentioning that Sir Christopher Wren made fruitless efforts to prevent the introduction of pews into his churches, adds: "Pews appear to have existed in England anterior to the Reformation. Sir Thomas More was accustomed to sit in the aisles as a protest against them. The old churches however seem to have been very partially tainted with these practical corruptions: but after the Restoration persons of quality frequented the churches so entirely as resorts of fashion, that they became indispensable." I know not whether this writer is referring to any other story of Sir Thomas More than the following, told in Bacon's 89th Apophthegm. "When Sir Thomas More was lord chancellor, *he did use at mass to sit in the chancel*, and his lady in a pew. And because the pew stood out of sight, his gentleman usher ever after

service came to the lady's pew, and said, *Madam, my lord is gone.* So, when the chancellor's place was taken from him, the next time they went to church, Sir Thomas himself came to his lady's pew, and said, *Madam, my lord is gone.*" In Roper's Life, where the same story is related with a painful addition, it is not stated where More sat. But, glad as I should be to enlist so great a name among the protesters against pews, this story rather implies that pews were not common enough in those days to be protested against. Sir Thomas More, as chancellor, would sit in one of the stalls in the chancel; and his wife, as the story shews, had a pew somewhere out of sight, probably a raised one, such as are to be seen on the sides of the choirs in cathedrals. This would agree with the etymology of the word, *pew*, or *pue*, as it used to be spelt; which comes, through the French and Dutch *puye*, from the Latin *podium*, the name given to the elevated projecting seat where the emperor sat in the circus. Indeed the anecdote seems rather to infer that the body of the church was not pewed, and confirms the statement in Burn, that before the Reformation no seats were allowed, nor any distinct apartment in the church assigned to distinct individuals, except for some very few great persons. How and when the abuse became general, I have not the means of ascertaining. That it was spreading in the time of Charles the First, is proved by the Orders and Directions which Bishop Wren issued in the Diocese of Norwich in 1636, and which are printed in Dr Cardwell's Documentary Annals (Vol. ii. pp. 200–207). The 21st is, "that the chancels and allies in the church be not encroacht upon by building of seats; and if any be so built, the same to be removed and taken away; and that no pews be made overhigh, so that they which be in them cannot be seen how they behave themselves, or the prospect of the church or chancel be hindered; and therefore that all pews, which within do much exceed a yard in highth, be taken down near to that scantling." With a like purport Bishop Montague, in his valuable Articles of Inquiry put forth in the same Diocese in 1638, and recently reprinted, asks, "Are the seats and pews built of an uniformitie? or do they hinder and encumber their

neighbours in hearing God's word, and performing Divine service?" The use of the word by Shakspeare,—where Edgar says that the foul fiend "hath laid knives under his pillow, *and halters in his pew*,"—and where Margaret thanks God that Richard "Preys on the issue of his mother's body, And makes her *pewfellow* with other's moan,"—shews that pews, in some sense or other, must already have been common, since they could be alluded to in such proverbial expressions. In a note on the latter passage, Steevens has cited two similar instances of the word *pewfellow* from Decker. Perhaps the explanation of this expression is to be found in Charpentier's statement, that *podium* was the name given to the seat where the minor canons sat, or to the desk on which they leant. But this is a question which requires a far more learned antiquary to solve it.

A friend, who is the Chairman of the Cambridge Camden Society, informs me that the earliest date he has found on any pew is 1602, in the church of Geddington in Northamptonshire; and he has either himself visited or seen accurate accounts of some two thousand churches in all parts of England. He has also referred me to Bishop Earle's *Characters*, publisht in 1628, where it is said of the "she precise Hypocrite," that "she knows her own place in heaven as perfectly as the pew she has a key to;" and again of "the mere gull citizen," that "on Sundays, bridegroom-like, he carries the state of a very solemn man, and keeps his pew as his shop." The former passage proves that the gross abuse of a right of property in pews was already gaining ground. A case has also been pointed out to me in Littleton's Reports (p. 152), for the fourth of Charles I. (1629), where an action is brought against a clergyman for thrusting open the door of the seat of one of his parishioners during divine service. At an earlier period, in the time of Henry VII, in an action about a seat in a church (8 Hen. vii. p. 12. pl. 4), Chief Justice Hussey lays down the law on the point very simply and clearly. "Si ne soit par prescription, tiel sedile ne poet estre in Esglise come semble; car l'Esglise est in common pour chascun; donques n'est reasonable qu'un ait son sedile, et que deux esteront: car nul lieu n'est plus a l'un qu'a

l'autre. Mais semble que l'Ordinaire veut ordonner a Gentilshōmes lieu convenient pour eux, et pour les pauvres auters convenient places.—S'il et ses ancestors n'ont use a avoir tiel sedile la de temps de prescription, semble que chascun peut prendre le sedile que est del Esglise, et ce remuer pour son ease et standing; car c'est al' common nusance de eux; car ils ne purront avoir lour standing pour tiels sedilia s. seats in l'Esglise."

The foregoing remarks on the abolition of pews have been made with reference to our old parish churches, and more especially to those in country parishes. Many difficulties, I am aware, might obstruct such a measure in the new district churches and the chapels, where the stipend of the minister is mainly derived from the rent of the pews. How those difficulties may best be overcome, I cannot confidently say. It is plain however that the whole system is a gross anomaly and corruption, which has resulted from a twofold train of causes. On the one hand there has grown up a large floating body of fundholders, and an enormous population employed in trade, manufactures, and commerce; and none of these classes contribute anything approaching to a due portion of their wealth toward supplying the spiritual wants of the nation. On the other hand the Church, instead of being endowed with additional means for the accomplishing of her great work, as she ought to have been according to the increast wealth and numbers of the people, has been subjected for centuries to manifold spoliations. It seems to have been often assumed by individuals, and even by the State, that whatever could be wrested or purloined from the Church was fair gain, and that robbery, if it were only sacrilegious, became legal and honest. Owing to these spoliations, the Church is utterly unable to multiply her sacred buildings and ministrations out of her own resources in any degree at all proportionate to the increase of the population. Will the time never come when the Nation shall arise from its slumber in the lap of Delilah, and indignantly burst the fetters of gold and the silken nets which bind it to the earth? when it shall arise and swear before God to fulfill its first duty, the duty of providing amply and in every way for the moral and spiritual wellbeing of every

soul that belongs to it? Will it rise, ere the locks of its strength are shorn off, ere the eyes of its understanding are put out?

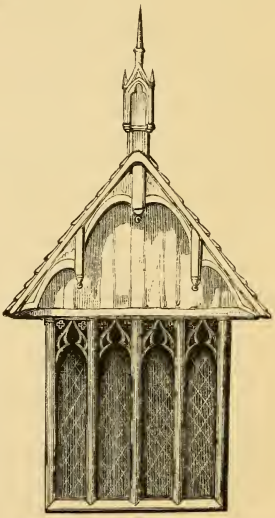
During the three months which have elapst since the first publication of this Charge, I have had manifold encouragement to hope that much progress will be made before long in ridding our churches of those moral and architectural nuisances, with which pride and self-indulgence have defaced them. Many letters have reacht me from unknown correspondents in various parts of England, expressing the most cordial sympathy with the sentiments I had endeavoured to enforce. In the new church at Shrewsbury, I have been informed, the seats are all open; many of them are appropriated, the income of the minister being partly derived from them; nor is any inconvenience found in preventing strangers from occupying the appropriated seats. This points out how the difficulty stated above may be surmounted, until the time comes,—which, if the next ten years fulfill the promise of the last ten, will not be long a coming,—when every ministerial charge shall have a suitable endowment attacht to it. In the neighbourhood of Birmingham, another correspondent writes me word, the clergy are endeavouring to substitute open seats for pews. Still more cheering is the decision of a vestry-meeting recently held at Chesterfield; at which a plan was proposed by the excellent Vicar for fitting up the whole area, hitherto encumbered with large pews, and capable of containing about 1400 persons, with open seats, and was adopted unanimously. I mention these facts, because they may render some more hopeful, and therefore more enterprising, in attempting to effect what so many earnestly desire. (April 2d.)

Note D: p. 18.

I am very glad to find that I had considerably overrated the cost of such restorations. In an estimate for a perpendicular eastern window, copied from that at New College, and which is to be fourteen feet high and above eight broad, the stonework is to be under thirty pounds. Side windows, having so much less

tracery, will seldom cost half, often not a third, of that sum: and these are the windows which have been most frequently disfigured by the introduction of shabby wooden frames. Hence I can feel more confidence in exhorting the clergy and the churchwardens of the Archdeaconry to get rid of these disgraceful blots, and to replace stone windows of a style suited to the rest of the church. If an Architectural Committee be establisht, it will be able to supply designs for such purposes; and I earnestly hope that, whenever a work of the kind is undertaken, the care requisite for its correct execution will not be withheld. Restorations projected with the best intention have often been spoilt through want of a due regard to the character of the architecture.

Here I will suggest another improvement. In a number of our churches, windows have been broken through the roof, which commonly seem constructed after no higher model than the garret windows in a cottage, and not seldom are meaner than those in many cottages. The light of them is wanted, sometimes for galleries recently erected, sometimes because the pulpit would otherwise be too dark in winter. Hence, as we may not stop them up again, it is very desirable to have a mode of bringing them into some sort of keeping with the rest of the building. Such a plan has been devised for my own church by my friend, Professor Whewell, who on Gothic architecture, as on most other subjects, knows more than almost any man living. He has recommended the placing of a gable end,



with a projecting roof, a pinnacle, and barge-boards, over the dormer window, into which wooden tracery may be introduced, as in the preceding woodcut; such tracery being sanctioned by the beautiful examples at Coventry, engravings of which may be found in Mr Pugin's work upon Gables. The sides and ceiling in the interior are to be panneled. This alteration will remove an offensive eyesore, and will almost turn it into an ornament, at least on the exterior. Yet the expense must be slight.

Our fathers were so inexhaustible in their contrivances for spoiling their churches, that I have still another very important restoration to recommend. In Holland and Flanders the churches look as if they were whitewasht anew every year. Thus all distinctness of feature is lost, all the idea of solidity and grandeur associated with the nature of the material; and they pain the eye with their glare. One cannot understand how in the country of Rubens and Rembrandt the sense of colour should have become so extinct. Still in those who, like the Dutch, have cut off all connexion with antiquity, the rage for whitewashing is in some measure intelligible. By means of it their churches look as if they had been built yesterday. But when did it come into England? Was it one of the rats that swam over in the train of William the Third? However it may have originated or immigrated, it spred through the land: high and low were infected by it: and it was yet in full vigour some thirty years ago, when a Rural Dean in this neighbourhood ordered a grand richly decorated monument of Purbeck marble to be whitewasht, and found readier compliance than such official mandates usually gain. There is hardly a church that has not been defaced by this architectural basting: and most earnestly would I entreat the clergy and churchwardens throughout England, wherever it can be done, to strip off this white shroud in which the limbs of our churches have been wrapt up, this white sheet in which they have been constrained to do penance. I am the more anxious on this point from having recently witnest the effect of such a purification in my own church. I was induced to undertake it by a visit to the beautiful little church of Kingston by Sea, which has recently

been restored with the best taste by the excellent Rector, and the look of which is now singularly calm and holy. In my own church too the parishioners have been quite surprised by the fine early English arches and columns with rich capitals, which have started back into life, after lying hid for a century or more. They are surprised at the beauty of the building, in which they have met together all their lives without knowing what it was. Nor can one help being amazed that people should ever have had such a delusive film over their eyes, as to fancy they could improve these stones by whitewashing them; until one calls to mind how at the same time they also fancied they could improve Shakspeare by whitewashing him, and getting rid, as far as might be, of whatever was most characteristic,—how their whole poetry was a whitewash thrown over Nature,—nay, how they fancied that even Absalom's hair would not have been fit to be seen, unless it had been whitewasht with powder. At length however this intellectual leprosy has past away; so let us erase all the traces it has left behind.

Note E: p. 21.

From the Article on *New Churches* in the recently publisht Number of the *British Critic* (the 56th), it appears that this unseemly protrusion of the pulpit in front of the Lord's Table has not been uncommon of late years. The more needful is it that care should be taken, by those who have influence and authority, to put a stop to such improprieties, and to get rid of them where they are already introduced. In most cases they will be found to arise from no worse source than ignorance, and an exclusive attention to the one object of placing the pulpit so that all the congregation may hear and see the preacher. That this is desirable, cannot be denied; yet it should not be the sole, nor even the chief end kept in view. We should bear in mind that "Praying's the end of Preaching." We should let this be visible in the outward arrangement of our churches. We should beware of turning them into houses of preaching,—of fostering the

delusion, into which people too readily slide, that Preaching's the end of Praying; which, if it be deemed so, it becomes in more senses than one. Indeed, were there no other reason, modesty should make the preacher shrink from setting himself up on high as the central object in the church. In some churches this is done, in a manner scarcely less offensive, by throwing an arch over the passage which leads to the Communion Table, and erecting the pulpit upon that arch, so that the preacher stands percht aloft in a very theatrical position. So much licence is taken nowadays in such alterations, that I know not how anything like ecclesiastical order can be preserved, unless the ordinary enforces his right of preventing them without his special permission. Unfortunately a Cambridge man may deem himself sanctioned in any licence he may choose to indulge in, by the strangely anomalous arrangement in St Mary's; where the chancel is excluded from view by the seat in which the heads of houses and professors turn their backs on the Lord's table; where the pulpit stands the central object on which every eye is to be fixt; and where everything betokens, what is in fact the case, that the whole congregation are assembled solely to hear the preacher. Surely a university church ought not to offer such an example of the *verkehrte Welt.*

In the Article referred to there is a witty passage on the caprices exhibited in altering the position of pulpits, a passage which I would recommend to all such clergymen as meditate any innovation on this point. It also contains several other useful and judicious remarks, and would be still more valuable, were it not disfigured, like many other parts of the same Review, by a querulous antiprotestant bigotry, which seems to take pleasure in snarling at whatever has been done of late years in ecclesiastical architecture. Yet the Article itself bears witness what a vast number of churches have been built during the last ten years, a number assuredly exceeding what had ever been built in England during a like period before. And though our new churches are not comparable in grandeur to many of the ancient, yet, when we are thus taunted with their inferiority, we may allowably

plead, that the larger ancient churches were the work of many long years, and not seldom of generations, the scantier population of those times finding ample room for their worship in a small portion of the projected building. Whereas in these days our necessities compell us to complete our work as speedily as possible. We had to make amends for the unchristian negligence of a century, during which the increase of population in some parts of the island was beyond all former example. When every parish in England is adequately supplied with churches, then may we set about building minsters and cathedrals. Would the pious men of former ages have acted otherwise? Would they have left thousands and hundreds of thousands of souls without a place to worship God and to hear His word in, while they expended their means and energies in erecting grand and gorgeous fabrics, far beyond the need of the congregations that were to assemble in them? Would there have been any true piety in this? Would it not have been starving the poor, to feast the rich? Amid much errour, much weakness, much extravagance, we have yet been enabled to lay hold on this one cardinal truth, that our special duty and mission is to preach the Gospel to the poor. This duty had almost been forgotten by the Church, when that body of clergy, who are usually designated by the name of evangelical, arose, and reminded us of it, not by words merely, but by labouring diligently to fulfill it. Therefore let honour and praise be theirs,—therefore, and for the spiritual life which they infused into our effete and almost extinct theology. If we are led, as we often may be, to find fault with what was erroneous or narrow or defective in their views, let us never do so without previously refreshing our hearts by the recollection of the blessings we owe to them. It is a goodly work to build noble churches to God, which shall stand before the eyes of men, bearing witness of heaven, from century to century. But these churches also are perishable. The true everlasting Church of God is that which is built of living stones, even of immortal souls. And they who give themselves heartily to the building up of this Church, have chosen the better part, and may justly claim indulgence if they are not so curious as they might be about the beauty and

grandeur of the others. This, and not the others, is the Church which the Apostles laboured to build. This, and not the others, is the Church which our Lord Himself came down from heaven to build.

Note F: p. 30.

Here I cannot refrain from enforcing what I have said, by reminding my brethren of words, which must already be written in their hearts, which have now acquired a sanctity, and which, even while the writer of them was amongst us, it was scarcely possible to read without some movement of love. I refer to that beautiful passage in our revered Bishop's Pastoral Letter, where, after expressing his regret at seeing so few persons of the middle classes among the subscribers to the Diocesan Association, he adds, that hereby "the Association loses the benefit of their counsel, and the poor the blessing of their assistance; but they themselves undergo a sadder loss; for they are cut off from communion with the Church in her labours of piety and charity, and have no share in the benefit of those prevailing prayers and benedictions, which rise to heaven from the lips of the poor in favour of their benefactors.—The nearer we are drawn by the relations of life to those who stand in need of our assistance, the oftener we come personally in contact with them, the more graceful, healing, and acceptable does our sympathy become, the more offensive and unnatural our neglect. Indeed this is only one symptom of that moral disorder which prevails through a large portion of our social system, separating those who labour with their hands from their employers, producing selfishness on one side, sullenness and discontent on the other. Nor can any hope be entertained of arresting this disorder, and soothing these distempered feelings, unless by restoring to our society the spirit of Christian charity,—unless the sympathies and feelings of Christian brotherhood are acknowledged amongst us in all their strength,—unless every rank and order be made to feel for every other as for itself, and all be knit together by the ties of mutual respect, as well as of

kindness and affection. No device can be imagined so calculated to win the hearts of the lower orders to the love of Christ and of the Gospel, as to let them witness the force of it in those above them, prompting and warning every one to seek, not their own things, but the things of others and of Christ, and to be constantly intent upon improving the condition, and raising the spiritual character of their poorer brethren."

Above all does it behove us to remember the exhortation which he addresses to us personally on this subject. "Men are wont to deem it sufficient that good has been brought to pass, no matter whether by many or by few: and they are sometimes tempted to please themselves with the thought, that, however others have failed, they at least have not been wanting. But if we kept in mind how the Church is represented in Scripture as one body with many members, of which Christ is the head, we should perceive that no social act of piety or charity can well be complete, either in its design or operation, unless all classes unite in it, each according to the measure of its ability. The hand cannot say to the foot, *I have no need of thee.* If it be a privilege, that all who have received the gift, should minister one to another, as good stewards of the manifold grace of God, why are any classes to be shut out from the enjoyment of this privilege? If it be a trust, why are they prevented from fulfilling it? And why are those classes to be excluded, whose kindness would be most esteemed and valued, because most manifest to those on whom it was conferred? It may be urged that it is their own fault that they are excluded. But have we taken sufficient pains to invite, to exhort, and with gentle violence to compell them to come in? Have we made allowance for their incessant business, and their want of opportunities and information? Unless we, the ministers of Christ, shall be able to shew that we have never failed to impress on our brethren their obligation as members of a Christian society, we may be justly considered partakers in other men's sins, and chargeable with other men's miseries."

Note G: p. 32.

The acknowledgement of this duty has exprest itself most appropriately in the determination to erect a Training School as a monument to the memory of our late beloved Bishop. The moment the thought was suggested, it seemed to strike almost every one that a Training School is exactly the monument which in our days ought to be raised by the affection and reverence of the Diocese to the Father whom we have lost. And surely a more honorable one was never raised to any Bishop, springing as this does from the spontaneous love of his spiritual children. By it, we may feel a confident hope, Bishop Otter's name will be handed down from generation to generation, as the author of the improved system of education in his Diocese: the beneficial influence of his Episcopate will be felt in course of time by every parish, and almost by every family in the County: and long after we are forgotten, many will still bless him, whom we now bless for what he has been, and for what he has done for us.

In this eastern half of the County a natural and very allowable wish has been entertained by some persons, that the Training School, which we are about to erect, should be fixt at Lewes; where they would have more frequent opportunities of visiting it, and where it would be of easier access to the pupils from all parts of the County. But notwithstanding the disadvantage in the situation of Chichester at the extremity of the Diocese, it seems to me desirable that in this, as, I believe, in every other Diocese, the Training School should be connected with the Episcopal See. General practice, in matters where there are no selfish feelings to bias it, is in itself a strong reason, or at least an indication that there is one. In no other place would such an institution be so certain of receiving the best superintendence: for, after the stir excited by the Ecclesiastical Commission, we cannot doubt that the cathedral clergy, for some time to come at least, will be chosen out from the ablest and most active men in every diocese: and

surely some of them will take an interest in the general progress of education, and will be anxious to introduce such improvements in the system and practice of teaching as may have been justified by experience in other parts of England. Even the proximity to the Diocesan College promises mutual benefit to the pupils of each. For great will be the advantage, if our young clergy are already familiarized with the best modes of popular instruction, and thus enter upon the care of their parishes with this preparation for directing and bettering the schools they may find in them. But above all may we hope for good from the feeling of unity and union which will thus be generated. That feeling we have long wanted. We have been left, as many of us are ready to acknowledge, too much to ourselves. We have had no perceptible bond connecting us with the rest of the Church. Each parish has been cut off from its neighbours, jealously penning and pewing itself in, and ever and anon peering over its high walls to see that no intruder was near. But the last four years have taught us a different lesson. Bishop Otter has taught us that a true bishop, a bishop after the apostolic pattern, is a bond of union and love among his clergy. His constant endeavour was to draw our hearts toward each other. In so doing he drew them to himself; but I trust he has not failed in that which was his immediate aim. Indeed this is what good bishops have ever done in the best ages of the Church: they have been bonds of union among their brethren. Hence the cathedral is rightly named the mother church of the Diocese; because we there feel as the different branches of the same family, however estranged from each other by the chances of life, cannot but feel when they meet together in the common home of their ancestors. Therefore, as the cathedral is the mother church of the Diocese, it is right and fitting that the education of the Diocese should be carried on under her guidance and guardianship. So may we hope that, through the combined influence of their twofold teachers, the poor also may be brought to feel that they too are members of a parish, not merely as having a claim upon the rates, but in a higher sense, as members of a Church, and that this their Church is not confined to their

own parish, but extends far and wide, as a great bond of holy brotherhood, in which there are no jarring clashing interests, but all are one, and all have the same interest. Miserably divided as we have been by the uncheckt sway which Mammon has so long been allowed to exercise over us, while the Church almost seemed to have lost her reconciling power, it may appear next to impossible that any change in this respect should be rapidly brought about. But let us not despond. When the frost breaks up, the jagged lumps of ice, which had lain torpidly side by side, will jostle at first, and dash against each other: yet after a few days of soft sunshine and mild airs they melt and flow on peacefully together. Our late Bishop has shewn us what a power there is in love to win and rule hearts. Encouraged by his example, let us seek the same gift at the Throne of Grace, and endeavour to manifest it as he did in all our dealings with our brethren. If we can awaken Christian love within our own parishes, it will embrace those who are without also.

For these reasons it seems to me that it would be strangely anomalous, if we, who have just felt the blessed value of episcopal influence, were not to connect our Training School as closely as possible with the Episcopal See. And surely it will not be a worthless advantage, that our schoolmasters should spend the years of their training within the daily sight of our cathedral, instructed, as they doubtless will be by their master, to admire and love it. They will return to their parishes with a better knowledge of what the house of God ought to be: the reverence inspired by the cathedral will be extended to the village church: they will talk to their pupils, to their neighbours, about the cathedral, and will teach them also to share their reverence for the village church. Thus our cathedrals will cease more and more to be, what in the last century they seem almost to have been, splendid lumber in the land, majestic monuments of a nobler age, soaring heavenward out of the midst of a generation incapable even of comprehending them.

The establishment of a Training School for Masters however is not sufficient for the wants of the Diocese. In every parish a

mistress will be required, at least for the education of the girls: in a great number, perhaps a majority of the country parishes, the whole charge of educating the boys, as well as the girls, must be left to a mistress, from a deficiency of means for paying a master. Now the female mind will receive a certain degree of cultivation much more readily than the male. It would seem too as though women were by nature less gregarious, more exclusively domestic, and less fitted than men for deriving benefit from a wide intercourse with their own sex; whence schools have always been esteemed less beneficial for girls than for boys. Still, in order that our schoolmistresses may be better qualified for the task of instruction than they have mostly been hitherto, it is exceedingly desirable that they too should have some sort of preparatory training, which may unfold their minds to discern something beyond the mere letter of knowledge, and the narrow circle of their own daily life. For a Training School for Mistresses, it seems to me, Brighton would be the most eligible situation, both on account of the excellent body of clergy there, and because I know no place in the Diocese, where there would be so great a certainty of finding a number of sensible and pious ladies, who would gladly devote a portion of their time to the superintendence of such a school. Indeed the necessity might rather be to guard against too promiscuous intrusion and too frequent interruptions, lest the minds of the pupils should be morbidly stimulated and dissipated by seeing their school made a scene of fashionable resort. Brighton too, I have been informed, is the town in which our late Bishop designed to fix a Training School for Mistresses.

Institutions of this kind, when any general interest is taken in them, must needs operate beneficially on the town in which they are establisht. Hence it would be matter for regret, if Lewes were to be left without some diocesan institution. Indeed I should greatly wish that every town of any importance in the County should have some such occasion to lift up its thoughts from the counter and the market, and to remind it of its position and obligations as a part of the national Church. Would not Lewes be a convenient situation for a good model school for the middle

classes? Most pressing is the need of thoroughgoing improvement in the education of those classes. At present I am afraid that in most of the schools designed for them it is nearly worthless, little fitted for the post they are to fill in life, still less for expanding and elevating their minds, for giving them a right sense of their duties and privileges as Englishmen, and as members of the Church of Christ.

Note H: p. 32.

I abstain the more readily from entering into this argument, because the principles of national education have already been discust with more wisdom and judgement than perhaps any other question agitated of late years, more especially by Professor Maurice in his admirable *Lectures on Education*, and in many of his articles in *the Educational Magazine*. The fifth Lecture, on the important subject alluded to at the end of the last note, the education of the middle classes, is a masterly sketch, which, I trust, the coming years will do much to fill up and to realize.

Note I: p. 36.

These observations on the propriety of receiving the children of dissenters into our schools had the misfortune to excite somewhat vehement opposition. I have been charged with bringing forward a novel and unwarranted interpretation of the Terms of Union, and with recommending a lax and dangerous practice, by which principle is sacrificed to expediency. On both these points I must allow myself a few remarks.

To my own mind my interpretation of the Terms of Union had appeared so plain and indubitable, that I had never conceived the slightest scruple about acting according to it. For so strong is my conviction of the evil of a system which would exclude the children of dissenters from our schools, that I could never have placed the school in my own parish in union with the National Society, had I suspected that any restraint would thereby be

imposed on the free exercise of my discretion in this matter. To have mooted the subject publicly may however be deemed injudicious. I did it not without consideration, or what appeared to me urgent cause. In a large parish in this Diocese, I was informed, the managers of the National School had fancied themselves compelled by the Terms of Union, in opposition to their own judgement, to enforce the attendance of all the children at church on the Lord's day. The consequence, as might have been anticipated, had been the establishment of a large dissenting school in that parish, with the inevitable increase of the bitterness of schism. Moreover it was stated that the same notion concerning the obligation of the Terms of Union prevailed in other parishes, and that similar results were likely to ensue. Hereupon I consulted our late revered Bishop, who concurred entirely in my whole view of the affair, and who repeatedly exhorted me to take all means of clearing up so hurtful a misunderstanding. After this there was no room for hesitation. For it is wisely laid down in the sixth article of the Terms of Union, that, "in case any difference should arise between the parochial clergy and the managers of the schools, in reference to the preceding rules, respecting the religious instruction of scholars, or any regulation connected therewith, an appeal is to be made to the Bishop of the Diocese, whose decision is to be final." Indeed this is the only rule which could have been establisht consistently with a due regard for episcopal authority: and it is drawn up in conformity to that framed by the compilers of our Liturgy, who enjoin "for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in it," that appeal should be made to the Bishop of the Diocese.

As to the novelty of the interpretation which I have placed on the Terms of Union, I find the following statement in a letter quoted with general approbation, and without any expression of disagreement, by the Bishop of Chester in the third note to his fourth Charge: "I would particularly state that the children attending the national schools here, or anywhere else that I know, are not, as was said in the House of Commons lately, all required

to attend church on Sundays. We endeavour to see that they keep holy the Sabbath. Where the parents are decided dissenters, they are expected to go with their parents to the chapel, and to the chapel school. If dissenters are careless about the religious welfare of their children, we then strive to bring them to school on Sundays, and take them twice to church." I can hardly doubt that the practice here described has been common in all parts of England. Indeed in the debate on Education, which took place in the House of Lords in July of last year, as reported in *the Mirror of Parliament,* the Bishop of London quotes a passage from the Report of a Committee of the House of Commons on Education in 1818, stating that, "in many schools where the National System is adopted, the Church Catechism is only taught, and *attendance at the establisht place of worship is only required of those whose parents belong to the Establishment.*" He himself in the same debate says: "I know that it is practicable to educate the children of Churchmen and Dissenters together; having been president of a very large National School, to which children of every denomination, Jews not excluded, were admitted. I know that it requires very judicious management, to avoid giving offense to Dissenters: yet we have enforced our rules judiciously; and the Dissenters are content to leave their children in our hands, to receive instruction in what are held by the Church to be the fundamental principles of Christianity." These words plainly imply, though they do not positively assert, that attendance on the Lord's day was not exacted from all the children. Moreover the Archbishop of Canterbury, the President of the National Society, in the speech with which he opened that debate, when arguing that the National System of Education embraces the orthodox Dissenters, expressly states: "The great object is the giving the Church the means of making the children attend the parish church: *but if their parents take them to any other places of worship, they are not refused permission.* This has been done in some of the large schools in London; and at the present moment there is a school in Westminster, where there are upwards of forty Roman Catholic children."

Still there is another more important question: is this practice

wise and right? It has been termed a sacrifice of principle to expediency. These are grand words. They serve one to take shelter behind, when one has no more definite argument to bring forward. They enable a man to feel much selfcomplacency, at being the resolute champion of principle, and to look down on his opponent as the lacquey of expediency. But often it happens that they who are the forwardest to use these terms, have no notion, or a very confused one, of the meaning of either. They often mistake a maxim for a principle, and fancy that expediency means time-serving. A maxim is a rule generalized from observation and experience: a principle is independent of observation, the source and fountainhead of rules. Maxims may often be at variance with expediency; principles never can. For maxims, being drawn from one body of circumstances, may be illsuited to a different. To take an example, we often hear the Duke of Wellington censured for sacrificing principle to expediency, when he consented to the emancipation of the Roman Catholics. Yet few statesmen have ever kept such an unswerving eye upon principle, as he has through the whole of his life. I will not argue whether the concession was expedient or no. On this point he may have been mistaken. But what principle was violated by it? A principle is above all circumstances, and applies equally to all governments: a maxim is a specific application of a principle, modified by circumstances: and while great minds, discerning new applications of principles, draw forth new maxims from them, little minds are enslaved by maxims, and often, through cleaving to them after they have become obsolete, abandon the very principles from which they were derived. They will not let the dead bury their dead. Now is it a universal principle of government, that the members of a legislature must all be of the dominant form of religion? Surely this cannot be pretended by any one who casts his thoughts for a moment over the component parts of our vast empire. It is desirable beyond a question that they should be so; as it is likewise desirable that all the members of the state should be of the same form of religion. But so long as this latter desire cannot be accomplisht, the business of statesmanly wisdom is to regulate

the distribution of political power according to the exigency of circumstances, and not to withhold the right to it from those who possess it already in fact.

So, in the case which we are considering, what principle is there that obliges us to compell all the children in our parishes to attend our church-services on the Lord's day? What principle is there,—what is there bearing the remotest semblance of a principle,—that obliges us to give them no instruction, unless they do so? It were greatly to be wisht that they all did. The state of things would be far happier and better, if they all did. But in the present condition of England this is out of the question. What then is to be done? Do we desire that a dissenting school should be set up in every parish? Few can have such an appetite for schism and contention as not to shrink from such a consequence. Are we then to leave those children, whom their parents will not allow to come to church, altogether without education? God forbid! God forbid that we should usurp the awful prerogative of making the children suffer in this manner for the fault of their parents! Let it not be alledged, that the dissenters have gone out from us, that therefore they have no claim upon us, and that we may rightfully leave them to themselves. This argument is brought forward so often on like occasions, that I feel bound to enter a solemn protest against it. The scriptural language in which it is clothed, gives it an air of speciousness, which is wholly delusive. For there is nothing in the passage whence the words are taken (1 John ii. 19), to warrant us in leaving those who have gone out from us to themselves. The Apostle merely warns us against them, against being deceived and seduced by them. And had not we all gone out from God? Yet what would have been our doom, had God left us to ourselves? Besides, when we call to mind what was the character and conduct of so large a portion of our clergy during the last century,—the lifelessness of their doctrine, and their neglect of their pastoral duties,—how can anybody dare to say, that it is the sin of the dissenters, that they have gone out from us? The sin is ours: more than half of it is ours. If they have left us, we had almost left them before. It

was while we slept, that the enemy sowed his tares. And if we do anything, whereby they are excluded, whereby they are checkt and hindered from returning to us, much of the guilt of their schism will still lie at our doors.

But the practice I have recommended is said to be in opposition to the commands of our Church. What does the Church command? Deacons are enjoined by the Church "to instruct the youth in the Catechism." And the spirit of this injunction, and of the Canons which relate to the teaching of the young, clearly requires that we should bring up her children in her doctrines and communion. Such too would be our duty and our earnest desire, even without any express injunction. But surely the Church does not command us not to give any instruction to the children who are not of her communion. She does not contemplate our doing so, it is true: for in the days when her Formularies and Canons were drawn up, there was no organized, recognized body of dissenters. But neither expressly, nor by implication, does the Church command us not to teach any children, except those who are of her communion. This would indeed be in direct opposition to her Lord's last command. Her charge is to go and teach all nations, not the faithful merely, but the heathens also. Much more is she to teach, and to try to reclaim the erring among believers. And what is she to teach them? what portion of the divine riches, with which she is endowed, is she to bestow on them? As much as they will receive. This is the only measure, the only limit. She is to give them as much as they will receive, and to offer them more. Thus does our gracious Lord deal with man; and thus should His Church. Thus too she does deal in her public ministry. It is her earnest desire that all her members should enjoy all her privileges, that they should all be communicants at the Table of the Lord. But she does not exclude them from her other services, if they are unwilling to communicate. Though she wishes that all should receive all her gifts, she does not withhold the less from those who will not receive the greater.

Indeed, if we endeavour to fulfill the true idea of the Church, in its catholic comprehensiveness, shall we not be unwilling to

recognize that there is such a thing as dissent? Shall we not act toward dissenters, whenever and in whatsoever they will allow us, almost as though they were of our own communion? If they are individually virulent enemies and revilers of our Church, then it may become our duty to withstand them. But those who have been born and bred up in dissent, those who follow it in simplicity and ignorant sincerity, above all, children . . . shall we not regard them as members of our own body, sickly indeed and diseased, yet for that very reason only needing the more care, the gentler, milder, more healing treatment?

To other objections it is needless to make any detailed reply. I have been told that we must not do evil that good may come. Most true. But what is doing evil? Is teaching a dissenting child his duty to God and to his neighbour, doing evil? Is teaching a dissenting child to read, doing evil? Would teaching a heathen be doing evil? Are not all such acts good, so far as they go? And is it not our duty to do all the good that we can, even though we cannot do all that we should wish?

It has also been said, that dissenters will come and learn in our schools, and then may turn their learning against us. If so, the sin will be theirs, not ours. At all events they are much less likely to turn their learning against us, if we have been their teachers, than if they were brought up in a dissenting school. And most heartily do I wish, not that they may turn their learning against us, but that, if they do, they may do it with the kindly and intelligent regard for us, which, we may trust, they will have acquired under our affectionate and judicious tuition.

There is a practical difficulty, I am aware, with regard to the Catechism. To certain questions in the Catechism the children of dissenters cannot return the prescribed answers consistently with strict verbal truth; which should never be compromised, least of all in such momentous matters, by any interpretation evading or slurring over the plain literal meaning of the words. Some dissenting children will have had no sponsors; some may not even be baptized. Now this, I must observe, is not a difficulty peculiar to the practice I have recommended.

The same difficulty exists with the same force, whether the dissenting children attend our churches, or no. Yet I have never heard of anybody insane enough to express a wish that all the children of the dissenters were wholly banisht from our schools. On the contrary it has been urged repeatedly, as a most legitimate argument against the ministerial plan, that it was needless, because the children of the dissenters are already comprehended in the existing system of national education, and vast numbers of them have been brought up under it. Thus Archdeacon Wilberforce, who, with the glorious name, inherits the spirit of his father, says in his *Letter to Lord Brougham* (p. 26): "The only shadow of fair argument by which this proposition (that the present system of education is insufficient in quantity) is supported, is founded on the assertion that there are multitudes of dissenters who will not receive the education of the Church, and for whom therefore the State must provide another, unless we are content that they should perish through lack of knowledge. Let the multitude of middle-schools and grammar-schools in every town, where, under the teaching of churchmen, the children of dissenters are instructed, give the answer. *Let every National School in the country reply.*" A couple of pages after, he gives a statement, taken from the parliamentary returns of 1833, shewing that, while out of 1,548,890 Sunday scholars, 750,107 are educated in dissenting schools, leaving 798,783 for the Church schools; on the other hand, out of 1,276,947 daily scholars, only 51,822 go to dissenting schools, leaving 1,225,125 for those in connexion with the Church. Hence it would appear that, of the scholars who attend the Church daily schools, above 400,000 do not attend the Church Sunday schools;—a most sad, but conclusive proof, that it has not been the universal practice to enforce the attendance of our weekday scholars on Sundays. And can anybody, looking at these numbers, be desperate enough to maintain that these four hundred thousand weekday scholars ought to be driven by one sweeping interdict from our schools? or that the seven hundred and fifty thousand scholars, who attend the dissenting Sunday schools, should be left altogether without any further

education? or that dissenting schools for them ought to be set up in every parish, whereby every parish shall be split in sunder by a broad impassable gulf of rivalry and hatred, stretching from the cradle to the grave, so that in every parish we shall see Judah vexing Ephraim, and Ephraim envying Judah? In towns, where, in consequence of the greater multitudes crowded together, neighbours know so much less of each other, opposition schools may indeed coexist without coming into collision: but in country parishes, where the eyes of all are upon every one, a visitation by all the plagues of Egypt at once would be more endurable, seeing that they would pass by, than such a rankling festering gangrene of division. In the numbers just recited, as in all such statements, there are doubtless many inaccuracies: nor do I mean to assert that all, or even the chief part of the scholars, who absent themselves from our Sunday Schools, belong to our National Schools. But assuredly the inaccuracies cannot be sufficient to modify the decision which the present state of England forces upon us: and the principles which should determine that decision must be the same, whether the schools they are applied to be in connexion with the National Society or no. For the desire of the National Society, unless its name be a usurpation, must needs be to render its system coextensive with the English Church.

Archdeacon Wilberforce further shews, from the evidence before the Committee of the House of Commons, that it is the general practice to teach the Catechism to the dissenting children in our schools, and that this practice is hardly ever objected to. At the same time it is not merely desirable, but our duty, to refrain from requiring the prescribed answers from any one who is unable to make them with strict literal truth. Doubtless the child may repeat the answers without any conscious falsehood, from repeating them by rote, without attaching any meaning to the words. But this is one of the very things which we should most study to avert. We should endeavour to render the Catechism a living, not a dead form of words. In order to this, it is requisite that every word should apply in its plain,

full meaning to those who are called upon to declare it of themselves. Hence it behoves the minister to exercise a careful discretion in this matter. Indeed if we had an ecclesiastical government authorized to revise the Liturgy, one of the first changes they would make would probably be in that part of the Catechism which relates to sponsors: for there are many cases in which those answers do not apply strictly even to the children of our own communion. It is seldom true of children privately baptized, that their name was given to them by their godfathers and godmothers: nor were the promises made for them *then*, at their baptism, but subsequently, when they were received into the Church. These objections may be termed immaterial, no principle of the Catechism being affected by them. But for that very reason should they be removed, as they so easily might be: for nothing is immaterial, which violates truth, above all in matters of such solemn moment. Nor is any practice more mischievous than that of playing tricks with the conscience, and twisting words to mean what we know they do not mean, and were never intended to mean. He who does this is slipping down into jesuitry, and may soon reach the bottom. And hurtful as such a practice is to a man, to a child it is deadly poison.

At present therefore it is incumbent on each individual minister to exercise his own judgement in teaching the Catechism, and to take care that every answer in it may be applicable in its strict sense to each child by whom it is uttered; whether he deem it most advisable to omit putting some of the questions to the children to whom they are inapplicable, or whether he allow himself so to modify the answer that the inapplicableness shall cease. Nor does this obligation lie on him merely with reference to the children of dissenters, but also, whenever he is aware of the fact, in regard to those of our own communion whose baptism preceded their reception into the Church. Indeed such a discretion is assigned to him in the Answer of the Bishops at the Savoy Conference; where one of the Exceptions against the Catechism had naturally been the unsuitableness of the answers which speak of sponsors, to numerous members of the Church. On this point,

had the Bishops been actuated by a wiser and more conciliatory spirit, they would assuredly have conceded what was so plainly reasonable and right. Their reply however, as given in Dr Cardwell's *History of Conferences on the Book of Common Prayer* (p. 356), is: "Though divers have been of late baptized without godfathers, yet many have been baptized with them: and those may answer the questions as they are; *the rest must answer according to truth.*" And this, like the other precepts about the Catechism, refers no doubt to catechizing in church: much more then may we deem ourselves authorized to exercise such a discretion in our schools. At the same time a conscientious minister, whose heart is animated by Christian love, may easily shew, even while he scrupulously avoids casting any reproach on the parents, that the distinction made in behalf of the dissenting children is no privilege, but the contrary. Thus the children of our Church, instead of being rendered careless about the blessings which they have received at her hands,—as it has been argued that they would be,—may even have the value of those blessings imprest more forcibly upon them. We all know how far too general a property of human nature it is, to prize whatever is singular and distinctive, and to underrate what is common; a tendency of which the very words, *common, ordinary, vulgar,* in their depreciatory signification bear witness. We need a reaction, ere we can act: we must have a check, to keep us in our place: and few say *Yes,* with the same emphasis with which they say *No.*

Thus every way our question is not one between principle and expediency, but one in which principle and expediency coincide. It is a question in which it behoves us not to shackle ourselves by absolute maxims, which may have been appropriate to a different combination of circumstances, but which, now that the state of the Church is so greatly altered, are for that very reason no longer appropriate. It behoves us to look well at the state of the Church and of the world, and, according to the precept and practice of the great Apostle, to follow that which is expedient, that by which peace and love may be promoted, that

which makes for the profit of many, that by which souls may be saved. This is the high prerogative of Love, whereby it is above the Law, above it both as fulfilling it, and as knowing when the best way of fulfilling its spirit is to violate the letter; even as our blessed Lord Himself fulfilled the Law of the Sabbath by healing on the Sabbath-day. And in order that we may discern when such deviations from maxims are expedient, does our Lord require of His Church that she should have the wisdom of the serpent, along with the harmlessness of the dove.

In concluding this note, which has been drawn out to so great length in consequence of the pressing importance of the subject, I will repeat that I do not wish any one to adopt my view of it, any further than he may be induced by the arguments to do so. If a clergyman thinks it expedient to restrict the admission of dissenting children into his school, let him exercise his own discretion: and in large towns, where the dissenters have already establisht schools of their own, it may often be prudent to do so. But most earnestly would I deprecate all attempts to impose the same restrictions on us, who deem them utterly inexpedient, unwise, and pernicious.

Note J: p. 38.

With the view of further promoting this union, and of enlivening our own feeling of it, and of its only true source, it seems to me very desirable that the Annual Meeting of our Diocesan Association should be hallowed by a religious service. Indeed it is somewhat anomalous that an assembly convened for such purposes of high moment to the State and to the Church should not open its proceedings by going to the house of God to call down His blessing upon them. There should at least be the ordinary morning service and a sermon; and a collection might be made for the purposes of the Association. But moreover, as this is the only gathering of the whole Diocese, the only occasion on which the Clergy of the two Archdeaconries meet together in the presence of their Bishop, would it not be right to solemnize this reunion, after

the apostolic example, by the breaking of bread together? Should we not proceed in a worthier spirit, with more of zeal and more of love, to the practical business of the day, if we came to it strengthened and set at one by having partaken in the Holy Communion?

There might be some difficulty indeed in effecting this, according to the present arrangements, whereby the whole of the morning is taken up by the previous meeting of the Committee. But this might easily be obviated by a transfer of this meeting to the preceding afternoon.

The foregoing suggestion, having received the sanction of the Bishop, is to be carried into effect at our next Annual Meeting. Still I allow it to stand, for the sake of remarking that, within three months from the publication of this Charge, what had been spoken of in it as desirable has already been realized in several instances, or is in a fair way of being so. An Architectural Committee has been appointed; and it has been resolved to establish a Training School for Mistresses at Brighton without delay. My motive for mentioning these things is not so much to shew what a good spirit prevails in the Diocese, as to observe what an encouragement is hereby held out to boldness in wishes and projects for the good of the Church. Few are ready enough to recognize, at least on right occasions, how even in our dealings with our brethren, if we ask, we shall receive.

Note K: p. 39.

The wish for closer union and more frequent intercourse among the clergy has led in many parts of England to the establishment of Clerical Societies. Objections have been raised against such Societies on the ground of their not being subject to ecclesiastical controll; and the objections would doubtless be valid, if the purpose for which these Societies met were to exercise any ecclesiastical authority. But I cannot see why a body of clergymen should not assemble for the sake of reading the Scriptures together, and

for the discussion of religious and theological questions, without having the express sanction of the ordinary to their doing so. In all ages of the Church there has been a tendency, which seems spreading widely in these days, to assume that a clergyman, by taking orders, forfeits and loses all discretion, and becomes incapacitated for stirring a thought or exercising an act of volition, except according to rules prescribed by those who are in authority over him. This relapse into a Romanizing strictness is a natural consequence of the reaction against the laxity and carelessness into which the Protestant principle of individual faith had resolved itself. Both systems have their mischiefs; both have their advantages. But may we not find a middle course between Pharisaic formalism and Sadducean indifference? Is it impossible to take the good, which has been so much perverted in each system, and to leave the evil? It is desirable that we should be living members of the Church, and that the spirit which animates us should issue from and circulate through the whole. But in order to this we should have life in ourselves. We are to be members of a living body, not of a machine: and in exact proportion to the strength of the spiritual life in each individual, will he be fitted for acting efficiently in combination and subordination.

It is true, that Clerical Societies have often taken a peculiar tone; and then they may easily become exclusive and censorious, may foster party-spirit, may foment antipathies, and thus in many ways be hurtful. But the best mode of obviating this is for all who live in the same neighbourhood to take part in them, without regard to particular shades of opinion. For we are all substantially one, not merely on the ground of our common evangelical faith, but as commissioned ministers of the same Church. The reason why a certain tone has become too predominant in such associations, is because those who differed from it would not join them. The base kept away: the tenor had other occupations: the contratenor did not care about such things: so the shrill trebles were left alone; and the harmony was marred. The opinions which have gained the ascendency at such meetings, have naturally been those held by that portion of the clergy who have

been the most in earnest, and who have felt the greatest longing for social intercourse with their brethren. But we ought all to wish for such intercourse; and it would be beneficial to us all. In general we are poorly supplied with, if not wholly debarred from intellectual society; and where we are fortunate enough to find such among the laity, it will mostly be of a secular character. Owing to the deficiencies of our theological education, many of the clergy enter upon their cures with a scanty stock of theological knowledge. Their time thenceforward is so taken up by their pastoral duties, and by the composition of the weekly sermon or sermons, that they have little leisure for increasing that stock: and what they might otherwise have is almost swallowed up by that great devourer of time and dissipater of thought, the periodical literature of the day. Or they who can get a few hours for study, will give them mainly to the expositors and devotional writers of their own school; by whom they are confirmed in their narrow views, and encouraged to deem them irrefragable. Under such circumstances it is of much value to have an occasional excitement for examining questions with reference to their speculative truth, and for studying Scripture with an eye to something beside its practical application. To the young such meetings are especially useful, as leading and helping them to pursue studies, which they might otherwise be tempted to drop. And as we should never be too old to learn, those of maturer years will find occasion to re-examine the grounds of their doctrinal tenets; whereby what had dwindled into a mere notion may often resume its place in an organic system of truth. Those who are richer in learning will communicate the stores of their learning to their brethren; and the less learned will not seldom be able to correct the errours into which speculative studies are apt to run, by the lessons of their practical experience; which, important as it is in all knowledge, is above all essential to religious. Meanwhile the spirit which must needs preside at such meetings, and which all will on the main be anxious to uphold, will keep discussion from roughening into controversy. Every one may learn much at them; almost every one will have something to teach. And reasonably may we hope,

that, when a body of ministers are engaged in seeking the truth candidly and devoutly in the word of God, the Spirit that leads to all truth will prosper and bless their enquiries.

It might be thought indeed, that the revival of the Rural Chapters will render Clerical Societies needless. This however is by no means the case. The purposes of the two assemblies are totally different. The Rural Chapters are held for the consideration of ecclesiastical matters, a field into which Clerical Societies have no authority to enter. Their province on the other hand is theology, doctrinal, exegetical, and practical; and these are topics which it would be inexpedient to discuss at the Rural Chapters, as they would engross far too much time, and would divert attention from the immediate objects of their meeting. Thus, instead of interfering with each other, each may be of use in keeping the other from passing out of its appropriate sphere. The Clerical Society will no longer have the same temptations to deliberate on ecclesiastical matters, which, while there was no other body for the clergy to consult, they were naturally desirous, whenever occasion arose, to lay before an assembly of their brethren. Nor does it seem to me at all desirable that the Clerical Society should consist of the selfsame members as the Rural Chapter. For the history of the Church, as well as of all other bodies, shews, how easily party-spirit is generated, how apt men are, whenever they are united in any permanent peculiar association, to look almost solely at their own things, to the disregard and disparagement of others. Thus the Rural Chapter offers a remedy for another evil which has sometimes been found to result from the exclusiveness of Clerical Societies. And a spirit of friendly brotherly cordiality is much more likely to prevail generally through the Diocese, if the two meetings are kept entirely distinct, so that they who might be separated by the one system shall be brought together by the other.

Note L: p. 43.

From Mr Dansey's *Letter to the Archdeacon of Sarum* (p. 9), it appears that a partial revival of Rural Chapters took place some

years ago in the Diocese of St David's during the episcopate of Bishop Burgess. Whether they have been maintained and extended since in that Diocese, he does not state. At all events I trust that the new Bishop of that See, who has evinced such a power of understanding the principles and the workings of organic institutions in the ancient world, will prove that the wisdom learnt from history is indeed practical wisdom, by fostering this and every other institution fitted to promote organic life and united action in the Church. In the summer of 1839, as we further learn from Mr Dansey, Archdeacon Lear, under the sanction of the Bishop of Salisbury, revived these Chapters in the Archdeaconry of Sarum. How far that example may have been followed as yet in the rest of that Diocese, or in any other, I know not, but hope that, with God's blessing, it may be so ere long in all. In our own, this is one of the great benefits for which we shall long bless the memory of Bishop Otter. As soon as he became acquainted with the nature of this institution, he perceived that it was one just after his own heart, one which promist, so far as any institution can, to bring about the very objects he was most anxious to effect. His ambition was not to do great things himself: his was that higher and purer aim, to make others do great things, to lead his clergy to act together cordially, zealously, affectionately, as true brethren, and faithful fellow-servants of Christ. This was the chief purpose he had in view, when he called upon us to hold these regular periodical meetings; and it was to this end that he addrest us in his beautiful Pastoral Letter, which, I trust, will soon be publisht, that its healing influence may spread beyond the clergy of his own immediate family. Under the grief for his loss, it is a consolation to me to think that our first Chapters assembled before he was taken from us, and that his heart was gladdened by the promise they seemed to hold out of manifold good to the Church.

I cannot quit this subject without expressing my gratitude to Mr Dansey for his very learned and elaborate treatise on the office of Rural Dean, and the institution of Rural Chapters. Few authors have rendered a greater service to the Church, than he has

been allowed to do by that work. Wherever Rural Chapters are revived, their revival will be in great measure owing to Mr Dansey's representation of their value and importance.

Note M: p. 43.

Had not my Charge been already stretcht to the utmost length for which I could venture to claim the indulgence of my hearers, I had meant to introduce a few remarks on the Bill then before Parliament for the suppression of the chief part of the Stalls in our Cathedrals, and for the appropriation of their revenues to other purposes. For, as my first official act had been to invite the Clergy of the Archdeaconry to petition against that Bill, I might naturally be expected to say something on the probable fate which awaited it. And this same reason seems to enjoin upon me that I should not pass it over altogether now. Of the Clergy of this Archdeaconry, 111, out of about 150, signed the petition,—a very large majority, when we consider that of the remainder several would be absent from home; while several, as always happens, would probably be withheld by indifference from taking part in a controversy, on which they had spent no thought, and in which they felt no immediate concern. Indeed I heard but of two clergymen in the whole Archdeaconry, who exprest anything like approbation of the measure. When there was such an agreement even among the Rural Clergy in condemning the principles of the Bill, it would not have excited surprise to find a violent and unscrupulous party advocate speaking contemptuously of the petitions of the Clergy. But that one of our own body, one of our Bishops, one so high in station, and so generally esteemed and admired as the Bishop of London, should do so,—this in truth could not but cause exceeding wonder and pain. Among other things his Lordship thought fit to find fault with the mode adopted for obtaining signatures, by the Archdeacon's circulating forms of petition amongst the Rural Deans, which the Rural Deans carry to the parochial Clergy; and he adds, that "he must be a bold, or a very well-informed man, who refuses to sign a petition so

recommended by his immediate ecclesiastical superiors." Now, in my ignorance, being new in my office, I took a course very like the one here reprehended. I sent a printed copy of the petition to every officiating clergyman in the Archdeaconry, and requested the Rural Deans to collect signatures at their Chapters, which were then on the point of meeting. But my motive was not to exercise any undue influence on the opinions of the Clergy; which, as a stranger to more than three fourths of them, I could nowise possess. I merely wisht to spare them the trouble and expense and waste of time, which would have been incurred, had a general meeting been summoned to consider the propriety of petitioning; and I thought that each of them would thus be enabled to weigh the petition calmly and deliberately, both in its general purport and in its details. Still too I know not of any plan better fitted for procuring a fair unbiast expression of opinion. This is a question of some importance, not merely as bearing on the past, but also with reference to the right procedure on like occasions hereafter. Moreover I feel bound, in the name of my brother Clergy, humbly, but gravely and earnestly to remonstrate, that it is scarcely becoming in one, who is set to be a father in the Church, to speak disparagingly and scornfully of our petitions, to say of us that "our fears had been alarmed by the most extraordinary assertions and the most extraordinary arguments;" that we had "been under a delusion;" that we "had been induced by the authority or persuasion of others to sign petitions without clearly understanding the real bearings of the case." It is scarcely becoming in any of our prelates, however confident in his own wisdom and power, to declare in parliament, that he "can easily get three thousand clergymen to petition upon any subject connected with the Church." When truth and right and the welfare of the Church bid us petition, we will; but not at the beck of any individual. These expressions, which stigmatize the opinions of the whole body of Clergy as almost worthless, because they happen not to concur with one of our bishops, are the more to be deplored, seeing that they were not merely uttered in the heat and contention of debate, but

have been sanctioned by an authentic publication of the speech containing them. Doubtless in every case there will be many, perhaps the majority, among the subscribers to a petition, who will not fully comprehend all the bearings of the measure in contemplation; though, it may be, quite as fully as the majority of the legislators who are to decide upon it. If a person understands the general purport and tendency of a proposition, and perceives what principles it contravenes or carries into effect, he is reasonably fitted for forming an opinion. That our Petition did not indicate any such ignorance as disqualified us for expressing such an opinion, will, I think, be apparent on the face of it: and for the sake of vindicating my brother Clergy from such sweeping censures, I will here insert it.

It shews, that "the Petitioners have seen with very deep concern, that a Bill to carry into effect, with certain modifications, 'The Fourth Report of the Commissioners of Ecclesiastical Duties and Revenues,' containing enactments for the suppression of all Residentiary Stalls above Four in each Chapter, as well as of all Dignities and Non-residentiary Stalls, and also for the dissolution of all Corporations of Minor Canons, has been read in the Houses of Parliament.

"That, while they abstain from expressing an opinion on the legality of diverting the Revenues of the Cathedrals from the purposes contemplated by the Founders, they cannot refrain from urging the importance of preserving the reverence for property inviolate, above all, for that property which has been specially devoted to God; and that they are convinced that, while every act by which the intentions of pious benefactors are contravened must tend to check the spirit of munificence, a due regard for the sanctity of such bequests may encourage men, even in these days, to imitate their forefathers in consecrating some portion of their riches to the service of God, and to the relief of the grievous spiritual wants of their brethren.

"That the Petitioners, acknowledging and deploring those wants, feel called on to remind Parliament, that it is the duty of the State to provide for them; and that a due portion of the

wealth which the State has derived from the vast masses of population collected in our manufacturing districts ought long ago to have been employed in the spiritual instruction of those from whose labour it was drawn; more especially as the utter inability of the Church to supply that instruction has resulted in great measure from the lay impropriations, and the other losses which it suffered at the time of the Reformation.

"That the Petitioners however would by no means be understood to imply, that the Church should shrink from bearing her part in the exertions and sacrifices required for this most important object; but they conceive it has been shewn, that funds equivalent to those expected from the confiscation of the revenues of the Cathedrals might be gained, without any suppression of Stalls or infringement of existing institutions, by voluntary measures, after the example which has already been set in the diocese of Durham and elsewhere, according to the provisions of the Act of 1 and 2 Will. IV. 'for confirming and perpetuating Augmentations made by Ecclesiastical Persons to small Vicarages,' and in other ways already suggested by the Cathedral bodies; and that such voluntary augmentations, as acts of grace, would exercise a far more beneficial influence on the receivers, would strengthen the bonds of union in the Church, and would probably excite others to a liberal and laudable imitation.

"That, even if such a diversion of the revenues of the Cathedrals were unavoidable, the Petitioners deem that no sufficient reason has hitherto appeared, why the whole framework of the Cathedral bodies should be broken up by the suppression of the Stalls; but that, on the contrary, it has been proved, by the declaration of the Chapter of Carlisle, (one of the three English Chapters which at present contain no more than four Residentiary Canons,) that difficulty is often found in maintaining the daily public worship of God, according to the due order of the Cathedral church, because there does not exist in that Chapter, as in the other two, of York and Chichester, a body of Non-residentiary Canons, to give attendance in the frequent cases of necessity.

"That, for the fulfilment of the manifold functions of the Church

in each diocese, and for the promotion of theological learning, which can seldom flourish amid the labours of the parochial ministry, it is expedient that each cathedral city should be the residence of a body of tried and experienced clergy; who may be entrusted with the discharge of the various diocesan offices, which are yearly becoming more numerous and important; especially those connected with the superintendence of education, such as the management of a diocesan college to prepare candidates for holy orders, and of a training school; both which institutions exist at Chichester, and, it is to be hoped, will be found ere long in every cathedral city.

"That, if it be deemed that the cathedral bodies have not hitherto been as efficient as they ought to have been in furthering these high objects, the blame which may therefore seem attributable to them, is shared by every other branch of the Church and State; that, whatever may have been their fallings short, these afford no reasonable ground for their destruction, but rather for taking measures to infuse new vigour and energy into them; and that no measure can be better calculated for accomplishing this, than a right high-principled disposal of the patronage by which the character of the cathedral bodies is determined.

"That the Petitioners, for these reasons, earnestly pray Parliament not to assent to such enactments of the said Bill as prescribe a reduction of the number of the existing Stalls; but to preserve the framework of our cathedral bodies in their present integrity; and even if it should be finally determined to alter the disposition of their revenues by an act of the Legislature, they would still entreat that all the Stalls, Residentiary and Non-residentiary, and all existing Dignities, may be maintained, with whatsoever revenue or emolument, so that their functions may still be discharged, for the moral and spiritual welfare of the Church."

Such was our Petition: nor can I doubt that most of the others, if not all, must in like manner have proved that the petitioners had a tolerable notion of the nature and tendencies of the measures proposed by the Ecclesiastical Commissioners. For rarely has a cause been maintained with so much learning, such statesmanly and

churchmanly wisdom, in a nobler spirit, and with such a preponderance, I might almost say a monopoly, of arguments, as that of the Cathedral Chapters. There have indeed been interlopers on our side, who have disgraced the cause, and brought shame on the Church, by the sordid grounds on which they rested her defense. But our true and trusty champions, from Dr Pusey to Mr Hope, whose speech is one of the most admirable ever delivered by an English lawyer, have been no less lofty in their tone, than powerful from the weight of knowledge and of reasoning, and from the noble idea they had formed of the office and relations of the Church. Whereas the main argument, and wellnigh the only one, which was urged for cutting down the Chapters to a uniform minimum, —namely, the necessity of employing their revenues to relieve the wants of the parochial ministry,—dwindled into a mere shadow, when it was shewn that nearly the same sum might be obtained, without any infringement of ancient rights, in a manner far more conducive to the edification of all parties; inasmuch as every gift bears a twofold blessing with it; while that which is wrested from one to be bestowed on another, leaves bitterness behind, and breeds no grace where it comes. It is a singular instance of the powerlessness of truth, that this one sophism should have determined the voices of so large a majority of the Legislature; which, so far as it had any plausible grounds for its decision, was clearly influenced by the notion, that the alternative lay between obtaining a large sum by compulsion from the Chapters, and obtaining nothing. Whereas the true alternative, even with reference to this point, was between obtaining a certain sum by compulsion, and a sum not greatly, if at all, inferior by voluntary acts; while, if we take in higher considerations, to prefer the former is as though a man were to seize on the arm which was stretcht out to help him, and to fancy he should get more help by wrenching it off. And what would be the worth of such an argument in a parallel case? if a person were to pick out the ten richest men among our aristocracy, and to declaim about their rolling in wealth and reveling in luxury, and were then to portray the miserable destitution of the lower orders, and to urge how slightly the riches of the ten

peers would be curtailed, if Parliament were to abstract thirty or fifty thousand pounds a year from each, yet how incalculable would be the good produced, so far as bare money can produce good, by three or five hundred thousand pounds applied yearly to relieving the spiritual wants of the people? What would be the worth of such an argument? I do not mean morally: morally, if it were really taken to heart, it might well drive some of our noblemen to give up fifty thousand a year, and more, for such a holy and blessed purpose, for a purpose which then would be truly holy, and therefore would be truly blessed. But what would be the worth of such an argument as the ground for a legislative enactment? How would it be received? With sneers and scoffs and all the weapons of angry derision.

It is surely remarkable, that, at the very time when attempts have been made to revive the ancient institution of Rural Chapters, with the view of promoting life and power and united orderly action in the Church, a Bill was passing through the Legislature, with the sanction of high ecclesiastical authority, the purpose of which was so to curtail, as must needs greatly weaken and impair, the Cathedral Chapters, the most ancient and venerable of all our ecclesiastical institutions. This is another instance how institutions, like individuals, are often startled out of a long benumbing sleep by the ticking of the deathwatch; whereafter a hard struggle ensues between the newly awakened energy of life and the combination of surrounding powers to sweep away what was regarded as worn out and extinct. In days of old, when men, "who dreamt not of a perishable house," built our cathedrals, they also deemed it right and wise to attach a large body of ministers to each of them, for the full efficient discharge of the manifold duties which belong to the mother church of the diocese. They did not do this, because they thought lightly of the parochial and pastoral functions of the Church: but while they provided for the due performance of these, they bore in mind that she had other functions likewise. They did not forget the village church, while they built the cathedral: nor on the other hand did they fancy that, when they had built a church in every village, their work was fulfilled.

The same spirit which made them diligent and indefatigable in building village churches, made them also enterprising and zealous in building cathedrals. They knew that energetic life in a large body requires manifold members, and a diversity of structure,—that the type of strength is not to be found in the uniform mass of the whale, but in the infinitely diversified organization of the human frame. This was the principle which they followed in their Statebuilding: and this was the principle which they followed in their Churchbuilding also,—aisle within aisle, pier beyond pier, an ever-varying maze of pillars, nave, transepts, choir. Whereas nowadays we have almost lost the faculty not merely of erecting, but even of comprehending such edifices. We marvel and are shockt at the labour, at the money, at the materials wasted upon them. We are shockt that all these things should be withdrawn from the service of self and of this fair delightful world, to the service of that which stimulates no sense, which pampers no appetite, which flatters no passion. If we hear of a banquet which costs thousands of pounds, we admire such an example of splendid munificence: if we hear of the same sum expended on the enlargement or decoration of a church, we cry out against such unmeaning silly prodigality. We marvel at our cathedrals, because they were the work of faith, because their very conception implies a lively and reverent and stedfast assurance of Him who was to be worshipt in them, and a trust that what was begun in this assurance would in like manner be carried on by after ages. We marvel, because we ourselves cannot work either by faith or upon faith, because we cannot bring ourselves to work for any other than an immediate, calculable, practical end, and because, working thus for ourselves and for our own generation solely, we cannot rely on coming generations to continue and finish our work. Indeed there doubtless are many persons, who, if shame did not withhold them, would pull down our cathedrals altogether, and that too, as they would fancy, out of pure love to the Church. *For look you! can we not build two or three, or half a dozen churches out of each? ay, a dozen out of some?* Are there no materials then to be dug any longer out of the quarries of the earth? or must all her huge bones be employed

in making macadamized pavements? Is there no longer any gold in Ophir? no longer any cedars on Lebanon? Have Agriculture and the Arts and Commerce been suddenly blighted and stricken with barrenness, so that all their stores will not yield us any offering for God, but that we must perforce rob the temple, in order that we may have a gift to bring to the temple? Moreover in these things also there is a party who count it the only wisdom to seek out the *juste milieu*. He who has ever been at Llandaff will understand the proceedings of these persons. He will have seen the outward walls of a large and beautiful cathedral: but he will also have seen with shame and sorrow and indignation, how the roof of the chief part has fallen in, and how the men of these latter days have been too feeble and inert and selfish to repair it, and how they have thrown up a wall at the end of the choir, deeming this the only useful part of the building. This seems to be the pattern after which the Ecclesiastical Commissioners framed their Bill. They resolved not to destroy the Cathedral Chapters, but to preserve what they conceived to be the only useful part of them, and to get rid of the remainder.

In dealing with ancient institutions, which seem to have lost their efficacy, there are two courses. The narrowminded, the men of mere practical understanding, without imagination to call up those manifold relations which lie beyond the span of the understanding,—they who see one thing clearly and distinctly, and who straightway conclude that it is the only thing to be seen, who walk between two high walls, and suppose that the whole world is included between them,—they who have no reverence for antiquity, no faith in a higher spirit guiding and shaping the actions of men, and pervading their institutions,—they who trust in their own wisdom and in their own will, and who desire to see that wisdom and that will reflected in everything around them,—will destroy the decayed institution as worthless, to set up some creation of their own in its stead. They on the other hand who have learnt to distrust their own wisdom, and to suspect their will,—who have discovered the limits of their faculties, and how narrow they are,—who have perceived how far the largest part of what is valuable in

their minds is owing to the unnoticed influences of the thoughts and principles and institutions amid which they have grown up,—they who have discerned that in nations also, and in other bodies corporate, there is a kind of instinct, whereby they seek and assimilate what is suitable and healthful, rejecting what is noxious,—who have discerned that in nations also "the child is father of the man," and that the only sure progress of national life lies in expansion and transfiguration, not in transmigration,—will always be anxious to preserve the institutions which their fathers have left them, not however in their worn out dilapidated state, but restored to completeness and vigour, with a new spirit of life kindled in them. In desiring to preserve the Cathedral Chapters, our wish was not to keep a number of rich sinecures in the Church, to infect it with the taint of Mammon. But we conceived, that, while it has long been matter of deep regret, that the bonds of unity and order in the Church have been so loosened as almost to be dissolved, the Chapters, if their offices were rightly distributed and administered, would afford the best means for connecting the whole Clergy of the Diocese by manifold links with the Episcopal See; that through them the Cathedral might, as it were, stretch out her arms through the Diocese, embracing every part of it; and moreover that there are divers functions of the Church,—some of which are specified in the Petition, while the need of others will be suggested as our activity increases and widens its field,—which could in no way be discharged so easily and beneficially as by members of the Cathedral Chapters. This has not been the case hitherto, we grant. But nothing has been as it ought to have been, and perhaps least of all in the Church, for many generations. Nevertheless we hoped that what had not been might be, finding encouragement to hope this in the improvements which have already taken place in divers things: and still we dare hope that this may be so. For, thanks to our noble defenders in the House of Lords! the Chapters have not been cut down, according to the niggardly measure which had been deemed to befit the Queen of nations in the fulness of her riches and her power. Not a single Stall has been destroyed. The revenues have merely been taken away;

a punishment which we perhaps deserved. We deserved it, on account of the worldlymindedness, which has too long been allowed to exercise a baneful influence in our Church. We deserved it, on account of the base spirit in which certain persons, calling themselves our champions, advocated our cause. We deserved it, because we did not with one voice reject and cast out those selfconstituted champions who disgraced us. We deserved it, because too many of our body suffered themselves to be deluded by the miserable cant of the world, and by the hollow notions of a false empirical philosophy, into declaring that the Stalls were needful as prizes to stimulate our activity in our parochial ministrations; as if they who were regardless of the many high motives which ought to animate us, — the love of God and of Christ, care for the souls of our brethren, the promptings of duty, the stirrings of conscience, the joy found in peace of heart, — and those better among earthly motives, the interest which the healthyminded take in their work, and the wish to gain the esteem and affection of our neighbours, — as if they who were reckless of such high and puissant motives, could be roused to diligent exertions by the dim problematical hope of a Stall in a Cathedral! or as if exertions springing from such a source could effect any real good! as if this were the way in which the Church is to strengthen herself by the Mammon of unrighteousness, by binding him to the altar of God, as the only lure that can draw men to come and worship before it! Yet many of us did unthinkingly utter this slander against themselves and their brethren. Even truly pious and zealous men did so, without reflecting that nothing like the hope of such an earthly reward had ever occurred to themselves among the incitements to the discharge of their duty. In truth, when we call to mind how the Cathedral dignities were generally distributed during the last century, we may at least derive this comfortable assurance from the retrospect, that there could scarcely have been a vainer, more groundless expectation, than that of earning such an honour by diligence in the parochial ministry.

Hence, by reason of these various infirmities and errours, we

have justly incurred the punishment, that a large part of the revenues of our Cathedrals should be wrested from them. But why do I call it a punishment? Because it is so regarded by the world, and as such brings shame upon us: because it is a sign of our demerit, in that, if our Cathedral bodies had been fulfilling their vocation worthily during these latter years, no plan of reducing them would ever have been entertained: because it would have been right and expedient that such diocesan offices as the aforementioned, which are incompatible with the charge of a parish, should be salaried by the revenues of a stall: in fine because whatever is subtracted from what has been termed the Nationalty, and whatever checks its legitimate increase, is a national detriment, as lessening that part of the national income, of which a far larger portion than of any other is spent in beneficent and godly works. Yet, if this punishment, such as it is, tends in any degree to withdraw our hearts from the dross of this world, and to give us a clearer insight into the spiritual nature of our office and powers, we may well be heartily thankful for it. And so does it behove us to give thanks that the Canonries have been preserved, although their revenues have been taken from them. In this Diocese more especially should we be thankful that the chief prayer of our Petition has been granted. For this was our Petition, "that all the Stalls might be maintained, with whatsoever revenue or emolument." This was the Petition sent up by the Archdeaconry of Chichester, "that all the Stalls might be maintained, even without revenue or emolument." This was the object so strongly urged in Mr Manning's noble Letter *On the Preservation of Unendowed Canonries.* This too was the special object on which our beloved Bishop had set his heart, and for the attainment of which his life was in a manner sacrificed. For it is certain, I believe, that the illness which closed his earthly life was caused by his anxiety about the Ecclesiastical Bill. And so too have I been informed on good authority, that, though the coming on of his last illness prevented his being present at the discussion in the Committee of the House of Lords, yet his zealous exhortations were mainly instrumental in prevail-

ing on his friends to use those vigorous exertions, to which the preservation of the unendowed Canonries is owing. Therefore in this respect also it behoves us to feel that a high duty rests specially on this Diocese, that of worthily fulfilling the rich bequest of Bishop Otter, in a spirit like that which enabled him to accomplish so much for the Church.

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PRIVILEGES IMPLY DUTIES:

A CHARGE

TO THE CLERGY OF THE ARCHDEACONRY OF LEWES,

DELIVERED AT THE ORDINARY VISITATION IN 1841.

PRIVILEGES IMPLY DUTIES:

A CHARGE

TO THE CLERGY OF THE ARCHDEACONRY OF LEWES.

My Reverend Brethren,

When I addrest you on this occasion last year, I ventured to speak somewhat hopefully of the prospects of our Church. It may perhaps have been an unusual sound. Of late years at least the voices heard in our Church have rather been those of fear and lamentation, and almost of despondency. Nor would it be a favorable sign, if these voices were altogether changed into notes of joy and exultation and congratulation. For such notes would betoken that the Church was unmindful of her widowhood, that she had forgotten how her heavenly Bridegroom is still absent from her. I do not mean that joy and exultation are wholly unbecoming a Christian in this life. We are called to rejoice; that is to say, whenever we are delivered from the burthen of our selfish nature, and are enabled to feel our union with Christ: for it is in the Lord that we are called to rejoice; and if we could feel our union with Him always, then we should rejoice always. Yet even with the individual Christian such joy must needs be transient, beaming forth, it may be, again and again, and with increasing brightness, but still too often interrupted and beclouded. When his faith for a moment beholds how his sins have been blotted out by the atoning mercy of his Saviour,

when his carnal mind is subdued and quelled for a moment by that spiritual mind, which is life and peace, then he will rejoice. Too often however sin will again fling its dark chill shadow over him; the carnal mind will again heave and struggle against the spiritual mind; and as long as this struggle continues, his joy must still be broken by fears and anxieties, by self-reproach and shame. So too must it be, whenever he fixes his thoughts meditatively and searchingly on the world around him, whenever he calls to mind how feebly and faintly the kingdom of heaven has yet come upon earth, whenever he bethinks himself of the terrible sway that sin is still exercising over mankind, and almost over every heart. And how can it be otherwise with the Church, when she contemplates her situation in the world, when she remembers how often she would have gathered the children of the world under her motherly wings, and yet they would not come? Surely, if she thinks of her own frailties and infirmities, if she recollects how many are without her, and how the portion of those who are without her is desolate, her ordinary voice must be one of mourning, much rather than of joy. It is to do honour to the idols set up by the prince of this world, that the cornet and flute and harp and sackbut and psaltery and dulcimer still pour forth their music. The mission of the Church is to reprove and convince the world of sin and of righteousness and of judgement: and she who is charged with such an awful task must herself be grave and severe. Who, on reading the account of the eve before that battle by which the fate of England was decided on the coast of this our county, has not felt that the revelry and wassail in the camp of the Saxons was a prognostic of their destruction, and that the penitential litanies

of the Normans were the rightful preparation for victory? There can hardly be an apter emblem of the contrast which should always prevail between the Church and the World in their warfare. If the Church forgets her penitential litanies, the World will overpower and crush her.

Nevertheless, while the spirit of vain joy and vain glory is utterly alien from the spirit which ought to prevail in the Church, yet, though sad, she is not to be fearful, — though sorrowing, she should always be undaunted. Else how can she hold fast the conviction that He who is with her is mightier than they who are against her? If her heart is troubled, where is her faith? When the cares of this world and the deceitfulness of riches are swaying her heart, then indeed she will be distracted above all others with harrowing disquietudes. For being destitute of the strength of this world, through her position, which is not of this world, if she is bereft of her heavenly strength, she is indeed bereft, and lies exposed without defense to the spoiler. Hence it is an evil sign, when we find the clergy in any country disturbed by alarms for the prosperity and permanence of the Church. In most cases such alarms relate mainly to that outward temporal prosperity, on which she should never waste a thought. At all events they prove that those who give way to them are looking, in their anticipations of the future, to earthly means, and human auxiliaries and adversaries, and have lost sight of Him in whose strength five shall chase a hundred, and a hundred shall put ten thousand to flight. On the other hand, as it has always been the characteristic of every noble nation to deem itself in a manner invincible, and to feel an undoubting assurance that, with right on its side, it can face and

conquer far more numerous hosts of its foes, so, on incomparably better grounds, may the Church feel assured, that, in her war with the World, she can never be overcome even for a moment, except through her own fainthearted-ness and treachery: and whenever the Church is truly strong, strong from the consciousness of her heavenly Strengthener, she will also be bold, bold to speak, and bold to act.

It may perhaps have been unusual of late years, I said, to speak with anything like hope of the prospects of the Church. Indeed during a long and dreary period she was weak, miserably weak, and not in England alone, but in every part of the earth, weak too without any due conviction of her weakness, blind to its extent, and still more blind to its sources. For it was not that the arm of her Lord had been shortened, so that He could no longer uphold her. Her weakness arose from her having turned away from His strength, and sought other strength, in the devices of the carnal understanding, and in those sinews of earthly might, iron and gold, which, powerful as they may be in the fields of human warfare, cumber and paralyse the arm, if any would wield such weapons in fighting the battles of heaven. And when we were at length awakened to discern our weakness and its causes, behold, we were so weak, and the world was holding us in such thraldom,—having set up the abomination of desolation in the heart of the temple itself,—that many doubted whether our weakness could ever be remedied, whether the rightful order, which had been so entirely subverted, could ever be restored. Moreover the whole spirit of the age led the persons who came forward as the revivers of a deeper religious feeling in the last century, to fix their attention almost

exclusively on the relation between the individual soul and the Saviour. The manner in which the spiritual life of Christendom had been stifled and crusht during the ascendency of the Papacy, had taught men, ever since the Reformation, to believe, with more or less distinctness, that, as the visible Church had been so fatally tainted with worldlymindedness, the only true Church was the invisible: and seeing that in this country the Church had been so degraded by a long train of circumstances, as hardly to be considered in any other light than as the creature and pensionary of the State, it was not unnatural for many to fancy that, if the love of the State should be weaned from her, and its support withdrawn, she would hardly be able to maintain her ground. Hence, when a truer insight into the office and dignity of the Church, into the glorious charge committed to her, and the powers with which she is entrusted for its due and efficient execution, arose a few years ago, the tone with which the present condition of the world, and that of the Church as existing in the midst of an alien and hostile world, was spoken of, could hardly be any other than of dismay. The first assailants of a fortress of errour, which had long been deemed impregnable, would naturally be regarded both by themselves and by others as a forlorn hope.

However, — thanks be, under God, to those who led the way with a devotedness worthy of their sacred cause, — the aspect of things is now greatly changed. The Church, through God's mercy, has lifted up her head again. She has called to mind that she is a Queen, — that her portion is indeed to sit in ashes, until all her children are redeemed from the Evil One,—but that still, amid her ashes, she is a Queen, the royal Bride of the heavenly Bridegroom. Her

voice is now heard in every part of the land, calling her children to her arms, exhorting, admonishing, warning, reproving. She feels that she is invested with authority, and that it is her bounden duty to exercise it. Let us give thanks to God that this is so. At the same time, remembering how prone man ever is to run from one extreme into the opposite, let us, the ministers of the Church, beware, lest the honour which is rightfully due to the Church, swell and degenerate into idolatry. We know how in one corrupt branch of the Church the worship of the Virgin Mother obscured, and in numberless cases almost eclipst, the worship of her Divine Son. Let us beware, lest the idea of Christ be in like manner obscured and eclipst from our eyes by that of the Church. For in our deplorable inability to raise ourselves to purely spiritual contemplations, we snatch at every occasion of enshrining some portion of the divine idea in an earthly form, and, instead of transpiritualizing the elements, transubstantiate the spirit. This caution is the more needful, because, when the idea of the Church is taken out of its proper subordination to that of her Lord, the blaze of glory which we shed upon the Church falls immediately on ourselves. This has led in all ages to a superstitious magnifying of the priestly character and office: for it is only when we magnify Christ, that our feeling of union with that which we magnify does not delude us into magnifying ourselves, but rather deepens our self-abasement, by reminding us more vividly of His. I will not enter into any discussion of those signs in these days, which may seem to shew that the danger I have been speaking of is indeed threatening us, if not already at hand. Controversy would be out of place in this chair. But even without reference

to actual occurrences, we may not count ourselves safe from a temptation, through which so many in former ages have fallen. You will not deem that we in our age have attained to such a highth of spirituality, that there is no chance of our merging the essence in the form. We are worshipers of the world, both in its grossest sensuality, and in its most exhausted abstractions; but we are every whit as incapable as our fathers were of pure reverence for an idea. As the Head of the Church is invisible, we are too likely to forget the invisible Head, while gazing on the visible body; although the body has no life, except what is poured into it by the Head, so that, when severed from the Head, it sinks into a corpse. Moreover let us never allow it to slip from our thoughts for a moment, that the Church is a mother, and that, though a mother may be constrained to reprove and to punish, love, even while she is punishing, must be the uppermost feeling in her heart; nay then most of all must be so, to support her in that which is so contrary to her nature, lest her nature be in any degree tainted by that which is contrary to it. Let us beware lest we ever furnish any one with a reasonable ground for complaining that his mother is turned into a stepmother.

With these cautions, we may with full right rejoice at whatever improvement has taken place of late years in the aspect and prospects of the Church. That there has been such an improvement to a certain extent, I believe, you are all convinced, far as that improvement may still fall short of your wishes. I believe that what I said on this subject to you a twelvemonth since met in the main with your concurrence. But if this be so, and if the improvement in the condition of the Church, such as it is,

be a legitimate ground for rejoicing. and thankfulness in all her members, it should also awaken all her members, and us, her ministers more especially, to a deeper and livelier sense of our own personal duties and responsibilities. For how could we rejoice in the increast dignity and energy of the Church, if we ourselves were to continue in the torpour and carelessness of an age now happily gone by? Surely shame must prevent our doing so. Surely we must feel that, as our privileges, our means, our opportunities are greater, so will our sin be. When war is openly declared, and the army is marching against the enemy, every soldier is called upon for redoubled exertions and selfdenial; and a life of self-indulgence, which in a garrison-town might have been visited with little censure, would now be infamous. Half a century ago an indolent and worldlyminded clergyman might have excused himself, vain and hollow as such excuses are, by the example of so many among his brethren. But now the example, at least in this Diocese, — God be praised and thankt for the mercy He has shewn to us! — is the other way: the indolent and worldlyminded clergyman cannot even plead that he is following the multitude in evil. Half a century ago he might have tried to stupefy his own conscience by arguing that, when the Church was so feeble and voiceless, when the majority of her ministers were so inert, the efforts of a single individual would be as inefficient as the influx of a little brook to freshen the Dead Sea. But now, on all sides, in every part of the land, we see proofs how much may be effected even by a single man, working in unison with his brethren, as a member of the Church, and under the guidance of the Spirit of God. I do not mean that we have many men in these

days holier and more zealous than those who were raised up to bear witness of the truth in the last century, that we have many men holier and more zealous than Venn, and Fletcher, and Newton, and Scott. Such men have always been rare, and still are so. But the number of those who, according to the gifts bestowed on them, labour diligently in their calling, is far greater: the average standard of ministerial activity is considerably higher: profaneness has diminisht; secularity has diminisht; holiness and piety,—may I not say so?—have increast. Above all, they who are striving to fulfill their sacred duties have the happiness of knowing that their brethren on all sides are helping them onward, not pulling them back: nor do they wander forth singly like knight errants among the heathens, but as soldiers in the army of the Church. Everywhere too we may find many of the laity ready and anxious to aid us and work along with us. How then can we, any of us, behold the Church thus putting on her glorious apparel, and going forth to Zion, yet linger ourselves behind sordidly and slothfully in Babylon?

Indeed what is the improvement in the condition of our Church for which we rejoice and are thankful? Not for any change in her institutions: not for what has been effected by any of the recent Acts of the Legislature. Some of these we may regret: others may to a certain extent be beneficial with reference to the outward circumstances of the Church. But no act of the State can confer any essential benefit on the Church, except so far as it is met by an answering spirit already existing in the Church. The acts of the State are merely negative, preventive or punitive: positive good must come from a higher source, even from Him who is the only

Source of all good. The improvement in the Church for which we have real reason to be thankful,—the one improvement without which all others would be as unavailing as the garlands on a maypole to breathe life into it, nay without which, fair as they might seem, they would only hang and wither,—is the improvement in the character and conduct of her ministers and her other members. Even politically, institutions and legislative enactments do little good, unless where the spirit of a nation is strong and healthy. Some of you will perhaps remember the noble line of the Greek lyric poet: ἄνδρες πόλεος πυργοὶ ἀρήϊοι, men are the warlike towers of a city, men are its real bulwarks. Such too must needs be the case still more in the Church, still more, though not exactly in the same manner. For the Greek poet did not mean to set up human strength in contradistinction to divine. History as well as legendary tradition records the persuasion of antiquity, that no city was safe, except so long as it was guarded by its tutelary gods. His purpose was to declare that among earthly powers man is the paramount, man in the whole complex of his nature, with his living heart and soul, not the machinery of warfare offensive or defensive, not the mechanical craftwork of the understanding. In like manner the bulwarks of the Church are her Apostles, her Martyrs, her Confessors, her Saints, her Preachers of Righteousness; not indeed through any might of their own, through any electrifying or magnetizing power of their intellects, through any energy of their will, but through the Spirit of God working in them. And among these bulwarks every one may be, however lowly his station, who lives a life of holiness and love, and labours diligently in his appointed field of duty.

When God decrees that Goliath shall be overthrown, He does not raise up a Samson to overthrow him: He takes a David from the sheepfold. Nor does David go forth in the armour of Saul, and with the sword of Saul, but with that faith in the living God, by reason of which he was called the man after God's own heart. Saul with his armour was dismayed: all Israel was dismayed: none but the soldier of faith had courage for the fight; and he alone could prevail.

Now these, it seems to me, my brethren, are the feelings with which we, all of us, ought to be deeply imprest. The Church has mighty enemies to contend against, huge earthborn giants, whose mouths stream with blasphemies; and we are called above all others to this great warfare. Nor is this warfare become easy, although the Church has been increasing in strength. For the World also has been increasing in strength, and not merely during the last few years, but with enormous and unprecedented rapidity for a century and a half before, in all manner of ways, in swarming multitudes, and the pestilences they breed, in wealth, with its tyranny and its slavery, in luxury, in the manifold exercises of the understanding, in the restlessness of conscious force and will. And though every earthly power may be taught to bend its neck to the yoke of Law, and may be sanctified into an instrument for spreading the kingdom of God, yet of itself such power tends to become lawless and godless. When the sons of God give up their hearts to the daughters of men, their offspring are apt to be giants. Against these giants, the hateful progeny of sin, of the adultery between a heaven-born spirit and the deceitful phantoms of the flesh, we, my brethren, are every one of us especially called to

contend. If we do contend against them strenuously, patiently, perseveringly, in God's strength, we shall be victorious. But if we do not so contend, we shall perish: and alas, we cannot perish alone; many will perish with us. Each of us has not merely to fight against sin and the world in his own heart; though this itself is a struggle surpassing the powers of man; and unless we fight the battle in our own hearts, we shall be ill able to fight it for others: each of us has also to head and lead on and encourage his parishioners in the same never-ending conflict. And in proportion as the prospects of the Church have brightened, in proportion as there is a greater likelihood that our exertions will be successful, in the same proportion are we under a greater obligation to exert ourselves. This is the view of the present state of the Church, to which I feel especially anxious to call your attention. The improvement in the state of the Church has afforded us greater advantages, greater means of labouring to good purpose. God has given us these advantages; and we are responsible for the use of them. On the manner in which we make use of them, the condition of our Church for generations must in great measure depend. Whatever we may do, unworthy, careless, supine, self-seeking as we may be, whatever visitation of wrath we may bring down on ourselves and on our country, Christ, we know, will still be glorified, and His Church will now and ever prevail against the gates of hell: but we ourselves, if we betray our charge, shall have no part in the victory; and England, it may be, will be stript of her share in its glory and in its rewards.

What then! Do I mean to say that you are wanting in energy and activity? Yes, my brethren! all . . every one

of you . . I myself most of all; unless indeed there should be some one amongst you who can fancy he is not wanting. They who are least wanting will only feel the more acutely, and be the readier to acknowledge, how much they are so still, and that too in all manner of ways in every one of the manifold duties belonging to their sacred office. Concerning a large portion, the highest and most important, of these duties,—concerning the duty of preaching the Gospel with diligence, faithfulness, and simplicity, and concerning the other chief provinces of the pastoral care, — I shall not venture to speak. For, were I to enter upon these topics, they would occupy all the time I can presume to demand of you: and they seem to me to belong rather to an address such as you have just heard from the pulpit, or to an episcopal admonition, than to my own peculiar office, which relates mainly to the externals of the Church; but which I trust I shall not stretch too far, if I make a few observations on certain practical measures for increasing the moral power of the Church, and our own efficiency in our ministry. Even among the subjects which seem to lie more nearly within my own sphere, I must be content to select a few: and on these few I shall be constrained to touch very rapidly and superficially.

Here let me begin with a matter which presses heavily on my own heart, and on which I am most anxious to consult with you. For I fear there can be no one among you, whose heart has not often to quake beneath the same crushing burthen. Of what burthen do I speak? Would that I could believe you are ignorant of it! Would that I could believe that my own parish, and the many others I have heard of as afflicted with the same plaguespot, are merely insulated blots on the face of England! Would that I

could believe that it is only in these parishes, which, many though they be, make up but a small part of England, that numbers of brides from among the lower orders, when they come to plight their vows at the altar, do not come in virgin maidenhood,—that it is only in these parishes that they are wont to come with the offspring of unhallowed lust lying beneath their bosoms! But alas! every account I have received leads me to fear that this must be a case of appalling frequency from one end of the land to the other. What a terrible state of things does this imply! that now, in this nineteenth century of the Church, after the Spirit of God has been moving for eighteen centuries on the face of the earth, has been striving for eighteen centuries to purify the hearts of mankind, this sin, which even in heathen nations was accounted foul and shameful, should still be so dismally prevalent. What can be the power of the Gospel among us, when it is not able to check this gross and scandalous abomination? How feeble must our Christian education be, when our youths and maidens, so soon after they leave our schools, give themselves up body and soul to those lusts of the flesh, which they have just solemnly promist before God at their confirmation to renounce? How can our women be fitted for the sacred duties of motherhood, when their entrance into the holy state of marriage has been through this dark cavern of sin? And what must be the effect of the example on the younger boys and girls in our parishes, when they see so many of their elders walking without shame, and often with scarcely any reproach or reproof, in these godless ways? For I am not speaking, as you will be aware, of those who are notorious evil-livers, and who make a profession of iniquity. If the sin I am referring

to were confined to these, in our country parishes it would be comparatively rare. The cases which seem to me still more deplorable, inasmuch as they betoken a far more general corruption, tainting the lifeblood of every other family, and poisoning the sources of every domestic virtue, are those of girls who have previously born unblemisht characters, yet who fall with scarcely a struggle, and who hardly seem to think that there is any disgrace or sin in having fallen.

Why have I spoken to you on this subject? Not assuredly from any fondness for talking about that which is so painful and loathsome. Nor from any desire to lay bare the nakedness of our country. But if a wound is to be healed, it must be laid bare. If a sin is to be rooted out, we must confess it as such, in its length and breadth and depth, to God, and to ourselves. Did I not conceive that we, the clergy of the Church of England, have, or at least ought to have, much power for repressing this evil, I should not have toucht upon it. But it seems to belong in great measure to our peculiar province; and if we do not endeavour to repress it, no one will. The State takes no cognizance, except of offenses against law. Offenses against morals are left to be condemned by the opinion of society, which is a poor wayward guide, unless where it is determined by the voice of the Church. Now in this as in all other respects the one effectual lifegiving principle of holiness is faith in Christ and the sanctification of the Spirit. This faith therefore, and the exercises whereby the heart is prepared for the reception of that sanctifying influence, it should be our first care to foster in our parishes by diligence in all the labours of spiritual husbandry. These means however, we know too well, in the present

corrupt state of human nature, would be utterly inefficient even to prevent crimes of violence, unless they were enforced by that arm of law, which is ordained as a terrour to evil works. Nor are they better able by themselves to repress those sins of the flesh, which men in every state and stage of social, intellectual, and moral life have found it so hard to quell. Hence, in the best ages of the Church, although the power of the Gospel brought home to the heart by the Spirit of God was acknowledged to be the only source of true Christian holiness, it was felt that something more was needed, in order to contend against the evil propensities of mankind; and to this end the Church was wont to exercise a godly discipline, applying more especially to those vices which did not come under the immediate notice of the laws. But unhappily in the course of ages this godly discipline fell into decay. The World gained power, first within the Church, and then against her, so that the Church scarcely dared any longer to condemn, beyond the capricious measure of the World's censure. This decay of godly discipline is deplored by our Church in her Commination Service; where she declares that its restoration is much to be wisht. We have gone on repeating this wish year by year, as the first day of Lent has come round, for near three centuries; and many individual voices have exprest their concurrence in it. Yet what has been done, what has ever been attempted, for its accomplishment? On the contrary such portions of ancient discipline as were still retained or revived at the Reformation have gradually fallen into disuse. This has been partly owing to the manner in which the ordinances of the Church were rendered subservient to the purposes of the State, and

partly, in no slight degree, to the deplorable relaxation of sound moral feeling in the people. Now surely it is a sad confession of weakness, that generation after generation should annually declare a measure to be greatly desirable for the wellbeing of the Church and nation, and yet that not a single step should be taken to carry it into effect. I am far from intending to assert that the exact form of discipline, which was exercised in the primitive Church, is altogether appropriate in these days. As manners and relative feelings and sentiments change, so in some part must institutions. Institutions change; but principles abide, and, unless we betray and desert them, give birth to new institutions. I cannot doubt that, if the Church, individually and collectively, were to take this matter into serious consideration, some form of godly discipline suitable to our age might be devised, whereby this terrible evil might at least in some degree be abated.

This is a question which I am anxious to recommend to your most earnest thoughts; nor can there be any subject more important or appropriate for discussion at your Rural Chapters. Greatly shall I rejoice to confer with you upon it, to receive and weigh any suggestions you may offer me, and to propose such plans as I may myself have heard or thought of for your deliberation. Certain plans, I have been informed, have been adopted for this purpose in particular parishes by men eminent for their energy and piety, and have been attended with the happiest results. Not that such results are to be expected from any measure or course of measures, however judicious in themselves. They can only be brought about, under God's blessing, by holy zeal in our labours to carry our measures, whatever they may be, into effect. We

must endeavour to revive that feeling of shame, which is so grievously weakened and almost extinguisht in the hearts of parents, as well as of their children; and which yet by nature is endowed with such wonderful power, as though it were designed to be the main prop of our feeble and vacillating virtue. If the Church shews openly and authoritatively that she condemns this sin,—if she is not afraid of fulfilling the apostolic injunction to *reprove, rebuke, exhort, with all longsuffering and teaching,* — the great body of the people will join in the condemnation. At the same time we must keep in mind that whatever we do must be done *with all longsuffering.* We must make it manifest, in the whole spirit of our conduct, that our aim and wish is not to punish the sinners, as though we were ministers of the law, but, as ministers of Christ, to redeem them from their sins,—not to judge the world, but to save the world.

I do not mean that it will be easy to accomplish these things: I do not mean that it will not be very difficult. This however is no reason for shrinking from the attempt. Nothing great was ever done without more or less of difficulty; and mostly the greater the act, the greater has also been the difficulty. Difficulties encompass us, hem us in, try us, train us, by the conquest of the less, for the conquest of the greater. It is difficult for an infant to learn to speak: it is difficult for a little child to learn to walk. It is difficult to be meek, to be gentle, to be patient, to be humble. It is difficult to wrestle against evil, whether in ourselves or in others. But what should we be, if we did not wrestle against it, in spite of the difficulty? We all know to whom the sop was given, and what was the effect of it. We know who said

to his soul, *Take thine ease*, and how his ease ended. On the other hand we know of what cup the children of the kingdom are to drink, and with what baptism they are to be baptized. Even humanly speaking, difficulties act as spurs to the stronghearted and minded, and startle and check the feeble only. The unwillingness to encounter them, the want of energy, to which so many things in our habits and circumstances incline us, have ever been among the chief sources of mischief in the Church. Hence the decay of godly discipline; and hence the unresisted onrush of sin, flooding the nation. When the evil is so wide-spread, we must make up our minds to meet with many obstacles, with many scruples, with murmurs, it may be, and with reproach. But the prize is worth the struggle. Let us fix our eyes on that, not indeed so as to overlook the hindrances which lie in our way, but so as to count all hindrances, all sacrifices light, if we can but attain to it. And may we not feel assured that, in this holy and righteous cause, if we do indeed exert ourselves diligently to guard the chastity of our maidens from the lust of the spoiler, and to revive the purity and sanctity of wifehood and motherhood, a Higher Power will aid and strengthen us? Moreover the hearts of all the better-disposed among our brethren, in the laity, as well as in the clergy, will go cordially along with us. Many of the laity will gladly come forward to help us with their counsel, and to support us with their authority and influence among their neighbours. And this assistance we must earnestly seek to gain: for without it our efforts would be of little avail. The evil is one in which they must feel almost as deep a concern as we do: and by cooperating with us to check

it, they will resume their proper place, as active members of the Church (A).

In the passage just cited from St Paul, we are admonisht that our rebukes and reproofs must be combined with teaching. This great and main duty of our office will not be fulfilled by the utmost activity in preaching to the elder members of our parishes. Ever since children were received into the Church, the pastoral duty of teaching has comprised a course of instruction especially adapted to them. It is a principal part of our charge, to take the lead in providing that the children in our parishes shall be brought up in the nurture and admonition of the Lord. Even with reference to the sin I am speaking of, we must call in both branches of this twofold teaching to aid us in our contest against it. We must endeavour on the one hand to awaken and foster a general reverence for chastity, and a hatred and abhorrence of all unchastity: for however wisely and godly the young may be taught, the lessons they receive at school will have little force, unless they are strengthened by the examples and words which they see and hear at home; and their feeble morality will soon give way, if they find a laxity of principle prevailing among their elders. On the other hand, whether with a view to this, or to whatever other good we may desire to effect in our parishes, we should do our utmost to improve the moral and religious character of our education. To this end much still remains to be done. Not that we ought to render our instruction more entirely religious in its outward form and material than it is already. Rather may we fear that in these respects it is too exclusively religious; whereby the power of the very lessons which we are striving to impress must needs be impaired. For

it cannot but weaken the awe of sacred words, to employ them as the words whereby a child is taught to read. Many as are the fond and reverent recollections of our childhood, few persons retain any love or reverence for their hornbook. And if emulation be allowable in any case, as a stimulant which, owing to the want of sounder motives and impulses, we can hardly dispense with, — loth as I am to concede this, — at all events it is a desecration of religious truths to make them the subjects of emulous contention. But, though I would not increase the quantity of our religious teaching, — if every lesson, of which the subject matter is sacred words, when its object is merely to teach the art of spelling or of reading, can be called by that name, — yet greatly do we need that its quality should be improved, that more life and earnestness should be infused into it. This, I believe, would be easier, if such instruction were only given occasionally, than if it be the one chief subject of almost every lesson. When a path is trodden to and fro day by day with constant iteration, its verdure perishes: and how can words, which we have thumbed and pored over for the sake of learning to read, preserve their moral value and significance? Power is ever increast by condensation, lessened by expansion. What we want is, not to make our children read the Bible, but to make them read it understandingly and devoutly (B). Now it has been ascertained by the Inspectors, who have recently visited our schools, that, as many of us must already have been aware, a great proportion of the teachers in them are poorly qualified for the task they have undertaken; whence, among other evils, has resulted the necessity of employing emulation as a substitute to make up for the deficiency of moral power. I do not mention this

as a matter of reproach. So long as there was no body of teachers duly trained for the work of instructing the children of the lower orders, we were compelled to take such as we could get; while the smallness of the funds hitherto raised in most parishes for the education of the poor has prevented our holding out adequate inducements for intelligent persons to prepare themselves for an office so scantily remunerated. My motive for touching on this point is to remind you how important it is that we should all exert ourselves in support of the two institutions for the training of teachers, one of which has already been in operation for more than a twelvemonth at Chichester, while the other, for schoolmistresses, I trust, with God's blessing, will be establisht before the end of the present year at Brighton. The pupils of the former, we are told in the Report of our Diocesan Association, had made great progress in learning: indeed I have heard some of the persons who examined them express themselves as having been quite astonisht, considering that the school had not been opened nine months before the examination took place. Still more cheering is the testimony of the Principal, "that no unpleasant exercise of his authority had yet been called for, that no one instance of impropriety had occurred in the school, but that the habits of the pupils had invariably been those of order, diligence, meekness, docility, and attention." Small as the number of pupils had been, such a fact might be deemed almost incredible by those who, not being familiar with the children of the lower orders, have not observed how much sooner habits of order and selfcontroll are formed amongst them, how much earlier they ripen into men, in part from having to depend so

much earlier on their own exertions, and thus acquiring a sense of responsibility, and partly from not being exposed to the manifold stimulants, animal and moral, by which the young of the higher classes are beset. The foregoing statement shews with what judgement the first pupils sent to the school had been selected. Among those more recently admitted, one or two, I was grieved to hear, have shewn by their conduct that they were not equally well qualified for it. Hence, as no pupil can be received without a certificate from the minister of his parish, I deem it my duty to remind you, that this is not a case in which it is allowable to indulge a weak goodnature, as we are so apt to do, by giving testimonials to any boy whom we have not good ground for knowing to be thoroughly fitted by his character, industry, and intelligence, for the post he is designed for. We too, like all men in responsible situations, are bound to learn the difficult and unpleasant art of saying *No*. By means of this institution, and of similar ones in other dioceses, we may hope that the most highly gifted boys among the lower classes in England will now receive an excellent education: and, as in old times the noblest ornaments and pillars of the Church sprang out of those classes, so, if these schools are wisely conducted, may it be again. But it would be a perversion of these institutions to employ them for the education of any except choice spirits. No boy should be sent to the Training School, unless he has the qualities requisite in a schoolmaster, a considerable degree of intelligence, that is to say, clearness and soundness rather than quickness and brilliancy of mind, diligence, selfcommand, above all unless he be of a serious spirit, and orderly in his conduct. For our great want, the want

which these institutions are designed to supply, is a body of moral and religious teachers, who will enter heartily into the great work committed to them, and make it their first object to train up the children under their care in the love and service of God.

By some persons it has been feared that the good effects of the Training School at Chichester will hardly be felt in our smaller parishes, where the funds now raised are totally inadequate to defray the salary of a schoolmaster. Nor would they, I allow, immediately. Not that this is any reason for our being less anxious to support an institution by which the larger parishes will be so greatly benefited: and if any considerable improvement in education takes place in these, we may trust that some portion of it will overflow upon their neighbours. Nor can I at all admit, that, in our efforts for the improvement of education, we are to limit our views by a reference to our present means. Nothing great was ever accomplisht, except by those who attempted what to the purblind understandings of such as cannot look beyond the first hedge of circumstances appeared to be impossible. To unbelief impossibilities continue impossible; to faith they are ever becoming possible. Fifty years ago it would no doubt have been accounted an utter impossibility, that what is now done for the education of the poor should ever be achieved. Yet after all how little is it! The other day I was reading a journal of some travels in the Crimea at the close of the last century. The traveler, the wellknown Dr Clarke, says in one place, — "I rarely entered a Tartar village in the daytime, without seeing the children assembled in some public place, receiving instruction from persons appointed to superintend their education,

reciting with audible voices passages from the Koran, or busied in copying manuscript lessons set before them." He says, "a Tartar village," strange as it may seem; and he was traveling among Tartars, whom we are wont to regard as little better than savages. Had a Tartar been traveling in England at the same time, would he have been able to make as favorable a report of the state of our national education? Alas! when I read the passage, I could not help blushing for shame, that we, with our plethory of riches,—we who pride ourselves on being the foremost nation of the earth, in knowledge, religious knowledge too, and religious feeling, as well as in all other things,—should have lagged behind the Tartars in our care for the education of the poor; that we should have been less diligent to instruct our children in the Gospel, than the Tartars to instruct theirs in the Koran. Even now, after the gigantic exertions, as many deem them, which have been made during the last thirty years for the diffusion of education, are there not many parishes in England still destitute of what Dr Clarke says he found in almost every Tartar village? and do we not need public meetings, and the excitement of annual sermons, and all the paraphernalia of ostentatious charity, in order to accomplish little more than the simple instruction here described? O let us feel assured, my brethren, that we are only at the beginning of a better state of things, that we are only just lifting our heads out of the mire. Let us strive onward with a confident trust that the next fifty years will vastly surpass the last fifty, that the next twenty will surpass the last twenty. Let us feel assured that this will be so, if it be the will of God, and that it is the will of God, if the English Church be not wanting to her duty.

Scanty as our means may now be in many places for the support of education, they may, they must, they shall increase. Our farmers, — I speak especially of our rural parishes, as being better acquainted with their economy, and because in them the state of education is most deficient; but what is said of them may be applied, with slight modifications, to towns, — our farmers must be taught that the least they can do for the men by whose labour they till their lands is to provide that the children of their labourers shall be carefully brought up and instructed. Our landowners must be taught that their possessions are not given to them by God to be squandered in reckless selfindulgence and luxury, but that they are specially set to be the benefactors and guardians of all the poor on their estates, and that the wealth which has been drawn from the sweat of their brows is to be poured down plenteously upon them. This is a duty inseparable from the possession of land, and, as such, is equally incumbent upon resident and non-resident proprietors; although many of the latter are over-ready to forget that any duties devolve upon them from estates on which they do not reside. If they subscribe to the schools and the other charities where they live, they think this is all they are bound, all that any one can in conscience expect them to do. With such ragged sophisms does selfishness blindfold its victims. If they cannot find it in their hearts to give anything to God and His poor in the parishes where they do not reside, let them cease to draw any rents from those parishes; and then we shall have no claim except upon their Christian liberality. If they will not give, let them give up. For surely, according to all principles of equity, a non-resident proprietor, being unable to contribute his share toward the

petty charities of daily occurrence, should rather give more largely than others where he can, to subscriptions for general purposes. Surely no man can be deemed to fulfill the duties which landed property brings with it, unless he devotes a tenth, or at least, to take a very low estimate, a twentieth, of the receits to eleemosynary works on the spot from which his income is drawn. This is a consideration which ought to be strongly urged, and repeatedly, no less for the sake of redeeming the rich from the heavy sin of neglected duties, than in order to gain funds for the support of our schools, which, if non-resident landlords were mindful of their obligations, would seldom be wanting. We in this county have the blessing of knowing that among the highest aristocracy there are men who feel and acknowledge these responsibilities and duties, and the main business of whose lives is to discharge them. May we not hope that in this age, when emulation is the order of the day, others will be spurred to a generous emulation by these noble examples, and that a like feeling of our Christian obligations will spread, as indeed it is spreading, through every class? Shame be the portion of those who shrink and skulk from this honorable race! of those who swamp their own souls with that, which, if wisely and liberally distributed, would fertilize thousands (c)!

Not however that it is to be expected, — I know not whether it is even to be desired, — that in every parish there should be an able and efficient schoolmaster. For wherever there is a schoolmaster, some kind of female assistant would be wanted for the girls, at least to instruct them in the works pertaining to their sex. But the most sanguine will hardly anticipate that any except the largest among our rural parishes, unless they are peculiarly

favoured by the residence of bountiful gentry, or through some endowment, will be able, for some time to come, to raise salaries for more than one teacher. In the chief part of these parishes a sensible schoolmistress, with the help of the minister, and of such visiters as may be found among the laity, will be fully adequate to supply all needful instruction for the boys as well as the girls. In truth women seem almost to have an instinctive aptitude for teaching, not perhaps for the higher branches of it, but for those which belong to their province as mothers. Their minds are more familiar with the ways and workings of thought in the young, whereas ours are carried into a different sphere by our studies and the practical business of life: and sobermindedness and simple trustful piety are so much commoner in their sex than in ours, that a parish may almost be deemed fortunate, when it requires nothing more than a good schoolmistress to conduct the education of its children. For girls, of whatever age, a mistress, I conceive, will always be better than a master; if not for all the direct processes of teaching, yet at all events for the formation of a staid, gentle, feminine character. And the age at which the boys in our rural parishes are taken away from school, is unfortunately so early, that they have scarcely time to pass beyond the limits of female tuition.

In this respect, as I had occasion to remark last year, a considerable change has been going on of late, which is generally attributed, and apparently not without reason, to the recent alteration in the Poorlaws. For though one of the chief objects contemplated in that alteration was to better the condition of the well-conducted poor, this object has scarcely been attained hitherto in our agricultural parishes. As destructive operations are ever rapider than

constructive ones, it has been found a far easier measure to cut off parochial relief, than to raise wages. Hence parents, being deprived of the aid on which they used to reckon, have sought to make up for this loss in whatsoever manner and at whatsoever cost. From all quarters I am informed that it becomes more and more difficult every year to keep boys regularly at school after they have reacht an age when they are able to earn anything. Instead of staying, as many of them would a few years back, till fourteen and fifteen, they are taken away at twelve, at eleven, at ten, in some parishes at nine, or even at eight. For sixpence a day, for fourpence a day, for twopence, nay, for a penny a day, parents will not scruple to curtail the time, brief and scanty at the utmost, allowed to their children for laying in their whole stock of knowledge against a life to be spent in unintermitting leisureless toil. This again is an evil which it behoves us to discern in its full length and breadth, in order that we may set ourselves in earnest to devise a remedy. I am not intending to throw blame on the authors of the new Poorlaw, or on the persons who have been charged with the painful and invidious task of carrying it into effect. This consequence of the Bill is directly contrary to their wishes, and might easily have been overlookt by longersighted men than modern legislators are wont to be. So great caution ought we to exercise in meddling with institutions of long standing, even when they are acknowledgedly mischievous. For in states, as in individuals, the vital processes will draw nourishment out of that which in itself may be noxious: and in course of time they will assimilate themselves to it, so that, if the noxious aliment be suddenly withdrawn, none can tell what will happen.

The state of things just described threatens to barbarize the great body of our husbandmen, and to frustrate all our efforts to improve their education. For how narrow and rudimentary must instruction be, how little consistency and fixedness can it gain, how can it strike root in the mind, when it is to terminate before a boy gets into his teens! It would seem as if the curse of labour were becoming heavier every year, as if its whirling wheel were every year clutching up younger and tenderer victims. The main instrument of our outward aggrandizement is turned, by a righteous judgement on our thankless perversion of our manifold blessings, into the instrument of our inward debasement. In what way we shall contend the most effectually against this aggravated hindrance to the moral improvement of the people, I confess myself unable to point out. But though we do not see our way clearly, this must not deter us from seeking it. Difficult as it may be to perceive how this evil is to be overcome, we know how it will not be overcome,—not, if we yield to it,—not, at least by us, if we do not exert ourselves vigorously against it. Wide-spreading as it is, desolating as it threatens to be, it may well engage the serious thoughts of every lover of his country, above all, of those who are the appointed shepherds and guardians of Christ's chosen flock, the poor. This therefore is also a question which I would recommend to your earnest consideration, both individually, and when you assemble in chapter. How are we to counteract the mischief that must ensue from the early removal of the boys from our schools? How, when we have trained up a more intelligent body of teachers, are we to ensure that the children in our parishes shall derive the utmost benefit from their teaching? By comparing

your several observations, and the schemes that may have suggested themselves to your thoughts, you will doubtless be enabled to devise some useful plans of operation.

For no one, I trust, will argue that this fresh obstacle in our path proves the futility of projects to improve the education of the people. Although it must needs damp our spirits to find ourselves thus thwarted at the outset, we must remember that no spring ever passes without its portion of blight; but the tree does not shed all its fruit, because a part has been withered. In truth a spring without its checks is seldom the harbinger of a fruitful summer. By struggling with difficulties at first, we are strengthened, and learn to proceed more steadily and earnestly, with less liability to carelessness and presumption. It is indeed a sad loss, to have our most promising boys taken away just as their understandings are unfolding, just as they are beginning to take an interest in knowledge, to feel that words and books have a meaning and a purpose, and that there is something in themselves, and in the persons and things around them, answering thereto. It is sad to lose these, the pleasantest rewards of our labours: but even without these rewards it behoves us to do what we can out of love to Christ and to His little ones.

Concerning the measures whereby the evil I am speaking of may in some degree be lessened, let me offer you a couple of brief suggestions.

We should impress on the teachers in our schools, how important it is that greater pains should be taken with the instruction of the younger children. The Inspectors have remarkt, that, even in the schools where one or two classes at the top appear to have been well taught, there is mostly a great falling off below, so that they often could find no

perceptible difference between the third class and the lowest. Now in all schools many reasons lead the master to give the largest portion of his attention to the uppermost class; which indeed he will mostly regard as his own especial charge, while in teaching the other classes he is compelled to have recourse to monitors and other assistants. The studies of the highest class are more congenial to his own, allowing a freer range to his thoughts. The knowledge he has to communicate, being less elementary, seems more valuable. His instruction produces quicker, more tangible results. Besides, as they are to leave him soon, he is anxious to make the most of the time that remains, and to send them out well equipt for the business of life. Yet, had he bestowed greater care on them earlier, they would now have profited far more from less. And the duty of bestowing this care from the first is become more urgent, since the stay of the boys has been so much shortened.

At the same time it is desirable that we should try to render our Sunday Schools more efficient, with especial reference to the boys who have left the weekday schools; and moreover, as I suggested last year, that, wherever it is possible, an evening school should be opened for them on one or two evenings in the week, during those parts of the year when field-labour does not preclude their attendance. This however will be an undertaking requiring patience and firmness and discretion. You must be prepared beforehand to expect that such a school will hardly be carried on without many difficulties and disheartening struggles. For when boys are sent out to work in the field so early, their minds run wild; the little knowledge they may have gained is soon overrun and stifled; and they lose the habits of order

and obedience and respectful deference to their teachers, habits which are of such incalculable moral value, and without which no school can be a wholesome discipline for the character. Hence it will be no easy matter to preserve a beneficial controll over such a school: indeed it will be almost impossible, unless certain restrictions are imposed on the lads admitted into it. For loth as one should ever be to exclude any from a place where they may be bettered, above all to exclude such as need it the most, still it becomes necessary not to receive those into the school, whose presence there would prevent its fulfilling its end. If the bad fish are tainting the good, they must be cast out. In proportion as it is less practicable to uphold discipline by compulsion, it becomes indispensable that the pupils should submit to it voluntarily. This they are likely to do more readily, if they are bred in a habit of attending the evening school from the very moment of their leaving the regular weekday school; whereby moreover they will be kept from losing ground, as else they are sure to do (D).

On the other hand we should endeavour by frequent exhortations, public and private, to lead parents to a juster sense of their duties toward their children as moral beings. We should warn them again and again of the debasement and misery to which they doom their children by suffering them to grow up in ignorance. The lessons which the calendars of all our gaols afford, should be urged upon the careless, in proof how ignorance prepares the way for crime and for ruin. We should point out to them how their sin in neglecting the education of their children is aggravated, in proportion as the means of a good education are set before them, how to them also every privilege, every fresh advantage

and opportunity brings its attendant duty. It is true that, as the character of our schools improves, as the benefits of the education obtained there become more immediately apparent, this itself will tend to render them more attractive. Such motives however are not likely to operate much except in towns, where book-knowledge and intelligence find readier occasions of exercising themselves, than in the common labours of husbandry. Here again, as in all other cases, interested motives fail us just where we need their help most. They will not induce parents to make sacrifices, to practise selfdenial, for an unseen remote good. Love alone and faith will do this.

Moreover, while we admonish the peasantry of their duties to do what in them lies to the end that their children may receive the best education within their reach, let us not omit to admonish our farmers, and those who employ the labour of the poor, of theirs. As it is a sin in parents, when, instead of feeding their children with knowledge, they grind them down into money for the sake of eking out their wages, so is it a sin in their superiors, when they tempt their poorer neighbours to this moral and spiritual infanticide. This moral and spiritual infanticide is one of the terrible sins of our age, which seems to be spreading throughout Europe, but in which England takes the shameful lead. It is the desperate effort of Mammon to frustrate the efforts which Christian principle is at length making to elevate the poor to their rightful station as reasonable members of the body of Christ. In this sin all are partakers who employ children in such wise as to prevent their attaining to that station. What has been said above shews that the practice of employing children in agricultural labours has increast much in the last few years; and this

is perhaps the chief reason why so many of our ablebodied labourers are still unable to find regular employment. For the serpent, with all his cunning, is ever gnawing his own tail, and often preying upon his own entrails. I will not enter into the question how far it may be right for the State to interpose its authority, so as to rescue the child from the joint cupidity of its parents and its master (E). But at all events it behoves the Church to interpose her exhortations and warnings. And surely, although a few shillings may be gained by the employment of young children, instead of elder, we are not to assume that the whole body of our farmers are so irretrievably sold into the bondage of Mammon, that they cannot be moved to desist from a practice which is baffling every attempt to improve the rising generation.

Still, owing to the early withdrawal of the boys from our schools, it is plain, as I have already remarkt, that, for the present at least, in the chief part of our rural parishes, a sensible and intelligent schoolmistress, with the assistance above spoken of, will be fully competent to conduct the whole business of education. Only she should be both sensible and intelligent, better qualified and prepared for her task than the majority of schoolmistresses now are. Such persons may now be rare; but they might be abundant. For the natural gifts required are common enough, if they were rightly cultivated. Hence I doubt not you all join with me in rejoicing that our Diocesan Association has resolved to establish a Training School for Schoolmistresses at Brighton, which, we trust, will open before the end of the present year. This is an institution in which every parish throughout the Diocese ought to feel a lively interest. For every parish, we hope, will be benefited by it,

sooner or later. Should our purpose be prospered, it is probable that, before many years are gone by, in almost every parish a teacher trained in this school will be engaged in the work of instruction. Thus it is quite impossible to estimate the good which, under God's blessing, may not unreasonably be expected to arise from this institution. On these grounds I have recommended it to you all as deserving of especial support, and have exhorted you to call on your parishioners to support it. Here let me say a few words concerning the repeated demands which have been made in the last few years on the purses of this Diocese. As I myself appealed to you only last autumn on occasion of the School to be built as a monument to our late revered Bishop, and have now this spring been urging another application in behalf of this second Training School, it may be thought that I ought to make you some apology for being so importunate. And yet I do not. In truth if the measures were my own, if I were anything else than the instrument of the Association which our late Bishop establisht to be the purveyor for the moral and spiritual wants of the Diocese, I should rather claim your thanks for affording you the opportunity of aiding in such beneficial works. Surely, brethren, when the wants of our people are so many and grievous, we should all rejoice and give thanks for every fresh attempt to relieve them. I have been told indeed that some persons have complained that we come too often, have remarkt that the fullest purse will at length be exhausted. But your observation will doubtless have coincided with mine, that persons who speak after this fashion are never those who have exhausted their own purses by their munificence on former occasions, but mostly such as, when previously

applied to, gave little or nothing. When a man gives nothing, it vexes him to be under the necessity of confessing his niggardliness time after time both to himself and to others. When his bounty is very shallow, it will soon dry up. But when it is deep, it is fed by living springs: a heart full of charity cannot be drained: and they who give the most largely on every occasion are the first to welcome every fresh occasion of giving. They know that it is truly more blessed to give than to receive. They rejoice to spend and to be spent in the service of God and of His people. Or if their means fall short of their wishes, they are at least glad to give such as they have: they are glad that good works are going on: they are glad that their neighbours are taking part in them, and that the Spirit of God is stirring His servants to offer their gifts to His glory.

That there are persons in this Diocese who are richly endowed with this spirit, we cannot doubt. Most of us will perhaps know some such. But most of us will also know many whose portion of this spirit is small, many who have none of it. And these are the very persons at whose hearts it behoves us to knock continually, if so be by our importunity they may be aroused, and brought to taste the pleasure of giving to others what is care and heaviness when wasted on ourselves. Besides it is a part of the education which we owe to our people, that we should enlarge their minds to feel an interest in something beyond the sphere of their own eyesight. Hemmed in as the chief part of our parishioners are by their ignorance of whatever lies out of that sphere, shackled and crampt by the cares and toils of their daily life, they require to be taught to understand the ties by which they are bound, not

merely to their own neighbourhood, but to all the other members of Christ's Church: they require to be taught to perceive and feel what is meant by our being members of the same body: and you can hardly confer a greater blessing upon them than by teaching them to perceive and to feel this. So that it is not merely for the sake of the charitable institutions which we are desirous of supporting, but still more for the sake of our parishioners themselves, that we ought to be instant in exhorting them to contribute, according to their means, yea, and above their means, to the manifold works in which the Church is now engaged, whether for the better cultivation, or for the extension of the Kingdom of God upon earth. What a beautiful spectacle is it in the first age of Christianity, to see how every Church rejoiced in relieving the necessities of the saints, even in countries of which till then they had scarcely heard! Nor can our religion be said to be in a healthy state, until we too are ready to feel and to act for the temporal and spiritual welfare of all our brethren, far and near.

For this reason I was glad to have an occasion of requesting you to call on your parishioners to petition Parliament for a grant to relieve the spiritual destitution, which is still so dismally prevalent in many parts of England. For though of course it was not to be expected, that they would of themselves care much about anything so remote from their everyday life, this petition seemed to furnish a good opportunity for you to awaken such an interest in their minds. Therefore next year, if I am alive, I shall probably take leave to call on you again for the same purpose. Nor must you complain, my brethren, of having too heavy labours imposed on you, when your labours may be beneficial

both to your own parishes and to the Church at large. For though I look far more to individual liberality and Christian charity than to any parliamentary grant for an effectual remedy to this appalling evil, still it is right and fitting that the State should publicly acknowledge its obligation of providing for the spiritual wants of its people, and should not excommunicate itself from the duties of Christian love. So long as the spiritual destitution of our brethren does not cease, surely our poor efforts to relieve it should not cease: and we have the highest authority to admonish us that we are not to be content with petitioning once, but to press forward again and again, until our petitions are granted. This however will hardly be the case, until the petitions pouring in from all parts of the land convince the Legislature that our prayer is indeed the earnest prayer of the great body of the people.

I must not encroach too far upon your patience; and therefore I must hurry over the remaining subjects, important and deeply interesting as some of them are, to which I would fain have called your attention. Else I had purpost to speak to you somewhat at large on what may justly be regarded as the great event of the past year in the history of the Church, the determination to establish episcopal sees in all our principal colonies. Convinced as you are of the inestimable value of episcopacy for the full development of the idea of the Church, for the preservation and transmission of its unity, integrity, and purity, for the maintaining and upholding of the truth, for the suppression of ever-multiplying errour and schism, and for the rightful administration of all the ordinances of religion, you cannot require any arguments to persuade you that it is right and fitting, that the same form of government,

which has been found so beneficial in all ancient Churches, should be extended to every new Church springing up in hitherto unchristianized regions of the globe. Rather might we wonder,—if any instances of spiritual torpour and negligence in the last century could excite wonder,—that this has not been done long since, that we did not from the first, along with the enlargement of our empire, recognize the sacred duty of stretching out the lines of our Church with the fulness of its institutions. For it is plain that in a new country, remote from the salutary discipline of long-establisht habit and usage and opinion, there must be a far greater want of a paternal government near at hand, to exercise a vigilant superintendence and controll, to direct and support the ignorant and inexperienced amid the difficulties and temptations of untried modes of life,—to check the waywardness and contentiousness of the human will, whereby missionaries, as being ordinarily men of sanguine, enthusiastic temperaments, may the more readily go astray,—and to combine and prolong those efforts of individual zeal, which, however admirable in themselves, yet, if left insulated, must at all events terminate with the individual, and can produce no lasting results. When we dwell at home under national laws and the manifold bonds of social and family life, we may be left in great measure to our own discretion in following whatever path we may make choice of. But when we go out to conquer and establish a settlement in a forein land, we need to be under a chief. There is no occasion however for my bringing forward any arguments in support of a cause, which was enforced with so much eloquence and cogency at the Meeting called by our venerable Primate for the commencement of this godly work. I will merely

mention, for the sake of those who may not be acquainted with the fact, that a full Report of the Proceedings at that Meeting, which promises to be the beginning of a new, more vigorous, and more united era in the history of our Church, has been publisht by the Society for the Promotion of Christian Knowledge: and it is desirable that this Report should be circulated as widely as possible, in order that all classes may be led to take an active interest in furthering the great work on which the Church has now entered, tardily indeed, but, I trust, in such a spirit as God will vouchsafe to bless. At your ensuing Chapters it will become you to consider in what manner the great body of the people in this Diocese may be brought to lend their aid most efficiently, whether by the establishment of a distinct branch of the Diocesan Association, which shall relate especially to the missionary undertakings of the Church, or whether by endeavours to establish, or to infuse new vigour into, district and parochial associations, in union with the two great Societies by which the labours of our Church in forein countries are conducted (F).

Among the many causes for Christian joy afforded by the Meeting I have been speaking of, there is another to which I cannot refrain from alluding: I mean the prospect held out that a union will ere long take place between the Society for the Propagation of the Gospel in Forein Parts, and the Church Missionary Society, so that the two Societies shall act in friendly unity and consort, as organs of the Church for the extension of Christ's kingdom, the one in our colonies, the other among the heathens. Thus henceforward, when the unseemly jealousies and animosities, by which the operations of these Societies have been too much hindered and disturbed, shall have past away, and

when they are both toiling side by side in one cause and with one spirit, may we hope that our Church will at length apply herself with greater vigour and success to the work for which the English nation appears to be especially markt out, — as well by the extent of its empire, with its colonies sprouting up on every coast of the globe, as by its wonderful power of communication with every region of the earth, — the work of calling the heathens into the kingdom of Christ, of sending out the inestimable riches of the Gospel to every country from which we draw the materials of our temporal wealth and greatness.

Moreover the prospect just mentioned is a gladdening sign, as the promise of a better spirit than has often prevailed in the Church. Strange as it is in a Church whose fundamental principle is the law of brotherly love, uttered with every most holy sanction by the dying breath of her Lord,—in a Church that is nothing except as the one body of her Lord, and whose only true life flows from a participation of the same Spirit, — it has rarely happened that the divisions and jealousies, by which she has perpetually been torn, have been closed by a cordial union on the ground of mutual selfsacrifice, and on a frank recognition of one life pervading a diversity of members, and manifesting itself in a diversity of forms. When two differing bodies of Christians have coalesced, it has mostly been either on the worldly principle of hostility to a common foe, or else from a lax disregard of truth, and a readiness to compromise it for the sake of gaining an outward show of peace. Hardly once and again in the course of eighteen centuries has such a result proceeded, as we may trust it does in this case, from a sincere and earnest desire of union. There was something peculiarly cheering in this event, amid the

painful din of controversy, the violent ebullitions of party-spirit, by which our Church during the last spring has been so calamitously agitated. How fervent then should be our gratitude to the Divine Head of the Church, that at such a moment He should have called us to a work in which we may all lovingly join, and should have poured down such a spirit of unity upon us to heal our rankling divisions!

Long as I have already detained you, you would feel with me, I am sure, that there would be an impropriety if I were to end this address without saying something on the subject of the Rural Chapters, which have now been in action for more than a twelvemonth in this Diocese, and from the institution of which I ventured last year to anticipate such happy results. Have those anticipations been fulfilled? I know not what your verdict would be, my brethren. Perhaps it would be a variable one. Those who have borne their part in them dutifully will acknowledge the benefit they have received. Those who have been remiss will tax the institution with the inefficiency which in fact is their own. For myself, if you ask my opinion, my expectations have not been disappointed. I do not mean that the Rural Chapters have done all the good they might have done. Far, very far from it. But who amongst us has done all the good he might have done in the course of the last year? Of what institution, of what man can it be said, that either of them ever did all the good they might have done? Of one Man indeed it may be said truly; but only because that Man was God, in this as in all things differing from all other men. Nor can we say it even of Him, except with reference to the ceaseless outflowing of His love from its inexhaustible

fountains. When His love came into contact with the will of sinful man, its operations were immediately impeded. And plenteously as His Spirit has ever been poured down upon His Church, at no period of her history can it be said of her that she has done all the good she might have done. The human element has always been too powerful in her, thwarting and intercepting the divine. Hence it behoves us to moderate our expectations with regard to the advantage which is to accrue from any institution. For wisely devised and wholesomely constituted as it may be, the men who are to give effect to it will always be frail, sometimes rash and headstrong, sometimes jealous and contentious, often careless, indolent, and supine.

The chief benefit which I lookt for, at least in the first instance, from the Rural Chapters,—the chief benefit anticipated from them by our late revered Bishop, to whom we owe their institution,—lies in their aptness to promote union and energy among the Clergy, to rouse us to be more active, and to act more in consort. And though we may all take shame to ourselves that the improvement has not been far greater, most of you, I believe, will admit that in these respects there has been some improvement; not a few have exprest their thankfulness that it has been so great. My brethren, in this, as in the other matters I have spoken of, it rests with ourselves to make a right use of the advantages afforded us. That our Rural Chapters do furnish us with the means of strengthening and steadying our own hands, as well as the hands of the whole Church, in this Diocese, seems to me indisputable. They are a great privilege granted to us here, and which as yet is only shared by a small portion of our Church. They furnish us with the means of much

good; but they will not do it for us. If we desire that they should bring forth the fruits which they are designed and well fitted to bring forth, we must come to the Meetings with seriousness and openness of mind, with a purpose to deliberate gravely and candidly for the good of the Church, and of our several parishes, to seek the counsel of our brethren, and to give them such counsel as we can. And we must beware lest we too be like the man who beholds his face in a glass, and then goes his way and forgets what manner of man he was. For this is a danger to which we are all exposed: indeed we are all far too like such a man; though some may be more, and some less so. Hence it is much to be feared that, even after we have come to the soundest resolutions at our Rural Chapters for the improvement of our conduct in the various functions of our ministry, we may allow natural sloth and habitual negligence to creep over us again, and to cast our better resolutions into oblivion.

I have made these remarks without any specific reference, as a warning called for by the infirmities of our nature, manifold experience teaching us that the best measures and institutions are for ever marred and frustrated by these very causes. And having made them, I will repeat, that, so far as I can judge, the working of the Chapters in the past year has justified my anticipations; more especially in the growth of a friendlier spirit among many who had previously been strangers, or who had eyed each other with suspicion. To some it has doubtless been a satisfaction and advantage to hear the opinions of their brethren on the difficulties they may have met with in the administration of their parishes. Some must have been comforted and encouraged by finding that their neighbours would cooperate

with them in introducing improvements, which they had already been wishing to introduce, but from which they had refrained through fear of giving offense and provoking opposition. Such fears have often too great an influence over us, mainly because they find a response in our own indifference and indolence. To a certain extent indeed they are wholesome, so far as they withhold us from rash changes. In like manner there is something salutary in that *vis inertiae*, which is ever so strong in an agricultural population, and which has always stoutly withstood innovations, especially in matters pertaining to religion. It is well that we should be ballasted with this force, so that we may not drift before every puff of wind: but we must not let it crush all motive power within us. For it is undiscriminating, and equally resists all change, for the better, no less than for the worse. It holds that whatever is, is right,—a maxim less dangerous perhaps, but scarcely truer than the opposite, that whatever is, is wrong. Now in such things as belong to the body politic, wisdom will ever allow a presumption in favour of that which is establisht; for in the relations of this world men's understandings have much discernment and skill, either to adapt their institutions to themselves, or themselves to their institutions. But in moral and spiritual things the presumption is the reverse, against whatever is not plainly upheld by some higher authority than custom. For our carnal nature is unceasingly dragging us downward. Whether in a Church, a parish, a single family, or an individual soul, even though everything be set in perfect order today, nothing less than constant vigilance will keep evil from creeping in on the morrow. Hence it is more than probable,—especially when we consider the listlessness and

laxity which have prevailed for generations, — that a clergyman, on entering upon the care of a parish, will find divers abuses establisht there. He will find much that he will think objectionable. Fortunately however we are not left to our own judgement, which is so apt to be deluded by all manner of causes, either in determining what is wrong, or what ought to be substituted in its stead. We have the Rubrics and Canons of the Church to guide us: and though certain regulations in the Canons are so repugnant to the present state of manners, that no discreet man would think of enforcing them, yet, whenever our considerate reflexion assures us that the revival of a disused rule would be practically beneficial, and that the chief obstacle to its revival lies in the prevalence of an opposite practice, we ought to keep it before us as an object of direct steady aim, even if we do not deem that prudence will warrant us in carrying it immediately into effect. Should the fear of man rise up to daunt us, we must strengthen ourselves against it by the fear of God. But in truth the difficulties, in this as in most other cases, lose much of their formidableness, when we approach and lay hand on them. If the rule of the Church be with us, and there be nothing in that rule incompatible with the present order of society, the goodwill of the best part of our parishioners will be on our side, when we try to restore it in the place of irregular and abusive practices, which mostly are of no remote origin: and even though there be a little growling opposition at first, it will soon blow over, and the sky become clearer and brighter than before. For on this we may rely, that energy and dutiful activity, if combined with patience and gentleness and kindness, are the surest arts by which a minister can win the affection of his people.

Now whenever we are attempting to revive wholesome usages which have become obsolete, or whatsoever we may be desirous of doing for the improvement of our parishes, it must needs strengthen our hands and our hearts, to know that our brethren all round us are engaged in the same undertaking. This knowledge will be afforded by the Chapters; one of the effects of which, I cannot doubt, will be to give an increasing influence to the best and most active among the clergy. They will gradually lift up their neighbours more and more toward the same pitch of activity, and, while they are lifting up others, will be lifted up still higher themselves; and even the indolent will hardly remain wholly unstirred. To the Rural Deans more especially, if they are wise and pious, great power is thus afforded for good: indeed their office is now become a living part in the spiritual organization of the Church. Nor do I foresee any likelihood that the Meetings will be disturbed by party-spirit, although so many apples of strife have recently been scattered through the Church. For the subjects of discussion are almost exclusively practical, with regard to which there is little controversy. Should disputed points of doctrine emerge, as they may now and then, it will be the business of the Rural Dean to prevent their leading to protracted argumentations; in doing which he will be supported by the chief part of his Chapter, and may count on any help I can give him. But in fact the small numbers in each Chapter yield no facilities for the formation of parties: and few things operate so strongly to heal divisions and to produce union, as working together in the same cause and with the same end in view, even though some of us may be seeking it by one path, others by another.

These benefits, it seems to me, can hardly fail to spring from our Rural Chapters: if they do, it must be through our own fault. Already they have arisen to a certain extent from the Meetings during the past year; and they are likely to increase, as we gain more experience in the conduct of our discussions, and as, becoming more intimate, we learn to open our hearts, and to feel greater confidence in each other. Since many persons however like to be paid with the hard cash of definite results, I will pick out two or three, which may serve as samples of the advantages to be expected from the resuscitation of this ancient institution.

The measures which have been taken for promoting a better observance of the Lord's day, are reported to have been successful in many parishes, in some signally so, even to the entire suppression of Sunday trading, where it had previously been common. This illustrates how power is increast by unity of action. The remonstrances of the individual ministers have been regarded as of greater force, when strengthened by the authority of their brethren round about. Indeed in this matter, if we set to work rightly, in our rural parishes we can hardly fail. Only we must begin by persuading the employers of the poor to pay their labourers early enough in the week for them to make their purchases before the Saturday night; and we must induce the higher classes to take care that their servants shall never call on the shopkeepers to open their shops on a Sunday. It is due to the poor to preserve them from these temptations; nor are we likely to find much difficulty in doing so.

Another result of our Chapters has been, that the administration of Baptism during Divine Service, according to

the directions of the Rubric, is become much commoner than it was a twelvemonth ago: and though many persons are still withheld by the fears I have been speaking of from correcting the corrupt practice, which a short time since was almost universal, but which in most cases, I believe, is of recent introduction, I trust they will cast away those fears, when they see how easily the change may be brought about, and with what unmixt advantage. I will not take upon me to pronounce what course may be most expedient in the enormous parishes of our large towns. Those parishes are altogether monstrous anomalies in our parochial system; which can never be carried into effect in them, until they are broken up into a number of parts. But in rural parishes there can be no valid reason for our refraining from fulfilling our duty: and in all these, I trust, the rubrical practice will ere long be reestablisht, and Baptism administered at the proper time, at least on one Sunday in each month; such a mode of administering it having been recommended by our Bishop to the priests and deacons recently ordained at Chichester. That the irregular practice is of no long standing in many parishes, my own recollection convinces me. In my boyhood Baptism used to be administered during the service in churches where that rite has since been transferred to the end of it. Other persons too of my own age remember the same change; for which I know not what can have been the motive, unless the unwillingness to keep people too long in church. With the view of indulging the miserable apathy and slothfulness of the congregation, this holy service was thrust out of its right place, into one where it is wholly inappropriate. No wonder that parents and sponsors grew to look on the words as an empty form, when the minister himself allowed

the congregation to leave the church just before he received the child into the congregation. From the first ages it has been thought desirable that this reception should take place on grand and solemn occasions, when the great congregation is assembled. Such too is the principle of our own Church. Yet, in spite of principle, in spite of canonical order, we have turned the service into a kind of contradiction, lest people should grow weary, if they had to stay a quarter of an hour longer in church. No one, I think, can have witnest the effect of this most beautiful and impressive ceremony, when performed in the midst of a numerous congregation,—no minister assuredly can have so performed it,—without feeling that it is endowed with new life and power. The reception of the child into the Church becomes a reality. The congregation pray for the child, call upon God to wash and sanctify it, and give thanks to God for having regenerated it, thus testifying the interest which a body of Christians ought to feel in every fresh neophyte added to their number. By the abusive practice, which is so deplorably common, we rob the child of the prayers of the congregation. Some persons may indeed think that, constituted as our congregations are, they seldom join heartily in these prayers, and that consequently it is better to be surrounded only by those who do so join. This however is an exclusive sectarian feeling, exaggerating the evil, which it tends to increase, and would almost destroy all manner of public worship. It is one of the forms of the Donatist heresy, into which serious-minded persons are so apt to fall, until they attain to a true idea of the Church, and of the presence of the Holy Spirit in the Church. Most salutary moreover is it for us all to be often reminded of our baptismal vows, most

salutary to be reminded of that Infinite Grace, through which we become the children of God (G).

Again, it has been resolved at the Chapters, that the administration of the Holy Communion shall be more frequent than it was in many of our parishes. Here too, as I said above, we are only at the beginning of a better state of things: but even this is matter for thankfulness; and having begun, if we do not fall back, we shall continue advancing. This increast frequency is not only desirable for the sake of those who long to be nourisht again and again with the blessed food ordained by our Lord for the sustenance of our souls. It has also been found, I believe invariably, that the effect of more frequent Communions is to augment the number of communicants, and to lessen those superstitious fears with which so many regard this Sacrament, and which are fostered by the rarity of its celebration (H). Every way indeed this rarity pampers our natural proneness to look upon a religious rite as an *opus operatum*, and will hardly allow us to believe that we are called to a perpetual living communion with Christ. Here let me recommend you to exhort all such among the candidates for the approaching Confirmation as you deem qualified by their seriousness of mind, to become communicants immediately. To this end it seems to me expedient that the Lord's Supper should be celebrated on the Sunday after the Confirmation. Thus a good habit may be begun at a time when the youthful mind is under your immediate influence: the serious impressions produced by your preparatory instruction, and deepened by the Confirmation itself, will be still more inwrought by a devout participation of the food appointed for the strengthening and refreshing of our souls: and many of the parents

also may perhaps be induced to come, even those who have never come before, with their children to the Lord's Table, and to partake along with them of that Holy Body and Blood, which was given for the salvation of mankind.

Another benefit conferred on the Archdeaconry through the means of the Rural Chapters, — and this is the last I will mention, though the list might easily be swelled, — is the complete abolition, — such, I believe, it has been, — of the practice of requiring a fee for administering the sacrament of Baptism, and of that of making a distinction, in reading the Burial Service, between those who pay a fee, and those who do not. The former practice, while it savours of something approaching to simony, and seems strangely at variance with the declaration that the Gospel is given without money and without price, presses hardly upon the poor at a time when they are ill able to meet their other inevitable expenses, and thus has often driven them to take their children to be baptized at some dissenting meeting-house: at present it might lead many to be content with having their children named by the Registrar. The other practice, of excluding a corpse from the church, of denying the mourners the consolation of hearing the blessed words in which the Apostle sets forth our Lord's victory over death, unless they will pay us for reading them, — this practice, at a time too when we are in the immediate presence of that power which levels all distinctions, and when our lips are declaring the transitoriness of all earthly possessions, is shocking to every right feeling, cruel to the mourners, and must needs bring reproach on the Church. Contrary as these practices are to all ecclesiastical principle, they are not uncommon, I am told, in some places: in this Archdeaconry they were

very rare, and now, I trust, are wholly extinct; as, I pray God, they soon may be throughout every Diocese in England (i).

This enumeration of the benefits which have accrued from the Rural Chapters would be very incomplete, if I were to omit that which I myself have derived from them. That too, I am conscious, might and ought to have been greater: but even as it is, I cannot be otherwise than thankful for the advantages they have afforded me toward a less inadequate discharge of the duties of my office. They have enabled me to acquire a knowledge of the Clergy in the Archdeaconry in the course of the last year, which I should else have been many years in gaining. They have enabled me to hold regular periodical communications with you all, on every matter on which it has appeared to me expedient to advise and consult with you: and the foregoing statements may shew that the intercourse between us has not been altogether barren of beneficial results. From the Reports of some of the Rural Deans I have derived encouragement and instruction. Indeed the experience of the last year has abundantly confirmed my conviction that these Chapters are powerful means for improving the organization of the Church, for increasing its energy, unity, and order. They give us, what is wanting at the Visitation, an opportunity of taking counsel together on subjects of general interest. Greatly therefore shall I rejoice if other Dioceses follow our example: for I know no institution by means of which persons invested with ecclesiastical authority will be so well able to exercise an invigorating influence on the clergy committed to their charge (j).

Here let me offer you a suggestion, with the view of

adding to the utility of our Chapters. As one main purpose of the Meetings will be to discuss all manner of questions connected with the offices of our Church, and as questions of Ecclesiastical Law will be often occurring, it seems to me desirable that at every Chapter-house there should be a collection of books treating on the history of our Church, and more especially on the Liturgy, the Articles, and the Canons, as well as of books on Ecclesiastical Law. On these subjects every clergyman ought to be competently informed. Indeed, if it be disgraceful for the members of other professions to be ignorant of the general principles of the art which they practise, — if such persons are ordinarily stigmatized as empirics and quacks, — still more disgraceful ought it to be deemed in us, — to whom clerkly acquirements especially pertain, and one main business of whose lives is to administer the various services of our Common Prayer, — if we are not thoroughly acquainted with their meaning and purpose: and these in many cases cannot be understood, without a historical knowledge of the circumstances under which our Liturgy was compiled, and of the controversies which particular expressions have excited, or which they were designed to decide or allay. The collection I have mentioned might soon be made by means of a small annual subscription from each member of the Chapter. If the plan were enlarged, so as to become the groundwork of theological libraries, to be attacht to each Chapter, and to pass from one Rural Dean to his successor, such libraries would in course of time offer inestimable advantages to the Clergy, and might help to do away that ignorance of theology, which has long been among the scandals of our Church. I merely throw out this hint, without entering into details, which

indeed I have by no means digested. But if any Chapter approves of the suggestion, I shall be very glad to discuss the details with you, and to render you every assistance in my power. The only observations I will allow myself to make are, that such libraries, it seems to me, ought to consist of standard theological works, to the exclusion of works of the day, of which we see too much already, and which would else engross all the funds; and that the present time, when the Library of the Fathers, the Library of the Reformers, and the Library of Anglocatholic Theology are in course of publication, is peculiarly fitted for the forming of such collections.

And now, before I close this Charge, I must address a few words to you also, my friends, who are come, according to ancient practice, to attend this Visitation, in order to make a solemn declaration that you will perform the duties of the office of Churchwarden, which you have been elected to fill. Your office too is an honorable one, and, if you discharge its duties rightly, would scarcely be inferior in importance to any, except that of the Minister, in your several Parishes (K). To you therefore also I say, as I said to my brother Clergy, that you are called to your office at a time when a better and more vigorous spirit is stirring in the Church, and that therefore it behoves you also to be better and more active than those who went before you. They might alledge that they did not know their duties: you shall not be able to plead this excuse. They may have had no one to urge them to do their duty: if you neglect yours, it shall be against knowledge, and in spite of exhortation. Remember too that your solemn declaration is, that you will "faithfully and diligently perform the duties of your office, according to the best of your skill and

knowledge." These are not empty words; and none of you, I trust, will so regard them. When you make this solemn declaration, you should do so with a hearty purpose to abide by it; and of that purpose you should never lose sight so long as you continue in office.

On one most important part of your duties indeed, that which relates to the preservation of good order and discipline in your parishes, I will not speak today. For this is a subject involved in so many difficulties, through the vast changes which have taken place during the last two hundred years, and in part through divers Statutes at variance with the obligations which were originally incumbent upon you, that far more knowledge is requisite than I yet possess, and far more consideration than I have been able to give to matters so intricate and perplext, before I can venture to pronounce a positive opinion as to what it would be right and expedient for you to do, in the present state of the laws, and of manners and feelings in England. Another time I may possibly be enabled by the counsel of my wiser friends to point out to you in what way you may and ought to help your Minister in upholding order and morality. For the present I will turn to that which has long been the prominent part of your office, from which too you derive your name, the duty of taking care of the house of God, of seeing that it be in good substantial repair throughout, that it be clean and well-aired, and stored with all the furniture belonging to it. In order that you may better understand how to discharge this portion of your office, I have requested the Registrar to give each of you a copy of some Hints designed for your especial use, written in plain good English, and abounding in sensible intelligent remarks. If you read

these Hints through with attention, and compare the condition of your own churches with the description of what they ought to be, most of you will discover much that needs to be amended. What then will your duty be? Why, to set about amending it forthwith. I do not mean that all that is now wrong must be put to rights at once, in a single year. After our fathers and forefathers have been doing everything for a couple of centuries to spoil our churches,—when through all that time they seem hardly ever to have dreamt of making the house of God look grand and beautiful, but merely of making themselves comfortable in it at the least expense,—it cannot be required of you that you should undo all this mischief, that you should restore whatever has been let fall into decay, that you should get rid of everything which is now disfiguring your churches, and substitute what will be more in accord with their purpose and character, at once, in a single year. This cannot be required of you, I say: can it be expected? I am afraid, not of many of you. There is a Churchwarden indeed in the Archdeaconry, who has done this, and more. His church was originally a very fine one, among the earliest in the County; but it was in a ruinous state. One whole transept had fallen in: the earth in places had accumulated above the top of the original doorway, which was blockt up, and almost hid: all the old windows had been taken out, and replaced, according to custom, by others which were a deformity to the building. Yet this excellent Churchwarden, though he is only a tenant from year to year in the parish, began, of his own accord, to restore the windows: then, being encouraged by the success of his first undertaking, he proceeded, as men are wont, from one good work to a better, and engaged in restoring the

transept, which will soon be completed: many other important repairs have been executed: and his church will ere long be an ornament, not merely to his parish, but to the whole County. My friends, this good work has been effected in the last year by one of your own order, a farmer, as most of you are, in a small parish, where he himself is the principal ratepayer. May I not exhort you then to follow so good an example? You have not so much to do. Go then and do your less work with the same spirit with which he has done his greater.

At all events do something. Make a beginning in improving your churches. But be on your guard to let the improvement be a real one. To this end let your plan be laid before the Rural Dean, and have his approbation, before you set about it. Or if you will ask my advice, I will gladly give you the best I can. For many churchwardens in past days have been desirous of doing something in their churches: they have wisht to improve them, according to their own notions of improvements: and yet they have only hurt and disfigured them. You will easily see that they could hardly do otherwise. For in the architecture and arrangement of churches everything has a place, a purpose, and a fitness; all the parts are connected by manifold relations; and the knowledge of these matters does not come of itself: it requires observation and comparison, study and thought. Now these things will mostly lie out of your beat: you have far different pursuits and occupations: but the man who meddles with what he does not understand is pretty sure to make mistakes.

Besides there is another reason why the alterations in our churches are often anything but improvements.

They are not made on a right principle, from a right motive. They are not made with any reference to the glory of God. They are not made with the view of enabling the multitude of His people to fall down and worship Him. But they are often made with a twofold end, one more paltry than the other, bodily comfort, as it is called, and cheapness. I regret to say that some of the novelties in our churches, which have been prompted by a regard to these two ends, are very recent. In several of those which I have visited during the year I have been in office, the first object that has struck my eye has been a hideous black pipe, rising perpendicularly through the centre of the church, and piercing through the roof. We are grown so chilly nowadays, that we cannot sit in church, unless we have a stove to warm it. Our fathers were hardier. But no matter: I will not object to a stove, if it be so placed as not to be unsightly. This however is never thought of. We think about nothing save our own comfort. We go to church to be warm, and to loll at our ease; and provided these ends are gained, what reck we how the thing looks? Nay, some will doubtless boast of their spirituality, that they care only for substance, not for appearance. My friends, would any of you allow such a piece of ugliness to rise up in the middle of your parlour? Would the gentry in your parishes allow it to rise up in the middle of their drawing-rooms? In old times people thought that the house of God ought to be the most beautiful building in the parish, and that everything about it ought to be rich and choice. We on the other hand are anxious to have our own houses, and everything in them and about them, handsome and costly: and the refuse of the parish we give to God. How

can you look up at those fine pillars and arches which our ancestors raised, at those windows which they adorned with carved tracery,—unless indeed you have hidden or defaced them,—how can you look up at these, and then cast your eyes on your black monster thrust up into the midst of them, without feeling them cry Shame upon you? And humiliating as the contrast is, when we think merely of the outward appearance, it is still more so when we consider that, in the noble works of our ancestors, nothing was done for themselves, for any personal convenience of their own; while our pitiful deformities are stuck up merely for our own sakes, worthy offerings for such a shrine. Let these black pipes, I entreat you, be removed; and place your stoves where they will not offend the eye. Many as are the contrivances of modern mechanism for the diffusion of heat, a church may easily be warmed in these days without any such disfigurement: and if your parishioners are urgent for warmth, they must not grudge to pay for a seemly manner of obtaining it (L).

This request, I trust, applies only to a few among you. But all of you may easily find plenty of work for the year that you are in office. Indeed it is far more difficult to know where to end, than where to begin. I seldom enter an old church, but a wish arises to sweep away almost everything that is in it, and leave little except the bare walls, to be fitted up anew in a manner more becoming the purpose of the place: for hardly anything has been put up in such churches during the last two hundred years, which is not objectionable in taste, and few things which are not reprehensible in spirit. In my Charge last year, and in the notes appended to it, I recommended several improvements, one or more of which

are needed in almost every parish church in the Archdeaconry, and which therefore may supply you all with employment. I will not enlarge upon them now. I will merely advise you briefly to restore stone mullions of an appropriate form in your windows, wherever they have been supplanted by wooden ones, and to remove the white-wash from all the stonework and woodwork in your churches. You cannot conceive, until you have seen, what an improvement this will make in the look of the whole building. Above all, I would earnestly exhort you to get rid of the pews in your churches, whenever you have an opportunity. Get rid of them all, if you can: if not, get rid of as many as you can. Whenever a pew wants repairing, substitute an open bench for it. If you will write to me on the subject, I will gladly supply you with designs for such benches. This change is not merely most beneficial with reference to the beauty of the building; but it has a high moral and religious value. Few things have been more hurtful than pews to the character and spirit of our worship. They are a monument and type of the torpour and selfishness which have for ages deadened the Church. They shew how we had lost every spark of congregational feeling, all notion of the Communion of Saints. Besides, you all know what a source of jealousies and quarrels they are in your parishes. Of the disputes, in which I have been called to interpose since I held my present office, more than half have been about pews (M).

Into the question of Churchrates, and the difficulties it is at present involved in, I will not enter. For all necessary repairs, and for such things as are requisite for the canonical furniture of a church, I feel confident, you are justified in raising a rate at all events: and should you

meet with any difficulty, I shall readily do what lies in my power to support you. For extraordinary works, which belong rather to the beautifying than to the repair of the church, I would not raise a very large rate, unless it met with the approbation of the great body of the parish. Let such works be done by voluntary contributions. Freewill offerings are ever the most acceptable to God. When the ark of the Lord was to be made, Moses commanded that *whosoever was of a willing heart should bring an offering to the Lord. And they came, every one whose heart stirred him up, and every one whom his spirit made willing; and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all the service, and for the holy garments.* Nay, *they brought more than enough;* so that Moses was forced *to restrain them from bringing.* Now shall we never see anything like this in our Church, in the Church of the Saviour? If they did thus much for the service of the ministration of condemnation, in the feeling that even that was glorious, shall not we do as much, say rather far more, for the service of the ministration of righteousness, which greatly exceeds in glory? Yes surely, my brethren, if the Spirit of God stirs us, we shall: and there are signs that He is stirring us; there are persons, and not a few, of a willing heart, who are bringing their offerings largely to the temple. It is noteworthy too, that the very people who brought their gifts so abundantly that Moses was obliged to restrain them, had a short time before brought their jewels as offerings for the setting up of the golden calf. The mercy of God, in giving them back the tables of the Law, moved them to repentance, and roused them to a zealous love. Shall it not then be

the same with us? We have been worshiping ourselves, bringing our offerings to ourselves, to those meanest idols, our own comfort and luxury. Yet God has had mercy on us, and has called us anew with a mighty voice to worship Him, to bring our gifts to Him. So let us all do, one and all, Clergy and Laity, high and low, — let us bring all our gifts, our best and most precious gifts, the richest gifts of our substance, the gifts of our bodies, the gifts of our hearts and souls and minds, and lay them humbly before His throne: and may He graciously accept our gifts, and send His Spirit to hallow them, and to build them up into a holy temple to His everlasting glory!

NOTES.

Note A: p. 20.

Dr Arnold, in the Preface to his recently publisht *Sermons on Christian Life,* has said: "To revive Christ's Church is to restore its disfranchist members, the Laity, to the discharge of their proper duties in it, and to the consciousness of their paramount importance. All who value the inestimable blessings of Christ's Church should labour in arousing the Laity to a sense of their great share in them. In particular, that discipline, which is one of the greatest of these blessings, never can, and indeed never ought to be restored, till the Church resumes its lawful authority, and puts an end to the usurpation of its powers by the Clergy. There is a feeling now awakened among the lay members of our Church, which, if it can but be rightly directed, may, by God's blessing, really arrive at something truer and deeper than satisfied the last century, or than satisfied the last seventeen centuries. Otherwise, whatever else may be improved, the Laity will take care that church-discipline shall continue to slumber; and they will best serve the Church by doing so." (pp. lii. liii.)

This is strong, but scarcely too strong. My excellent friend has done a good service to the Church, by taking such high ground in speaking of the rights of the Laity, as integral members of the Church, whose conscious, active, efficient churchmembership is indispensable to the health of the Church, and to the fulness of its life. Most truly too does Coleridge lay down, in the passage prefixt by Dr Arnold to his Preface, that the great pervading errour and corruption in the history of the Church of Christ is

not so much the usurpation of the Papacy, as that by which the rights and privileges of the Church were narrowed and restricted to the Clergy. If we take a political point of view,—looking, not at the power of the Spirit in the hearts of individuals, but at the working of institutions,—this is plainly the source of the great weakness of the Church, of her inefficiency through so many ages. This is the reason why now, in the nineteenth century of Christianity, the primeval forest of heathenism is still spread over so large a part even of the Christianized world, why the stumps and stubs of that forest rise up in almost every field, in almost every heart. For the Laity were told that it was not their business to root them out; and the Clergy, without the aid of the Laity, were quite unequal to the task. This division of the Church has fatally narrowed and crippled the Kingdom of Christ. It has led the opposite parties to eye each other with jealousy, to keep watch and guard against each other, instead of working together as brethren in the same divine task of love. It has rendered the Laity profane, by telling them that they were so, by telling them that they had no duties as members of the Church, except silence and submission; wherefore the faculties which they felt teeming within them, and craving to be employed, sought employment in the service of the world. It has rendered the Clergy secular, by busying them in enlarging and fencing in and protecting their own dominion, instead of Christ's. It has deadened the corporate life of the Church; inasmuch as the Laity, being debarred from a share in that life, were fain to suppress it, and refused to recognize an authority, which, they justly felt, was founded on usurpation. Nor will a vigorous ecclesiastical government ever be formed, until, after the excellent example set by the American Episcopal Church, we return to the practice of the Apostolic age, as evinced in the first Council of Jerusalem, by calling in the Laity to occupy their appropriate place in our ecclesiastical synods.

These questions, whether we look to the past, or to the present and the future, are so vast, and encompast with so many difficulties, that it is impossible to do more than glance at them in

this Note. In these days more especially are they of pressing urgency, since a sense of the dignity of the Church has been revived, and is expressing itself so loudly, and almost vociferously, with more or less of indistinctness and confusedness, from one end of the land to the other. If the Church which we magnify be kept in due subordination to its Divine Head, and if, while we magnify it, we do not substitute a part for the whole, but contemplate it in all the fulness of its members, as the visible Communion of Saints, the body of Christ, with all the diversities of its organization and functions, then the renewed reverence for the Church will be full of blessings. But if, as from the exaggeration and partial tendencies of human nature is ever happening, the Church be set up as an object of worship so as to conceal its Lord,—or if we, the ministers of the Church, forgetting that our calling is to be the least therein, aspire to be the greatest, nay, would fain be the whole Church,—or if we allow that carnal spirit among the Laity, which shrinks from privileges, because they involve duties, to throw all the responsibilities and privileges of Christianity upon us,—by which spirit the assumptions of the Clergy have in all ages been facilitated and forwarded,—then the present religious movement will only terminate in new forms of hierarchal ecclesiolatry and factitious asceticism on the one side, and in bolder profaneness and infidelity on the other.

With reference to the immediate argument of the text, Dr Arnold, I believe, is quite justified in conceiving that the decay and extinction of godly discipline in the Church has been mainly owing to this primary corruption, whereby the functions, which ought to have been exercised by the whole Church, were exercised almost exclusively by the Clergy. This gave a partial character to all measures of discipline. They no longer came down with the authority which they would have borne, had they been determined by the voice of the whole congregation. The Laity, having no concern in passing the sentence, none of the conscious thoughtful responsibility which such a charge would have awakened, none of the feelings of right and duty, which in well-constituted minds attend upon the possession of moral privileges,

revolted against penalties, which they were merely called on to endure: and thus the censures, which found no sanction in public opinion, no response in the consciences of the congregation, became some of them objects of ridicule, and all lost their power, and fell into disuse. Nor assuredly will any measures be effectual to restore a vigorous discipline, until the Laity regain their full Christian franchise in the Church. Meanwhile, with a view of preparing the way for this great end, no less than of doing what we can, in the present maimed and divided state of the Church, for the purification of morals, we should endeavour, each in his own sphere, to obtain the active cooperation of the Laity in whatever we may attempt for this purpose, as well as in all our other labours, which do not pertain exclusively to our ministerial office. For we have a twofold work, — on the one hand to divest ourselves of the long-cherisht notion that we are the only persons qualified to exercise authority in the Church,—on the other hand to awaken the Laity to a conviction that they have rights and privileges and duties, that they are no longer in a state of infancy under the bondage of ordinances imposed by others, but that they too have received the adoption of sons, and are called as well as we to be members of the same royal Priesthood.

On the measures whereby the evil spoken of in the Charge may best be checkt, I do not feel competent to speak with anything of confidence. When the Clergy have deliberated seriously in their Chapters on the subject, and have endeavoured, in their several parishes, to carry those measures, which may appear the most promising, and which they may consider themselves warranted in adopting, into effect, we may be enabled to come to more satisfactory conclusions. For myself I incline to believe that even a very slight measure, by which a mark of shame should be stampt on the sin of antenuptial concubinage, by which it should be shewn that this sin is deemed a sin, and is offensive as such in the eyes of man as well as of God, would operate very beneficially, and would greatly diminish the frequency of the offense. For such a moral delusion is spread over the minds of the lower

orders in many parts of England, that fornication, which is to be followed by marriage, is scarcely esteemed a sin, or held to deserve any reproach or shame. Hence in one parish, I have been assured, much good has been done by merely debarring the mothers of children born within too short a period of their marriage, from certain benefits granted to others at the time of lying in. A minister too, I should hold, would be fully justified in making a distinction in churching such mothers, where it is the ordinary practice for women to be churcht in the middle of the service, by requiring that these, whose presence ought to be a scandal in the eyes of the congregation, should not come forward till after the congregation has left the church. In like manner, as one main purpose why the Rubric enjoins that Baptism should be administered before the congregation, is, that this tends to edification, we might surely make a distinction in this case also, and refuse to baptize children evidently begotten, as well as those born out of wedlock, until the service was over; whence the collateral advantage would accrue, that the public administration of Baptism would be regarded as an honorable privilege.

These suggestions, to which I do not perceive any objection of moment, are however merely thrown out for the consideration of the Clergy; in the hope that we shall at least endeavour to do something to check the crying evil by which the character of our lower orders is so dismally degraded. In the present state of the Church, bereft as we are of the power of self-government, precluded from adapting our canons to our needs, and from legislating to meet new emergencies as they arise, it is impossible to take any vigorous measures for the restoration of discipline; and, as I said above, so long as the Laity are excluded from their rightful position, no vigorous measures can be effective. But let us at least do what we can toward upholding purity of morals. Although Dr Arnold says that discipline "*never ought to be restored*, till the Church puts an end to the usurpation of its powers by the Clergy," he surely does not mean thereby, that we are to fold our hands and do nothing, until that time arrives. He cannot mean that it is wrong to do what we can even at present.

I am very thankful that my brother Archdeacon has spoken on this subject with his usual wisdom in his Charge to the Clergy of the Archdeaconry of Chichester. Let those who love God, and desire to forward the work of the Spirit in the purification of His people, apply themselves to the task with earnest hearts; and something will be effected. At the same time I must repeat that the good results which we desire are not to be anticipated so much from this measure or from that, as from the zeal tempered with love, wherewith we shall labour to win and draw our people to holiness of life.

Note B: p. 21.

Some of the evils which result from the exclusive use of the Bible in schools, are pointed out in a Letter in *the Educational Magazine* for 1840 (vol. I. pp. 111—115). Mr Field too, in his valuable *Report on the State of Education in the Diocese of Salisbury* (p. 136), says; "I found an increasing conviction that it is right and necessary to introduce more books of secular and general knowledge into our schools, if only for the purpose of elucidating and applying the Holy Scriptures. And I observed that, where such books and subjects had actually been introduced, there was no apparent deficiency of instruction or knowledge in religious truths. I also heard doubts sometimes exprest about the expediency and propriety of using the Bible, or portions of it, for instructing children to read and spell."

This is a matter of no slight importance. I cannot but believe that one of the causes which have kept our National Schools hitherto from being as efficient as they ought to have been for the religious no less than for the intellectual education of the people, has been the common practice of using the Bible as the one class-book for every lesson. Being rightfully resolved to withstand those pseudo-philosophers, who maintained that religious knowledge lies beyond the reach of a child's mind, we ran into the opposite extreme. We did not duly consider that the course of nature, which also is God's ordinance, is to train and unfold

our minds in the first instance by the training and unfolding of our senses, and to lead them through the knowledge of outward things to the knowledge of inward, through the things which come home to the understanding and heart of the natural man, to those things which can only be apprehended by the higher exercises of reason, of imagination, and of faith. Hence, while we sin against the child, if we confine ourselves to the development of its lower faculties, we cannot fulfill our duty to it, if, neglecting and overleaping the lower, we only give heed to the higher. Knowledge thus communicated, though its objects may be spiritual, will not be spiritual knowledge, but shadowy. A sense of unreality easily attaches itself to words in books, unless we are accustomed from the first to connect them with what we know and see and feel and understand. We, in the educated classes, have always found it difficult to put life into words in a forein tongue, or to catch the life that is in them, any other life at least than that which we have discerned in the counterparts of those words in our own tongue: and how difficult it is to feel the meaning and power even of the words in our own tongue, nine tenths of literature bear witness. Now when the Bible is the only book put into the hands of children, they are by no means duly supplied with the requisite help for perceiving the fibres which connect the world of books with the living world around them, and through which these worlds act reciprocally on each other. For though the Bible is of all books the most living, though it has a universal life in it, addressing itself to all that is deep and high and lasting in man, though it is the only book which comes home to all times and nations, to all classes and ages, and to every stage of education and knowledge, still there is much in its circumstances and details remote from ordinary observation: and even of that which speaks to all, much does not speak to ears which are open in all, and to that in all which is ready to answer, but mostly to that which is latent, dormant, which requires to be drawn out and developt, and which often on the contrary has rather been crusht and stifled, or at least allowed to wither and starve. There are children indeed, whose

spiritual life unfolds itself with such wonderful precocity, sometimes too under circumstances apparently the most unfavorable, that, even in very early years, they are enabled to feel the reality and truth of what they read in the Bible. For thus out of the mouth of babes and sucklings God still perfects praise. These instances however are rare; and it is not for such children that a system of education is to be framed. In many the germs of spiritual life pine and dwindle for want of parental culture: in many they are stunted by all manner of hostile influences, by the daily sights and sounds of worldliness, or, it may be, of vice. In many those germs will in themselves be very feeble, whether from a general sluggishness of nature, or from being outgrown and overshadowed by other impulses and tendencies, which find readier aliment and fosterage. Owing to these and other causes, if we make the Bible the one manual of instruction, a vast number of words in it will be without meaning to the children who are thus taught. Still less will they discern the meaning of those words as combined into sentences, even the logical meaning, not to speak of the moral and spiritual. And what must be the case, when, as not seldom happens, children of twelve or thirteen are called up in class to read a chapter of St Paul? Having no other book, the teacher, when the historical books have been read through again and again, thinks it behoves him, for the sake of variety, to drag the children through the Epistles. This should be absolutely prohibited. The mischief of such practices is not merely that the time is wasted, and the lesson thrown away. In all negative evils there is a worse side, on which they are positive evils. The habit of reading without thought, without meaning, deadens the understanding. Instead of producing that love for reading, which arises when the mind feels its eyes opened and its view expanded thereby, we excite a dislike for such a dull and painful mockery of signs which ought to mean something, but from which only now and then peeps out a faint glimmer of what they ought to mean. The lesson becomes a mere taskwork, which must be done because it is ordered, but which is gone through without interest, and, when

laid aside, is straightway forgotten. And when so many words are unmeaning, it is readily assumed that the rest are so, even those with the sound of which the child has been accustomed to connect a corresponding reality. In these things also the letter killeth. For example, I have known a boy of ten, not remarkable for stupidity, who, when questioned by his teacher what *trees* were, persisted that he did not know, and was astonisht when he was taken to the door, and told that the bookword *trees* meant the trees which grow in the fields. This may be deemed an extreme instance, though I do not believe it to be so: but it may serve to shew how important it is that a main part of a child's instruction should relate to things with some aspect of which he is familiar, and that his mind should be opened to see and understand what his senses and feelings present to him, before he is summoned away to remote regions. The right course of education is stepwise, not leapwise, with open eyes, not blindfold. To remedy these evils, and to render our national education more efficient, it were greatly to be desired that a set of books treating of such subjects as the children of the poor are familiar with, of such as lie within the reach of their observation, and containing stories suited to their comprehension, and fitted to awaken their sympathy, should be publisht by the Society for the Promotion of Christian Knowledge. At least I am not aware that any successful attempt has yet been made to supply this great want. He who does supply it will be a national benefactor.

Mr Field further remarks: "The practice of having the Collect for the Second Sunday in Advent repeated, before reading the Bible, either by one child in the class or by all collectively, is commonly observed in the Schools of this Diocese." The use of this, or perhaps of some shorter simple prayer, as a preparation for every lesson in the Scriptures, is becoming, and likely to be beneficial, as teaching the children both that the word of God should never be taken in hand without special reverence and thankfulness, and that it cannot be read profitably, unless the reading be accompanied by prayer. At the same time we must be on our guard in this, as in all things, lest that which is

habitual dwindle, as it is so apt to do, into a mere form, which is always emptier and more hurtful, in proportion as the reality is holy and mighty. Hence, in order to awaken a reverent feeling in the pupils, it is above all things requisite that reverence should be manifested by the teacher. For this and other reasons it is important that, as the writer in *the Educational Magazine* recommends, "when a class is under monitors, the Bible should never be used."

Having to quote *the Educational Magazine*, I cannot refrain from expressing my regret, in which many partake in America as well as in England, that that excellent Journal should have been discontinued. At a time when there is so much wellmeaning activity astir in the work of education, but when people are so at sea from the want of first principles to guide them, and when there is so much plausible empiricism and so much mechanical knicknackery to puzzle those who, after the common fashion of human nature, look mainly to the immediate effect, it was a good for the Church and Nation that there should be a Journal in which the highest principles were urged with life and power. In its minor details it might certainly have been improved and rendered more useful: but, if I may judge from myself, many must be thankful for the instruction they have derived from it: and it was a real comfort, amid the trivialities and flippancies, the ignorance and shallowness, which the first day of the month pours forth with ever-increasing profusion, to be refresht even by a few sentences from one whose slightest words betoken a master in Christian philosophy.

Note C: p. 27.

It is a pity that there is no full record of the admirable speech, in which Archdeacon Manning, at the Anniversary Meeting of our Diocesan Association in 1840, set forth the duties attendant and incumbent upon the possession of land, with special reference to the paramount duty of providing for the education of the poor. For it has been so much out of fashion during several generations

to speak of duties as pertaining to the rich, that it may not improbably never have entered the heads of a large part of our great landed proprietors, that they have anything to do with the estates on which they do not reside, except to receive their rents. Moreover the common adage, which declares that to be out of a person's sight is equivalent to being out of his mind, proves that all, even those who are bountiful in their own neighbourhood, must be apt to forget what they owe to the poor on distant estates, which perhaps they may never have visited. Hence there is great need that they should be reminded of these duties: and very many, I hope and trust, when so reminded, will not be slow to fulfill them.

This is a matter of urgent importance with reference to the object spoken of in the text. For if the owners of land do their duty, we shall have no difficulty in raising the funds requisite for the support of our schools: if they do not, in many parishes it will be impossible. Nor is the importance less for the sake of our landed proprietors themselves, even with a view to the political welfare and permanence of our aristocracy, and still more to their moral wellbeing. I have been told indeed, that certain good men have complained of my last Charge, because I ventured to speak with censure of those among the rich who squander their riches in self-indulgence. This is a notable proof how low our Church had fallen, how neglectful she had become of her prophetic office. It was deemed for a long time to be our business to teach the poor, to lecture the poor, to reprove the poor, so as to make them humble and faithful and obedient; and we were to tell the poor how good the rich are to them: a most welcome office, where it is consistent with truth, but an ignominious and mischievous one where it is not, and far more mischievous to the rich than to the poor. How strangely was such a mode of preaching at variance with the example of Him, who cried, *Wo to you that are rich!* and whose Apostle bids the rich *weep and howl for the miseries that shall come upon them.* Surely the camel has not yet contracted himself, so that he can pass through the eye of the needle; and they who would

lead him into the kingdom of heaven through any wider gate, are only mocking and deceiving him. Surely we have not yet attained to a condition in which the first verses of the fifth chapter of St James have totally lost their meaning. They who melt down these denunciations into flatteries and blandishments, are speeding their fulfilment. Our truest friends are ever those who admonish us of our duties, and rouse us, in spite of ourselves, to discharge them.

Note D: p. 33.

The Bishop of Salisbury in his Charge in 1839 says (p. 22): "It has been some disappointment to me to learn, that in several instances clergymen, who have tried the experiment of evening schools for an older class of pupils, have not found them altogether satisfactory in their results. But for this I should have ventured more confidently to name these as another means suited for meeting the evils of the state of society in which we live: and if some have been disappointed, the experience of others would still lead me to hope that I should not be wrong in doing so." I have quoted this passage, because most of us are too easily disheartened by unforeseen hindrances, crossing us in any beneficial undertaking. We may attribute our want of success to our own incompetence, or to some peculiar disadvantages in our situation: either way we are apt to flag, and to relinquish our enterprise as hopeless. Whereas, if we look for the hindrances beforehand, we are better prepared to resist and to overcome them.

Note E: p. 35.

The limits of a note will not allow me to discuss the important question, how far it is the duty of the State to provide for, and its right to insist upon the education of all its members. That the State has such a right, and a correlative duty, was recognized of yore in England; and the recognition was manifested by public

acts in the first reigns after the Reformation. But this too, like almost every other higher duty, was neglected, and, like most other higher rights, was lost sight of, during the self-seeking and self-pampering torpour of the last century. Hence in these days we have no determinate authoritative principles to guide us; and even where there is a real desire of doing what ought to be done, the desire is strangely puzzled and baffled by ignorance what that is. Perhaps too we, the clergy, in our righteous zeal to assert that we ought to have the direction of our national education, have not always been anxious enough to urge that there shall be a national education, an education, of which every child born in England shall partake, even as every child breathes the common air, and sees the common light. I do not forget the great exertions which have been made in the last few years, and mainly by the Clergy,—the Boards of Education, the Training Schools, which have been establisht in so many dioceses. All these things are to be acknowledged, with thankfulness to Him by whom they were prompted. But still the nation is not educated. Nor does there seem any likelihood that by the measures at present employed the nation ever will be educated, at least until something is done to remove the obstacles by which they are counteracted and thwarted. In a vast number of parishes no funds are forthcoming for the establishment and maintenance of an efficient school: and from one end of England to the other we hear complaints that the great body of the boys are taken away at so early an age, that the efforts to give them anything deserving the name of education are utterly frustrated.

These are dismal evils. We cannot remedy them, it may be said; and so we must leave them to Time and an improved state of feeling to remedy. But though it is right that we should always work in a firm faith that Time will work with us, we must not leave it to Time to work for us. The former, Time will do; the latter, never. In the present case too we must bear in mind, that every three or four years a fresh growth of boys passes out of the reach of our tuition, and is swept away into the abyss of ignorance. Yet surely for evils of this kind there

may and must exist a remedy. Nay, we are not left to theory and speculation to devise one. We have only to look abroad; and we find that, while in no country are these evils of anything like the same magnitude as in England, in many countries an efficient and sufficient remedy has long since been enacted by the government.

In Prussia, for instance, as is generally known, parents are compelled by the law to send their children to school, unless they can shew that they are giving them a proper education at home, by the time they are six years old, and to keep them at school till they have completed their fourteenth year. Regulations more or less similar to this are said to prevail over a large part of the continent of Europe. Now few persons, I should conceive, who take an interest in our parish schools, can think of such a state of things without something like envy. And surely what is here enjoined by the law is just what ought to be. It is no more than every child, born as a moral being, as a member of a Christian nation, of a Christian Church, might rightfully expect, in order that it may be trained and fitted for the toil and struggle of life. Thus much will readily be granted. Every child ought to have eight years of instruction at the least: the parents ought to give this to every child: where the parents are unable to do so at their own cost, the means of doing it should be supplied by the community. But when the schools exist, and the parents will not send their children to them, how can we help it? what more can we do? If we estimated evils by their moral significence, we should not reason in this way. We acknowledge that there is a right to compell parents to provide bodily nourishment for their children; that there is a right to prevent them from wasting their children's inheritance. So is there a right to compell them to provide nourishment for their children as intellectual and moral beings, and to prevent their defrauding their children of their inheritance in the kingdom of heaven.

It has been said, indeed,—and the argument is mostly ascribed to Lord Brougham, as though he were its original inventor,—that

the people of England would never submit to have education made compulsory. This saying has been repeated so often, as if it settled the question, that one might be tempted to fancy there must be some force in it, unless one remembered that the sounds, of which Echo is the fondest, are empty. Such an argument seems scarcely worthy of a statesman. When the Will of a people is one with its Reason and its Conscience, when the *vox populi* is thus *vox Dei*, a wise man will yield to it; but not when it is unreasonable, not when it is against conscience. Let him take these as his allies, and Will must give way. Never should he doubt that, provided a law can be shewn to be right and beneficent, the people, if the legislature enacts it, will submit, ay, and be thankful for it. Courage indeed is always requisite for a conflict against evil, courage and faith. The grosser too the evil, the more terrific it will seem: for that which finds no support in the affections, seeks it in the passions. But strike a stout blow at it, and it falls. It should be remembered by all those who are called upon to fight against moral evil, that, when the first missionaries began to preach the Gospel in Tahiti, one of the most formidable obstacles they had to encounter was the horrible practice of childmurder. The natives received them kindly, were willing to learn much from them; only they must not try to prevent parents from murdering their children. After some perseverance however this accursed practice was abolisht: and now every father and mother, as they look at their children, must bless the teachers to whom they owe it that they have children to look upon. So will it be, we may rely upon it, when the children in our factories are redeemed from their present calamitous condition: so will it be, when parents throughout England are compelled to have their children brought up in the knowledge of their duty, moral and religious.

It is not the fear of trenching upon parental authority that keeps us from legislating in this matter. Nor is it the fear of violating freedom. Numberless difficulties and perplexities, metaphysical, moral, and political, have arisen from the notion that it is essential to freedom to have scope for doing wrong. The

laws do not encroach on a man's freedom, by forbidding his picking his neighbour's pocket: on the contrary it is by taking away the chains of evil that we are to make men freer. The real obstacle is of another kind. It is the very same spirit, which has been resisting the attempts to deliver the children in our factories from their debasing bondage, the spirit of Commerce, the spirit of Mammon. England has been trying with all her might for the last hundred years to shew that it is possible to serve God and Mammon: but the result has been a swarm of proofs, that, what God has severed, man cannot join together. Sooner might he tow America across the Atlantic, and tack her on to the Old World. The yoke of Mammon is on our necks: it is on the necks of the whole nation: but it presses most gallingly on the poor. It is not their own free choice, that leads them to withdraw their children from school, and to employ them in premature toil: it is a hard, crushing necessity: and to remove this necessity is to set them free, and will enable them to fulfill the wishes of their hearts in giving their children a good education. The blessings of generations await the statesman, who shall have the courage to muzzle Mammon, and prevent him from preying upon the little ones, whom Christ came to redeem. Even with reference to the political greatness of his country, what ought to be his paramount object? Should it not be to train up a moral and religious people? or at least to give all such aid as a statesman can give toward effecting this?

In former times an obligation of a similar kind was imposed by the Church. By the 59th Canon all fathers, mothers, masters and mistresses, children, servants, and apprentices, who neglected their duties, the former in not sending their dependents, the latter in not coming to be catechized, were to be excommunicated, if they persisted. In these days excommunication has fallen into disuse. Were there no other reason, its effect would be destroyed by the deplorable schisms in the Church; for the person excommunicated would merely betake himelf to some dissenting congregation, where he would find a ready welcome. But it is very hard upon the poor, that they should no longer have any

force constraining them to fulfill their duty to their children, and protecting them from the forces which impell them to neglect it, and which of themselves they have no power of resisting. The need is infinitely greater now, from the enormous increase in the demand for child-labour: nor is there any country where the need is so urgent as in England.

Let it not be said, as it may be by some of our shortsighted philanthropists, who never look beyond animal comforts, that there would be cruelty to the poor in depriving them of the earnings of their children. The work, which the children would no longer perform, would fall to their elders; and higher wages would be paid for it. Nor, if we were to be disabled thereby from underselling the other nations of Europe, let that scare us. Rather perhaps ought we to be thankful for the termination of a state of things, which keeps us perpetually alternating between a high fever and an ague, and through which we are now disturbed every other year by the ominous sound of a national crisis. At all events let us be persuaded that men, under God, are the true wealth, as well as the true strength of a nation.

No doubt some difficulties would occur in the settling of the special provisions of such a law. But a judicious man, who took the matter earnestly in hand, would be able to overcome them. The only really formidable opponent he would have to encounter is the spirit of commerce. Some persons indeed may contend, that, in the present divided state of religion in England, the objections to a law making education compulsory are insuperable. Of course a law, which compelled men to violate their conscience, would be a crime. The Prussian law however does not require that a child shall be sent to any specific school, but merely that he shall be receiving instruction during the appointed term of years. As to our country parishes, in which there is nothing but a national school, if a system something like that which I have endeavoured to recommend in Note L to my former charge were adopted, no reasonable scruple could be entertained against sending a child to such a school.

Note F: p. 41.

This question has in some measure been settled by the Meetings held in the month of September at several of the principal places in the Archdeaconry; at all which Meetings it was resolved, with scarcely the expression of a difference, that Missionary Associations should be establisht in every parish. A large portion of the Parishes in the Archdeaconry were represented at those Meetings; and I trust that the resolutions which were then entered into will soon be carried into effect, wherever they have not been so already. I would fain hope too that this example will be followed before long by the remaining Parishes in the Archdeaconry; so that from one end of it to the other there shall not be a single parish unawakened to a consciousness of the great duty, which presses so peculiarly on the English Nation and Church, of preaching the Gospel to the whole world. Never will England take the post of honour appointed for her among the nations, until she has devoted herself with all her energies to the fulfilment of this her sacred ministry, until she has recognized her special calling to be the apostolical nation of the earth. They who minister to the earthly wants of others, if it be for their own gain, occupy the lowest place; they who minister to the moral and spiritual wants of others, the highest. The former is the office of hirelings and irrational beasts; the latter, of angels. What a blessed day would it be for the whole world, above all for England herself, if every Englishman were to remember that among all his privileges this is the most glorious!

Doubtless we shall have to contend with many, who will exclaim that it is cruel to take anything from the scanty pittance of the poor, seeing that pittance is already scarcely sufficient for their daily support. There are numbers of persons in these days, who have a good deal of benevolence, but whose benevolence does not grasp anything beyond the relief of temporal wants, who are thoroughly persuaded that bread is the one thing needful. What would these persons have said, if they had seen the widow

throwing her two mites into the treasury? Would they not have cried out to her, at least to keep one, lest she should have to go to the workhouse? It is sadly true, the poor have too little, too little in every kind. But even the heathen poet found out that the way to increase our riches is to share them with others. He who can give, is no longer utterly poor. If you wish to enrich a man, bring him to believe this. Enlarge his heart: widen the range of his feelings. Every fresh interest you give him in anything out of himself, enriches him; the more so, the deeper it is. To the poor more especially, hemmed in and crusht as they are by the narrow cares and heavy drudgery of their daily life, it is a blessing to be brought to feel that Christ has cast down the walls of this their prison for them, and that in Him they are united by a bond of brotherhood to those who dwell in the uttermost parts of the earth. And will they not be amply repaid for their little offerings, by the frugality, the carefulness, the constant watchful self-denial, which they will be constrained to exercise, in order that they may have their little offerings to bring? Surely the richest parish in England, and the richest nation in the whole earth, will be that in which these graces are found in the highest perfection.

With regard to the best mode of conducting our Associations, various opinions will be held, and various schemes may perhaps be adopted. Hitherto, where they have existed, they have mostly been in union either with the Society for the Propagation of the Gospel, or with the Church Missionary Society. At present, since the objections entertained by some to the ecclesiastical constitution of the latter have been removed, and since almost all the heads of our Church have joined it, the most desirable plan seems to me to be that our Parochial Associations should be in union with both. For while our special national duty of providing for the religious instruction of our Colonies is discharged by the former, the universal Christian duty of preaching the Gospel to the heathens devolves mainly on the latter: and it is probable that this twofold work will now be portioned out more definitely between them. Meanwhile the people ought

to be reminded of both duties, and aroused to fulfill them both. Now that emigrants are going forth from all parts of the country, it were well both for them and for those who remain behind to be admonisht in this manner that the separation is not to be entire, and that this most sacred tie at least will continue. It would be well that those who send their kindred over the wide waters, should from time to time send their alms as well as their prayers after them. On the other hand there is something so wonderful and stirring in the first dawning of Christianity amid a heathen people, in the struggle between the light and the darkness, — the contemplation is so well fitted to enliven our thankfulness for our own blessings, and to make us more desirous of realizing them, — while the spiritual change in the converts comes home so touchingly to the heart of the simplest,— that few measures seem better calculated for exciting our parishioners to take a deeper interest in their own spiritual welfare, than if they were led to feel a deep interest in that of the heathens.

Another reason, which makes me earnestly desire that our Parochial Associations should be in union with both our great Missionary Societies, is, that the jealousies and rivalries, which have hitherto prevailed too much between the partisans of the one and the other, will hereby be extinguisht. Hitherto the two names have often served as the symbols of opposite parties, which have not always lookt with cordial complacency on each other. But now, when, in spite of the provocations to division which are perpetually starting up from one disastrous quarter, there seems to be such a desire of unity in the rest of the Church,— when, along with the improvement in religious zeal on the one side, there has been an answering improvement in churchmanly feeling on the other,—I trust that we shall all be ready to take away whatever formed a wall of separation, and that, while we relax our own exclusive partialities, we shall open our arms to embrace the objects our neighbours are more especially attacht to, remembering that we have all one common interest, one common duty, and are all members one of another. Surely, for the attainment of unity, we should be eager to give up our prejudices,

whether in favour of the one Society, or against the other. If we retain our prejudices, we almost drive those who differ from us into retaining theirs. Therefore though many might think that it cannot matter whether they individually support this Society or that, let us be persuaded that it is a serious evil to keep up what may serve to prolong and propagate any kind of division.

As to the details of the management of our Associations, I will merely suggest that the monies collected, in whatsoever manner, should be divided equally between the two Societies; except where the donor, from having friends, it may be, in the colonies, or from feeling a deeper interest in the conversion of the heathens, wishes that his contribution should be specifically assigned to one or the other. Some persons will indeed be afraid that they shall not be able to send as much as they have hitherto to their favorite Society, if they divide their funds between the two. And doubtless this will often be the case. But their neighbours will make up for their shortcomings. Should Associations of the same kind be generally establisht throughout England, or at least should measures be taken, as it is to be hoped they will before long, for arousing every parish in England to bear its part in the missionary work of the Church, the funds collected for the support of each Society would increase vastly. They would be doubled and tripled; nay, might we not hope to see them decupled? When one thinks of the millions upon millions that have been expended of late years in making railways through the country, is it too much to expect that the people of England will consecrate a million a year for the work of preparing the way of the Lord through the desert, and casting across the wide ocean a highway for our God?

It may perhaps be argued, that the emulation and rivalry between the two Societies is useful in upholding the spirit of each, and stimulating them to greater exertions. Competition, being one of the ruling idols of the day, it is thought, will work wonders in the service of religion. For even good men, unless they are more than ordinarily clearsighted or simplehearted, will not keep

themselves untainted by the errours of their age: and people have seldom been willing to recognize that every offering to God ought to be without spot or blemish. They have thought the main thing was, that the offerings should be large; and they have measured that largeness on the narrowest momentary scale, not on that of nations and ages. They have not been able to fathom the truth, that the widow's mites were more, not merely relatively to her, but positively, in their power and efficacy, than all the offerings of the rich. The exertions produced by strife and contention are ever transient, and seldom vigorous, unless they are accompanied by much bitterness of feeling. It is to principle and to love that we are to look for steady unrelaxing activity. They will both run to the sepulcre; and Love will arrive there first; but when there, Love will wait, ashamed of being first, and let its companion go in first.

Certain objections have indeed been made of late years to the whole system of our Religious Societies. Now it may readily be admitted that their constitution and organization are by no means faultless. Instead of being institutions of the Church, they have been too much creations of individuals. Not that this can reasonably be urged as a ground of censure. For why are they so? Immediately, because the Church, in her corporate capacity, did not fulfill her duty of organizing her own Societies for the same purposes. Hence it was left to benevolent and pious individuals to do what she ought to have done. Among the occasions of her neglect was doubtless the intermission of her national synods, which has tended so much to keep her in a state of suspended animation. But this again has arisen in great measure from that deplorable primary schism, by which the Laity were excluded from their due share in the government and administration of the Church. For though purely clerical synods might be allowed to rule the Church during the ages when all the intellect and learning in the Church centred in the Clergy, this could no longer be the case when the Laity had made good their intellectual franchise. Thus, according to that judicial order which runs through all history, they who had usurpt what did

not belong to them, forfeited what would rightfully have been theirs: and the government of our Church during the last century and a half has rested far too much with a Legislature in which the Clergy have not been adequately represented. Now our Religious Societies seem to be among the means, whereby the Church, in conformity to the law of all organic systems, has devised a sort of compensation for that which was defective in its organization. Our Diocesan Associations are another recent and more regular effort of the same kind. On these grounds, over and above the good which our Religious Societies have effected with reference to their specific purposes, they seem to me to have been an inestimable blessing to the Church, as affording means, however disproportionate to the wants of the case, for the Laity to find opportunities of acting in the service of the Church, so as to employ their various gifts, intellectual, moral, and material, in promoting the glory of God, and the extension of His Kingdom. Therefore, whatever faults may be discerned in the present condition of our Religious Societies, however desirable it may be that they should have emanated in the first instance from a rightly constituted national synod, any attempts to reconstruct them upon a different system would be greatly to be deplored, unless care were taken to render the Laity a powerful element in the new constitution.

Should any person be alarmed by recent indications of unwarrantable interference on the part of the Laity in ecclesiastical matters, let him remember that the best way of checking the morbid and irregular action of any organ is to restore its healthful and regular action. This is infinitely preferable to amputation, even where amputation is possible; although few statesmen have been wise enough to recognize the truth of this maxim in its application to the body politic, few churchmen to the body ecclesiastic.

Note G: p. 52.

The occasional public administration of Baptism has also been recommended by the Bishop of Salisbury in his Charge in 1839. "I am glad to believe (he says, p. 11), that a high standard of feeling with regard to Baptism is now more general than formerly. Several of the Clergy have lately returned to the old and correct practice of administering Baptism in the presence of the congregation during Divine Service. But in the great majority of parishes this is not the case; and I wish you to consider whether some alteration may not be made with advantage. I would not counsel a sudden change, especially in large parishes: but even in such cases an occasional public celebration of the rite at stated periods might prove very advantageous, and tend to restore this Sacrament to the honour which belongs to it."

The Bishop of Ripon too, in his Charge this year, speaks strongly of the evils which have resulted from the prevalent abuse. He urges (p. 16) "the loss, to which the infant is exposed, in not being brought, at the moment of its solemn dedication to God, into the midst of the assembled worshipers, there to benefit by their united prayers, that he may lead the rest of his life according to this beginning." And he states, that "in some instances the revival of the regular practice had been attended with very beneficial results, inducing many young persons, as well as adults, as yet unbaptized, to seek admission into the Church."

Hence we may hope that the right practice will be revived ere long in all parts of England. Until it is, we shall never persuade our people to have a right conception of the dignity and importance of Baptism. A rite performed in the midst of Divine Service, before the eyes of the whole congregation, just after the word of God has been read, and which is followed so beautifully by the *Nunc dimittis*, must needs be accounted sacred and solemn. Whereas what can be more calculated to destroy reverence, than that it should be kept till the Service is ended, when the faculty of attention is exhausted, and when the

congregation are hurrying out of church? What impression must such a celebration of Baptism produce, unless that it is a matter in which the congregation are no way concerned? wherefore they pass by on the other side, bearing witness that the feeling of Christian communion is almost extinct in their hearts. It is not surprising, that, when this was universal, many should have fancied that the chief purpose of Baptism was to give a child a name, which should be entered in the Register, and a claim to Christian burial. Indeed, if children are not baptized in the presence of the congregation on a Sunday, it would be more conducive to reverence that they should be brought to church on a weekday. Perhaps the best mode of escaping from the difficulties which stand in the way of Baptisms during the Sunday service in large town parishes, would be to hold a general administration of the rite at the rubrical time on every saint's day.

For who can estimate the evils which are occasioned, the blessings which are forfeited, by a want of reverence for the baptismal covenant? I am not referring merely to the manner in which the grace itself may be impaired through want of faith and devotion in those who bring the child to the font; although this assuredly is the reason why our Saviour is still so often unable to do any mighty work amongst us,—because of our unbelief. But surely, if anything could make parents look with awe on the charge committed to them in the education of their children, it would be the conviction that those children are become members of Christ, and children of God, and heirs of heaven. Therefore we must not think lightly of anything that may tend to strengthen that conviction. They who are imprest with it cannot but desire to train up their children for that inheritance; and they will be encouraged in doing so by the assurance that a higher Power will work along with them. On the other hand they who are destitute of this conviction, will leave their children to run wild, or bring them up with no view beyond their inheritance in this world.

By some it has been questioned whether the rubrical practice can ever have been generally observed. So apt are we to assume

that the customs we are familiar with must have prevailed from the beginning. I cannot find the slightest ground for such a doubt. Our present Rubric is taken from the Liturgies of Edward the Sixth; where it is preceded by a statement that the practice of the primitive Church was "not commonly to minister Baptism, but at two times in the year, at Easter and Whitsuntide; at which times it was openly ministered in the presence of all the congregation; which custom now being grown out of use, although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be." One of the demands of the Devonshire Rebels in 1549 was, that "the curates should minister the Sacrament of Baptism at all times, as well in the weekday as on the holiday." To which Cranmer replies, that "it is more convenient that Baptism should not be ministered, but upon the holiday, when the most number of people be together; as well for that the whole Church of Christ there present may rejoice together of the receiving of new members of Christ into the same Church; as also, that all men being present may remember and the better know what they promist themselves by their godfathers and godmothers in their own Baptism, and be the more earnestly stirred in their hearts to perform the same; and also may altogether pray for them that be baptized, that they may have grace to perform their profession." He adds, that "divers Councils and Decrees had forbidden Baptism to be ministered at any other time than Easter and Whitsuntide, except in case of necessity. And there remained lately divers signs and tokens thereof. For every Easter and Whitsun-even, until this time, the fonts were hallowed in every church; and many collects and other prayers were read for them that were baptized, (relics of which custom are still preserved in the Collect and Epistle for Easter-even.) But all was in vain, and as it were a mocking with God. For none were baptized at those times, except it were by chance; but all were baptized before. For as Vigils, otherwise called watchings, remained in the calendars upon certain saint's evens, because in old times the people watcht all those nights; but now these many

years those Vigils remained in vain in the books, for no man did watch; even so until this day the order and form of christening was read and kept every year at Easter and Whitsuntide, but none was then christened." (*Works*, II. p. 223.) Hence it is plain that the change was not allowed to lie a dead letter. A like rule touching the public administration of Baptism was laid down by the Protestant Churches in Germany, which assigned the same reasons for it, as may be seen in Augusti's *Christian Archeology*, vol. VII. p. 183.

No allusion to any irregularity of practice on this score occurs in Bishop Montague's *Articles of Inquiry*, full and strict as they are: and though one of Bishop Wren's Orders (in 1636) is, "That the parishioners be warned by the minister and churchwardens to bring their children to the church for Baptism in due time; and if any child be not brought before the second lesson, that then the parents be presented for that default," this merely infers negligence in the parents, not irregularity in the minister. Nor has Sparrow any allusion to such irregularities; nor is there any at the Savoy Conference. On the contrary the prevalence of the regular practice is implied in the request of the Exceptors, that the font "may be so placed as all the congregation may best see and hear the whole administration." This had previously been enjoined in the *Directory*, where it is ordered that Baptism shall be administered "in the face of the Congregation." Occasionally indeed in the sermons of those days,—for instance in the 85th and 87th of Donne's,—the preacher speaks of the baptismal rite as about to be administered: but we must not conclude from this that the practice in such cases was like ours. Such sermons were probably afternoon sermons, which were preacht before the Evening Prayer, as we see in the *Reformatio Legum Ecclesiasticarum*, *De Divinis officiis*, cap. 12. "Principalis minister, quem parochum dicimus, post conclusum Catechismum statim ad populum concionabitur; et illa finita preces vespertinae succedant." Indeed the sermons themselves betoken that the Baptism was to be administered before the hearers. In the former of the two cited, Donne speaks of some, "who had rather their children

died unbaptized, than have them baptized without a sermon:" and he himself allows "a convenience little less than necessary (in a kind) that this administration of the sacrament be accompanied with preaching;" grounding this opinion on what appears to be a misinterpretation of St Augustin's celebrated saying, *Accedat verbum, et fiat sacramentum.*

Wheatly on the other hand, writing at the beginning of the last century, speaks of "the irregularity, which prevails much in some churches, of putting off christenings till the whole service is over, and so reducing them, by the departure of the congregation, to almost private baptisms." This abuse, it would seem, must then have been of recent introduction, and was probably confined to town parishes. In rural parishes, as I have stated in the text, I hardly think it can have been general before the end of the last, or the beginning of the present century.

It has been suggested that the removal of Baptisms to the end of the Service originated in the unwillingness of a certain party in the Church to recognize the doctrine of baptismal regeneration, who therefore were fain to do in private, what they would still more gladly have avoided doing altogether. But this is no way borne out by the facts. There is an illnatured spirit nowadays, which is fond of imputing whatever has been faulty in the recent administration of our Church to the misconduct of the body commonly denominated the evangelical clergy. But illnature is judicially blind, far blinder than love is fabled to be. The real cause of this and the other similar evils lay, not with the pious and zealous portion of the clergy, but with the careless and indolent and worldly-minded; although the former may not have been sufficiently anxious to revive ecclesiastical practices, the benefits of which were imperceptible, and which scarcely found a champion, except here and there a formalist. And yet I suspect that thirty years ago, if the rubrical administration of Baptism prevailed anywhere in these parts of England, it must have been in parishes where the ministers were of the evangelical clergy. A just view on these matters is not merely desirable for its own sake, but also because, if the opposite

parties in the Church recognize what is good in each other, they may correct each other's faults, and both work together in the same great work, which affords ample room for the exertions of both; whereas, when they fix their eyes on each other's defects, the sad result, as we see daily, is exaggeration, bitterness, rancour, and every form of division.

I do not mean that the errours in our practice were unconnected with errours of doctrine. The two always go together. Truth alone can uphold us in the right; and truth will do so: whereas, if we abide not in the truth, it will not abide in us. But the main errour was one of low views, resulting from a meagre dearth of faith, in persons who regarded Baptism as little more than a mere form, and who had lost the idea and the feeling of a living Communion in the Church. Owing to these same causes the administration of Baptism during Divine Service has also fallen into disuse in the Protestant Churches of Germany, as we learn from Augusti in the passage already referred to. Indeed Marheineke, in his *Practical Theology* (§ 253), argues against making Baptism a part of the public service, on the ground that it is "an act relating only to the individual, which has no claim to the interest of such as do not take part in it, but leaves them in inaction, and thus introduces a dead element into the service." This is a natural view, when we have lost sight of the great truth, which is the principle of all Christian fellowship, that, as members of the body of Christ, we are every one members one of another. Harms on the other hand, in his *Pastoral Theology* (II. 227), expresses his regret that his practice at Kiel is not to baptize till after the service is over, when the last note of the organ has died away. "But (he adds) "one can't always do what one wishes;" an excuse which has some force, but behind which we should not too readily take shelter. Strengthen the wish; and the power comes. The objection that the body of the congregation have no immediate concern in the baptismal service is obviated in Baxter's Scheme of a *Reformed Liturgy;* where the service is wound up with an exhortation, reminding the congregation of their own baptismal vows, and

of the duties imposed on them thereby. In like manner the *Directory* enjoined that the Minister shall admonish all present "to look back to their Baptism, to repent of their sins against their covenant with God, to stir up their faith, to improve and make the right use of their Baptism, and of the covenant sealed thereby betwixt God and their souls." Certainly it seems that our Service would be improved, more especially with reference to its public celebration, if it were concluded, like the Marriage-Service, by an exhortation, bringing the marvellous grace and the manifold truths signified in Baptism, directly home to the hearts of all who are present.

To one consequence, which must needs accompany the rubrical administration of Baptism, I will only just allude. It will impose a necessity upon us of exercising more strictness with regard to the persons whom we admit as sponsors. Indeed it cannot well be carried into effect, unless at the same time we enforce, or at least prepare the way for enforcing, the Canon that none but communicants shall be received as sponsors. This Canon however is of such great importance both in itself,—in order that the sacrament of Baptism may be held in due reverence, and that the charge undertaken by the sponsors may stand some chance of being fulfilled,—and also as one of the first steps toward the establishment of something like parochial discipline,—that it will be a great additional advantage, if the public administration of Baptism lead us to carry it into effect.

The arguments I have been urging may be thought to require something more than the occasional administration of Baptism during Divine Service, as recommended at the beginning of this Note, and to make it imperative upon us that we should so administer it invariably. This is true of some of them, but not of all. For if the reverence for Baptism were upheld in a parish by a solemn public administration of it on one afternoon in each month, this reverence in that case might not be impaired by occasional deviations from the more orderly practice. It would be desirable indeed, and in many parishes might not be difficult, to prevail upon the parents to bring their children to the monthly

public Baptisms, so that the less public administration should be regarded as the exception. By such a solemn monthly administration, we should approximate to that practice of primitive times, which in the earlier Liturgy, as we have seen, is declared to be worthy of imitation. We should indeed be acting in opposition to the Rubric prefixt to the office of Private Baptism, in which the Curates of every parish are desired "to admonish the people often that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other holiday falling between, unless upon a great and reasonable cause." But the grounds of this Rubric are very obscure: it is directly at variance with the wish just referred to: it is never acted upon: in very many cases it could not be without danger to the child: and while I cannot see any possible benefit from complying with it,—for, if a child is suddenly taken sick, it is baptized at home,—it would almost always preclude the mother's being present at the Baptism of her child. Yet she might often be wanted to feed the child: and surely she ought to be a witness of this to her most deeply interesting rite. The child ought to be brought in her arms, as the holy Child Jesus Himself was, when it is presented to the Lord. Can it be that illness consequent upon childbearing, which among rude tribes passes away rapidly, and which, as though in token of its origin, increases with the increase of civilization, can have been so much shorter among the lower orders in England three centuries ago than it is now?

The suggestions in this Note, as in the others, are merely offered to the consideration of the Church. Had we a Convocation, or other better constituted ecclesiastical synod, all these questions would be settled by authority. When we look at the Canons of the American Church, and see how in every triennial Session the Ecclesiastical Legislature exercises its wisdom to meet the exigencies of the Church, sadness comes over us to think of our own Church with the rules and ordinances of centuries ago hanging about her, many of them outgrown, many threadbare, many torn to rags, and scarcely covering her nakedness: and

yet she has no power to alter, to amend, to renew: she can scarcely so much as patch her tattered garments together. Numbers of her laws are habitually violated; and she must bear this scandal: for the letter of them cannot be enforced. And when so many are broken with impunity, people are puzzled to know whether any are to be obeyed.

Note H: p. 52.

Bishop Horsley, in a Charge in 1800, when recommending a more frequent administration of the Lord's Supper, says, "Four celebrations in the year are the very fewest that ought to be allowed in the very smallest parishes. It were to be wisht that it were in all more frequent. I am confident that, the oftener it is administered, the more numerous the communicants will be." Nay, should not the number here laid down as the minimum be at least doubled, even with the view of enabling all the parishioners to communicate four times a year? For among the poor, in families where there are young children, the husband and wife can seldom leave their homes together; so that, if there are only four Communions, neither of them would be able to communicate more than twice in the year.

An interesting testimony of Beveridge's on the advantages of frequent Communion is quoted by Archdeacon Manning in his preface to the reprint of that good Bishop's treatise on the subject. It strongly confirms Horsley's remark, which indeed is borne out by almost uniform experience; so that we should not hesitate to act accordingly. For, in addition to the personal benefits vouchsafed to every worthy recipient, the strength of our flocks, we all know, lies in the body of communicants. Many persons indeed, who are not without seriousness of mind, are kept away from the Lord's Table by over-timid scruples and fears. But it is a noxious errour, which we ought to be continually striving against, to suppose that the privilege of communicating belongs only to a select few. We should try to make all feel that they are called to a participation in that privilege, not indeed while

they continue in obstinate unbelief and wilful sin, but even as they desire to be delivered from unbelief and from sin.

Pharisaism in all its forms is so delusive, that, even among the Clergy, many may need to be reminded that the principle of our Church is not to restrict the privilege of communicating to those who have made a considerable advance in their spiritual life. Her rule is, that all her members should partake of this blessed Sacrament thrice a year, with no exception save that of notorious evil-livers and wrong-doers. She orders that "every parishioner shall communicate at the least three times in the year." This was not designed to be the highest privilege of the most devout; although in many parishes nowadays this is nearly the utmost that anybody has an opportunity of enjoying. According to the purpose of the Church, all who were not living in open sin were not merely exhorted, but commanded to present themselves thus before the Lord thrice a year. Jeremy Taylor, in his *Worthy Communicant* (c. v. §. 4), after speaking of those who are "discernibly in, and discernibly out of a state of grace," adds: "But there are many who are in the confines of both states; and neither themselves, nor their guides can tell to what dominion they belong. Concerning such, they are, by all means, to be thrust or invited forward, and told of the danger of a real or seeming neutrality in the service of God, of the hatefulness of tepidity, of the uncomfortableness of such an indifference. For the Communions of any such person, I can give no other advice, than that he take his measures of frequency by the laws of his Church, and add what he please to his numbers by the advice of a spiritual guide; who may consider whether his penitent, by his conjugation of preparatory actions, and heaps of holy duties, at that time usually conjoined, do, or is likely to receive any spiritual progress. For this will be his best indication of life, and declare his uncertain state, if he thrive upon this spiritual nourishment. If it prove otherwise, all that can be said of such persons is, that they are members of the visible Church: they are in that net where there are fishes good and bad: they stand among the wheat and the

tares: they are part of the lump, but whether leavened or unleavened God only knows: therefore they are such to whom the Church denies not the bread of children; but whether it does them good or hurt, the day only will declare. For such persons the Church has made laws for the set time of their communicating. Christmas, Easter, and Whitsuntide were appointed for all Christians that were not scandalous and openly criminal by Pope Fabianus (A. D. 236): and this constitution is imitated by the best constituted Church in the world, our dear mother, the Church of England: and they who do not at these times, or so frequently, communicate, are censured by the Council of Agathon, as unfit to be reckoned among Christians, or members of the Catholic Church. By these laws of the Church, it is intended that all men should be called upon to discuss and shake off the yoke of their sins, and enter into the salutary state of repentance: and next to the perpetual sermons of the Church, she had no better means to engage them to returns of piety; hoping that, by the grace of God, and the blessings of the Sacrament, the repentance, which at these times solemnly begins, may at one time or other fix and abide; these little institutions and disciplines being like the sudden heats in the body, which sometimes fix into a burning; though most commonly they go away without any further change. The Church in this case does the best she can, but does not presume that things are well: and indeed as yet they are not: therefore such persons must pass further; or else their hopes may become illusions, and make the men ashamed."

To the same effect, Bishop Beveridge, in his Treatise on *Frequent Communion,* observes that the Church "wisely considers that, being a national Church, made up of all sorts of persons, it is necessary that her general rules and orders should be accommodated as much as possible to the several conditions and circumstances that many of them may be in. Therefore, although she exhorts all her members to frequent Communion, yet she does not think fit to command them all under pain of excommunication to receive oftener than three times a year, lest some

might be thereby tempted to come sometimes without that preparation of mind that is requisite to the worthy partaking of so great a mystery. I say, under pain of excommunication: for that is the meaning and the effect of this law, that they who do not communicate at least three times in a year, may and ought to be cast out of the communion of Christ's Church."

I have quoted these passages, because I doubt not many clergymen conceive that, in administering the Communion three or four times a year, they are complying with the wishes of the Church, as indicated in the Rubric referred to.

NOTE I: p. 54.

In a Pastoral Letter addrest to his Clergy three years ago, the Bishop of Norwich speaks as follows, concerning the latter of the two irregularities mentioned in the text. "The omission of the Psalms and Lessons in the Funeral Service is in violation of the Rubric. It deprives the mourners of the consolation and benefit of hearing a most solemn and appropriate portion of Scripture under circumstances calculated to give it an impressive effect: and there seems a peculiar impropriety in making any distinction between rich and poor, at the moment of all others when such distinctions should be forgotten."

The Bishop adds, that he "believes this omission has been painfully felt by many of the Clergy, and that the authority of their Diocesan will be welcomed by them as the means of breaking through a bad custom, and of returning to establisht regulations." My own experience fully bears out this last remark. Many persons are withheld by natural timidity, by over-scrupulousness, by humility and self-distrust, by an unwillingness to be thought presumptuous, from correcting abuses the evil of which they may feel even painfully; and such persons rejoice when they can accomplish their wishes, without incurring too great a load of personal responsibility. Indeed everything that I have seen in my intercourse with my brethren enables me to feel an undoubting confidence in assuring our ecclesiastical Rulers, that,

the more they call upon us to fulfill our duties, and to labour along with them for the purification and extension of Christ's Kingdom, the more we shall love them, the more thankful we shall be to them.

Note J : p. 54.

It has been conceived by many persons, both in our own Diocese and out of it, that the Rural Chapters must soon come to a standstill from the lack of subjects for discussion. Such anticipations however prove that they who entertain them cannot have spent much thought on the subject. Enough, I think, has been said in the Charge to shew that there is no valid ground for them. For what wide fields have there been spoken of as lying open to the most serious and earnest deliberation of the Chapters!

First there is the wide field of ecclesiastical and parochial discipline. What a number of questions will spring up here! We all know and deplore the decay of everything like discipline. But there is no profit in mourning over an evil, unless we endeavour to correct it. Let us consider what may and ought to be done for improving the moral condition of our parishes. Let us discuss these questions solemnly, as matters of vital interest, with a view to what is practicable in the present state of things, but without being too ready to assume that what is not now in use is impracticable. Surely the united experience and reflexion of the Clergy in the Diocese might offer some valuable suggestions; and these, we may not doubt, would meet with due attention from our ecclesiastical Rulers. Indeed these very matters pertained originally to the jurisdiction of the Rural Chapters, as may be seen in Mr Dansey's Work, Part v. § II. cc. III. IV. V. And though it is no way desirable that our Chapters in these days should have such a jurisdiction committed to them, they might safely and beneficially debate what measures can be adopted most expediently in the present state of the Church, so that the poor and simple may not be exposed without some

sort of defense to the demoralizing influences of the world. In the higher classes chastity is protected by the ignominy which follows on the breach of it; nor should it be left without protection in the lower.

Again, what a multitude of questions are supplied by the one vast, inexhaustible topic of Education! Let us suppose that we have succeeded in establishing a school for every parish; still this is only the beginning of our work. How shall we raise funds for the annual support of our schools? What are the best means of securing the regular attendance of the children? What can be done to remove or alleviate the evils resulting from the early withdrawal of the boys? What can be done in the way of establishing evening schools? adult schools? Then how many questions will arise concerning the best modes of teaching, and of maintaining order and moral discipline in schools. To what extent should the Bible be made the subject of instruction? What other books may be combined with it? What kind and quantity of secular instruction shall we give to the children? How far shall practical instruction be combined with that from books? What are the effects of the monitorial system? of that called of mutual instruction? How far may emulation be introduced without moral injury? Is it allowable at all? Is it justified by any necessity? What is the influence of prizes and rewards? What are the most effective punishments? Many other like questions will be arising continually; and may we not hope that, if we compare the several results of our observation and experience, we shall be enabled to render our schools more efficacious than they have hitherto been for the moral education of the people? Perhaps it might be useful if the Chapters were occasionally to vary their place of meeting, so that the Clergy might visit each other's schools, and hold an examination in them.

Our Parochial Missionary Associations too, or whatever other plan may be adopted for forwarding the missionary work of the Church, will furnish a store of employment for the Chapters. It would tend to the perfecting of our ecclesiastical system, if every Rural Deanery were to form a cluster of such Associations. At

present much is still to be done in order to their establishment in every parish. And after they are establisht, we shall still find no little occupation in considering how they are to be managed and rendered the most efficient. It might be well if statements of the results were to be laid half-yearly before the Chapters. At times, should there be a dearth of other business, the Rural Dean, having previously given notice to the neighbourhood, might adjourn his Chapter to a schoolroom, or some other larger place of meeting, where the Clergy present might endeavour to awaken more activity and zeal in behalf of the spreading of Christ's Kingdom.

Another wide field is opened for us in the consideration of the various schemes which have been devised of late years by benevolent men for improving the economical condition of the poor. Cottage allotments, Friendly and Benefit Societies, Medical Clubs, and other like plans of a general nature, having the same end in view, will furnish copious topics for the Chapters, when discussing the best modes of establishing and conducting them. In the majority of parishes perhaps, the clergyman must come forward as the chief promoter and director of such measures: and it will often happen that one or two members of a Chapter will be men of more practical habits, and thus will be able to afford valuable information on such subjects to their brethren. All however will take an interest in them: for through God's blessing there are very few instances now of clergymen who do not rejoice to look upon themselves as the appointed friends and guardians of the poor.

Hitherto, as will be seen from the sketch of the proceedings given in the Charge, the discussions of the Chapters have turned mainly on the Services of the Church. Certain prominent irregularities have been brought forward, and discust over and over again; and hence some have thought that, when these irregularities have been corrected, we shall have nothing else to talk of. But in this matter also we ought to proceed more systematically and painstakingly. A judicious determination has been formed by one or two Chapters to read through the Prayer-book

regularly, with a careful examination of all the Rubrics, and a consideration of their grounds, each member of the Chapter reporting his own practice on every point. If this be accompanied by a diligent comparison of the older Liturgies, especially those under Edward the Sixth, and a consultation of the best liturgical works, we should feel the benefits of this study our whole lives through. This is an enquiry in which we must all feel an interest, and might all bear part; and we should all desire to understand everything that can be known concerning a book, which is the subject of our continual solemn ministrations. One consequence of such an enquiry would be, that many of the irregularities, which still prevail, and of which some of us are perhaps scarcely conscious, would gradually be removed. This might form a running subject, to be taken up after the occasional business of the day is concluded. When this task is brought to an end, it might be followed by a diligent study of the Articles. Or we might examine the Canons in like manner, considering their grounds and reasons, and the reasons why so many of them have fallen into disuse, as well as how far it might be practicable and expedient to revive them. For these purposes it would be requisite, as I have urged in the Charge, to lay the foundation of a Chapter Library. I should much rejoice to hear that any Chapter had determined upon doing so. It would be a sign that they were about to buckle in earnest to their work.

With the view of rendering the discussions at the Chapters more profitable, it would be well if the Rural Dean, when he sends his summons, would give notice of certain special subjects for discussion, that the members might meditate upon them beforehand. Or questions might now and then be appointed at one Chapter for consideration at the next ensuing. For again and again I must repeat, that, if the Chapters are to produce the good, which they were designed, and which I believe them well calculated to produce, we the Clergy, collectively and individually, the Rural Deans above all, and every other member of them also, must do what in us lies to give a grave and practical character

to our deliberations. If we think of the deplorable condition of the Church throughout England, and almost in every parish, — deplorable, when compared with that unity and authority and sanctity which ought to belong to it,—we must needs be smitten with shame, that, when fifteen thousand of the best educated men in England have solemnly devoted their lives to the ministry of Christ, the Kingdom of Christ in England should still be so unlike what it ought to be. I do not mean, that this number is sufficient for the wants of our present population: perhaps it should be doubled, in order that we may have a sufficiency of labourers for the over-abundant harvest: but this number ought to have effected far more than it has effected. Among the causes of our shortcomings, a main one has doubtless been the want of a centre of union, and indeed of any means for united deliberation and action. The centre of united action is not yet restored to us. Many think that, in our present state of division and contention, we should be ill fitted to derive any advantage from the meeting of an ecclesiastical synod. For my own part, I believe that, if we were brought together, under the soothing influence of those peace-loving spirits, many of whom would assuredly be found in any assembly of the Clergy, contention would lose much of its bitterness and fierceness. And though all power is attended with danger, it does not therefore behove us to eschew power: for weakness too has dangers of its own. Nor, because governments may err and sin, is anarchy therefore preferable to orderly rule. At all events, while we look forward with hope to the time when our Convocation, whether under its present or a better constitution, shall be allowed to meet for the discussion of the many questions which require the deliberation of the Church, let us in this Diocese thankfully make use of the institution which we have received from the wisdom of our beloved Father, Bishop Otter. And let us feel assured that all history confirms the divine truth, as no less applicable to communities than to individuals, that to him who hath shall be given, while from him who hath not shall be taken away even that which he seemeth to have.

Note K: p. 56.

Hence it is desirable that the office of Churchwarden should be filled by persons, whose station in their parishes will enable them to render it efficient, with a view to the maintenance of discipline, as well as for the repair and restoration of the churches. Thus I cannot but deem it a matter of congratulation, that several of the principal gentlemen in the Archdeaconry,—for instance, our two County Members, one at least of the Members for our Boroughs, and others from among the Magistracy,—should have been willing to accept the office for the present year. At the same time it is one of such practical importance for the preservation of good order, that no one should undertake it, except with the purpose of discharging its duties faithfully: and this cannot be done, unless by a person who is resident in his parish at least during the largest part of the year, and who is a regular attendant at church. With regard to the other main branch of their calling, if we have any right to expect that Churchwardens should act with a liberal spirit in restoring and beautifying their churches, above all, I trust, may we look for this from those whose education should lead them to take a livelier interest in architectural propriety, and who are beyond the reach of those motives for parsimony, whereby a labouring farmer may often be withheld from venturing on an expensive work.

Note L: p. 61.

The practice of putting up stoves in churches used to be confined to towns, but has lately been spreading through our country parishes. Thus Dr Arnott's valuable invention has tended greatly to disfigure our churches. In every other parish it is now thought indispensable to have a stove; and reckless self-indulgence is not to be checkt by any regard to beauty or seemliness. The more luxurious habits of modern life, our carpets and curtains, the stoves in our passages, and our other contrivances to keep

ourselves unscathed by a breath of cold air, render us more sensitive to cold than our ancestors were; and, such being the case, it may perhaps be requisite to defer in some measure to this sensitiveness. Only, since the increase of comforts, as they are miscalled, is confined to the higher classes, there are few persons in our country parishes, for whom such consideration is needed.

There is another reason however, which makes us want some method of warming our churches, or at least of keeping them dry, in the increast frequency of organs. These in themselves are very desirable, both as supplying the best accompaniment for the voices of the children and of the congregation, and as superseding that troublesome unmanageable body, a village choir; whose privilege of taking such a prominent part in the service, without being under any sort of discipline, was mostly found to pamper a feeling of self-importance; and whose familiarity with sacred words, as objects of art and of personal display, seemed to deaden the sense of their power. Now for the sake of the organ we need a remedy against the damp in our churches. Thus much however might be effected by charcoal or coke fires twice or thrice a week in wet weather, and by regular ventilation. To produce a sensible warmth in buildings of such a size is not so easy, but, if they are kept dry, far less important. Sometimes a stove may be so placed as to be inoffensive to the eye; and the occasion for the pipes may be obviated by flues, either under-ground, or in the wall, great care being taken not to let them approach any ignitible materials. But the best mode of warming churches seems to be by means of water-pipes; which cannot indeed be put up without a considerable outlay at first, but of which the subsequent cost is trifling. These too will be the safest. Unless great vigilance is exercised by those who are in authority in every parish, after all the perils which our churches have had to go through, from the bigotry of the puritans in the seventeenth century, and from the torpour and niggardliness of all classes in the eighteenth, the effeminate self-indulgence of the nineteenth will prove still more destructive.

Among the most offensive violations of beauty and propriety for the sake of personal comfort, are the chimnies which are now and then stuck on the outside of our churches, sometimes of glaring red brick. I have seen two or three of these chimnies in a line on the same church, as though they were set there in wantonness for the sake of outraging every kind of decorum. All these, I hope, will be removed forthwith. I was thankful to learn that, on the very evening of the day on which my Charge was delivered, one of the *black monsters* reprehended in it was taken away. Surely when attention has once been called to such scandals, people must feel impatient to get rid of them.

Note M: p. 62.

A formidable obstacle to a satisfactory disposition of the seats in our churches is opposed by faculty pews, and by prescriptive rights to pews. Both these are gross abuses, which should never have been allowed to exist in the house of God. Yet, where such rights exist, they cannot be taken away: they must be surrendered voluntarily. But this too, we may not doubt, many will do gladly. An excellent example has been set in the parish of Hurstpierrepoint, where Mr Campion has given up his private chancel and the faculty pews attacht to his house, in order that the new church, which is to be built there, may be, as a church ought to be, without a single pew, so that all who assemble to worship God in it may form one united congregation. In the Notes to the second Edition of my former Charge, I mentioned that the Earl of Chichester had already done the same in Stanmer and Falmer Churches, in the latter of which three or four pews have been retained for farmers who were unwilling to part with them. In like manner the Earl De La Warr, I understand, is desirous of giving up his pews in Withyham Church, and of taking his seat on a bench along with the rest of the congregation. So, I am informed, is the Earl of Burlington in Eastbourne Church, and Viscount Gage in that of Westfirle. When the reluctance of some of the farmers is

overcome, these wishes, it is to be hoped, will be carried into effect. And the time will come ere long, when the example set by such true members of our aristocracy will be catching, when the pens and styes, by which our churches have so long been disfigured, will be swept away, when people will become ashamed of sitting imprisoned in their lonely cells, and will feel that the noblest and most blessed position for the high as well as the low is that of a member of the congregation of the Lord.

In the mean time it is to be hoped, that they who have the authority will prevent the issuing of any more faculties attaching pews to houses. In doing so they will be following out the recommendation of the Commissioners appointed in the late Reign to inquire into the Practice and Jurisdiction of the Ecclesiastical Courts; who, in their Report in 1832, advise "that in future no faculties shall be granted permanently annexing to any messuage a pew in the church or chancel." As the list of these Commissioners contains the names of the Archbishop of Canterbury, the Bishops of London, Durham, Lincoln, St Asaph, and Bangor, Lords Tenterden and Wynford, Sir Nicholas Tindal, Sir John Nicholl, Sir Christopher Robinson, Sir Herbert Jenner, and Sir Stephen Lushington; it may be thought surprising that, in the teeth of this recommendation, new faculties should since then have been granted. Yet such, alas, is the case. The Report of the Commissioners did not excite much attention at the time. Other ecclesiastical questions of more pressing interest started up, and drew men's minds away. And so tainted is the English people with the spirit of barter, so accustomed are we to require a *quid pro quo* on every occasion, that, even in the churches which have been built or enlarged of late years, the parishioners who have contributed liberally have mostly thought it a matter of course that they should receive a compensation for their contribution in the shape of a faculty pew. So hard a lesson is it to learn, that we are to give, *hoping for nothing again.*

I know not whether the Bill, which has just been announced, as designed to carry some of the recommendations of these Commissioners into effect, will touch upon these points. It would also

be a useful measure, if the Commission suggested by them were to be issued in every Diocese, for the sake of investigating all rights of pews, registering such as could be substantiated, and extinguishing such as could not. The next recommendation too, that the ultimate authority of regulating the disposition of pews and seats in churches should be vested in the Archdeacon, seems expedient, at least in our present enormous Dioceses. And perhaps altogether it might be advantageous that the Bishops should be relieved of these minor cares, in order that they may devote themselves with undivided energy to the spiritual concerns of their Dioceses and of the whole Church.

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THE MEANS OF UNITY.

My Reverend Brethren,

When I last addrest you from this chair, I did not anticipate that I should so soon have to stand here before you again. I hoped and trusted that this year you would at length have had the benefit of an exhortation and admonition coming to you with the sanction of episcopal authority, and that I myself should have been among the hearers and learners, instead of occupying the more arduous and less welcome post of a speaker and teacher. But through the peculiar dispensation with which it has pleased God to visit our Diocese, this expectation has been baffled. It is but a little more than two years since I was raised by the kindness of Bishop Otter to the office which places me in this position amongst you; and during those two years two Bishops of this Diocese have been laid in their graves. Bishop Otter just lived long enough to win the love of his spiritual children, to shew us what a blessed thing it is when a faithful and loving servant of Christ is set on high as a father and ruler in the Church, to lay the foundations of the institutions which in the present state of England are the most needed for the strengthening and spreading of Christ's Kingdom, and, by a special and inestimable blessing, to draw our hearts together, and awaken a longing after union amongst us, at a time

when party-spirit has elsewhere been increasing so deplorably in violence and bitterness, and when it has almost seemed as though holiness and godliness were become stumblingblocks and provocatives of contention and division. His successor on the other hand was taken away before we had time to become acquainted with him. Thus we are left again this fourth year without the advantage of an episcopal Visitation, and that too at a time when the dogmatical vehemence with which contradictory opinions are asserted by the one party as the sole truth, and are branded by the other as heretical and antichristian, renders it more than ordinarily desirable that calm Wisdom should interpose her voice to moderate the excesses of partisanship and of opposition, and when, through this and other causes, every expression of episcopal judgement has acquired an unusual weight and importance; just as it is in the stress of the battle that the superintending and directing eye of the general becomes of the highest moment. On account of this, in addition to other reasons, I regret that, while the Clergy in other Dioceses are receiving instructions from their spiritual guides as to the manner in which it behoves them to judge and act in the present critical state of our Church, we should be left year after year without this authoritative counsel, and that, when a centre of unity is so much needed in every portion of the Church, and when all are becoming awakened to this want, we, after having been allowed for a short space to possess it, and thus to learn how great a blessing it may be, should thus in a manner be almost deprived of it. For such a bond of union as will constrain a collective body, with the ordinary varieties of temper

and opinion, to act cordially and vigorously together, is hardly to be found except in a strong personal attachment to an acknowledged legitimate chief, when esteem and affection for the individual enliven our reverence for the office: but this combination of feelings cannot well exist, until time has nurtured them and trained them up together. The very expressions by which we are wont to designate the relation between the Clergy of a Diocese and their Bishop, the name of father, which we give to him, and that of children, which we take to ourselves, imply that it is not a relation of sudden growth, but that habit and familiar intercourse must nourish and strengthen it. There are certain cases indeed, in which the paternal relation may arise out of a single act, as when the Apostles went from city to city, founding Church after Church, evermore begetting new spiritual children through the power of the Holy Ghost overshadowing them: yet even in the history of the apostolic age we find something especially beautiful and blessed in the yearlong relation between the Church of Ephesus and the beloved disciple of the Lord. In the ordinary condition of the Church, more particularly when the familiar intercourse between the Bishops and their Clergy is checkt by so many lamentable hindrances as nowadays in England, it would seem almost unavoidable that a considerable period must elapse, before a strong mutual attachment can be formed between them. Hence, as well as for divers other reasons, we are bound to acknowledge that a great and precious benefit was conferred upon our Church a few years ago, in the measure which, by equalizing the revenues of the several sees, was

designed to make translations much rarer, and thus to prolong the family relation between the Clergy in each Diocese and their father. May we not hope that ere long another important step will be taken to render Episcopacy still more a reality, by the multiplication of sees? so that every Bishop may be familiarly known to every clergyman, nay, in every parish, in his Diocese, and thus, instead of being in the minds of most persons little else than a name, may be honoured and loved as truly the overseer and chief shepherd of his people.

Among the visions which in these days of change and promise we are encouraged to form for the strengthening of our Church, this may perhaps be one of the dimmest and most remote; but every lover of our Church should earnestly desire its fulfilment. Hence, though this may not be precisely the time and place for speaking of such visions, I have been induced to allude to it by the recollection of the long period during which in this Diocese a Bishop has scarcely been seen amongst us. This thought reminded me, how, even at best, in the present state of our Church, the number of officers in our spiritual army bears no sort of proportion to that of the troops; and how, owing to this cause, many of the most beneficial influences, which would proceed from a wise and loving father, are now scantily exercised. Let us hope that the new life, which has been manifesting itself of late years in our Church, morbidly, it may be, often, and feverishly, but at all events with an energy to which we had not recently been accustomed, will in time be enabled, through God's blessing, to supply this, along with many other things, which for the present we must note to be wanting. To this end

let us all and each endeavour to make the best use of those faculties and powers which we have already, in the assurance that such is ever the most effectual mode of obtaining that which we have not.

In these sentences I have again ventured, as I did in both my former Charges, to express myself hopefully on the prospects of our Church. For, when I consider the various indubitable marks of an increase of activity and zeal in the great body of her ministers, and the many which seem to betoken an increase of holiness,—when I call to mind too how large a number of our lay brethren have been aroused to a livelier conviction of their membership in the body of Christ,—even after making every allowance for the evanescent effects of novelty and of fashion, and for the admixture of merely imaginative and other superficial impulses,—I cannot but cherish a hope that the Spirit of God is indeed stirring the heart of our Church, and that she is about to rise out of her long period of weakness and torpour into a higher power and glory. Yet no one can have lived in England during the last five years, least of all during the last fifteen months, without hearing piteous lamentations from opposite quarters on the condition of the Church, and dismal prognostications of the evils which threaten her. A change has indeed taken place latterly in the elements and objects of our alarm. Some years back it was thought that the Church would be assailed and injured by the State; the governing party in which was then supposed to entertain no friendly feelings toward her: our fears then were rather turned to the enemies who were attacking us from without. At present the foreboders of evil anticipate it rather from the

enemies who are conceived to be undermining the Church within. To this controversy on former occasions I have only just alluded: but its daily increasing diffusion, and its increast violence, I might almost say fierceness, during the last fifteen months, forbid my passing over it today, lest I should be accused of disserting on the history of Rome during her fourth century, without touching on the feuds between the patricians and plebeians. Yet the time and place preclude my attempting to discuss the various questions of doctrine and discipline, which have been so much agitated of late: still more do they bar my touching on the painful personal matters which have been mixt up with them. The few remarks I propose to make are of a different tendency. I should wish not to condemn either of the two contending parties utterly, nor to hold up either as being in exclusive possession of the truth; for this is the great errour and sin of both parties, that each of them does utterly condemn its opponents, and maintain that itself is in the exclusive possession of the truth. Thus it has ever been, wherever parties have prevailed, whether in the Church, or,—as the experience of every one of you will bear witness,—in the State, whether in philosophy or in literature: each party has ever asserted with sturdy selfcomplacency that it is in a land of Goshen, where it has the brightness of perfect daylight, and that its adversaries are lying under a heavy load of Egyptian darkness. This delusion is bred by the fumes of our selfconceit, and fanned by all our malignant passions, until by it the light, which we might otherwise have enjoyed, is itself turned into darkness. Our narrow and stiffneckt understandings will

not believe that there can be any forms of truth, except that which we ourselves have recognized. Though the history of our own minds ought to teach us the contrary, inasmuch as our horizon is perpetually changing, we insist that whatever happens to be our horizon at the moment is the one horizon of the universe. Although the whole history of the world, above all that of the Church, is an ever reiterated declaration that the riches of truth are infinite and of infinite variety, and that no human mind has ever been able to grasp more than a small portion of them, we can hardly be withheld from pronouncing, at the selfsame moment, that the wisdom of all former ages has been partial and bounded, and that our own is complete and unbounded.

Now a slight survey of the history of the Church might convince us that the very differences by which our own Church in these days has been so grievously divided and distracted, have existed in all ages of her course, — coming forward indeed more prominently at one time, less prominently at another, and with an alternating predominance in the body of her members,— and that they may even be traced back to the Apostolic age. Nor will it surprise any person acquainted with the attempts made so repeatedly to devise a mode of reconciling the statements of St Paul and St James on the very doctrine, which now, as in a certain sense almost throughout, has been the chief topic of contention, the doctrine of Justification, if I venture to say that the germs of the difference are to be found in the Apostolic Canon itself; only that the Apostles were preserved by their Heavenly Teacher from those

excesses in their statements of doctrine, into which the pride and presumption of human nature are ever running. In no one, except Him who was the perfect Wisdom of God, did all truth become incarnate: and though the promise of the Spirit was given to the Apostles, and in them to the Church, with the assurance that He should lead them to the whole truth, this promise was only to be fulfilled collectively in the whole Church, not in any one individual. Every living member of Christ is to have a portion of truth breathed into him, sufficient to form a ground of union with the rest of the body; but no member, except the Head, is to have all. Moreover every member is to recognize those portions of truth, those particles of spiritual life, wherewith the other members are animated, and not to reject them as alien from Christ, because they are different from his own. The eye is not to demand that the whole body shall be eye; nor the ear, that the whole shall be ear. These are propositions, the truth of which, when they are stated thus generally, none of us will dispute: and yet it is marvellous how perpetually we are almost all sinning against them, in thought, in feeling, and in action. For there is a kind of fallacy inherent in our very constitution. The eye cannot conceive that there is anything visible, except what it sees itself; nor can the ear conceive that there is anything to be heard, except what it hears itself; still less can the eye see sounds, or the ear hear sights: nor again can the understanding well conceive that there is any knowledge to be understood, except what it understands itself. Thus each of our faculties, according to the egotistical perversion of our nature, is fond of

seating itself on the throne of judgement, and pronouncing sentence against everything with which it is not familiar: and the constraining power of experience and moral discipline are needed, before we become ready to allow that there are worlds of visible things beyond the range of our eyes, and innumerable sounds beyond the range of our ears, and infinite masses of knowledge beyond the range of our understandings. Nor is this a lesson which we can learn at once, or ever wholly: we need to have it continually imprest upon us anew, so that it may not fade away from our consciousness, but may be a living monitor to guide our minds, and temper our hearts.

When we look back with any attention and reflexion on the history of the Church, it may seem that one of the first convictions which must force itself upon us, must be, that in the moral and spiritual, no less than in the natural world, the forms of life are indefinitely various; and that, as in the Ark, by which the remnants of a former race were preserved from the universal destruction, all forms of natural life were congregated, so are all the modes and forms of spiritual life gathered in the Church of that Lord, who came to rescue mankind from the all-destroying deluge of sin. Under all these forms however, one and the same Spirit manifests Himself; and by Him are they incorporated into the one body of Christ. This ought to be the result of such a survey; and yet even among the historians of the Church, whose researches and speculations ought to render them familiar with this spectacle, how few have been really able to discern and recognize any other forms and modes of spiritual life, than those to which their

own habitual prepossessions have attacht them! Thus, instead of learning from history to emancipate themselves from their narrow clinging prejudices, they carry those prejudices along, and distort history by means of them (A).

Even in the college of Apostles, as I have remarkt, a diversity is observable, owing in part to their natural character and temper, in part to their habits of thought. For the work of the Spirit, as is plainly seen both in them, and in the Prophets under the prior dispensation, and as has been manifested abundantly since in the chief saints and teachers of the Church, is not to blunt the edge, and round the points of individual character, not to cast all men into the same mould, and to shape them all after the same pattern, but to bring out and purify and perfect the peculiar qualities and gifts of each. Hence even in the inspired writings which make up the Canon of the New Testament, we find that certain portions of the same divine truth were proclaimed more distinctly and cordially by one writer, other portions by another. Among the wisest and holiest saints, who were all animated by the same living faith in the Divine Father, reconciled to us by the Atonement of His Son, and sending His Spirit into our hearts, from whom alone all good must come, there have still been great diversities of doctrine and opinion, partly from circumstances of time, place, education, association, partly from the very constitution of their minds, better fitted for the reception and assimilation of some portions of the truth than of others. There have been diversities from age to age, as fresh portions of the truth have come within our intellectual vision. There have been diversities and differences among the wisest and best

men of the same age, not necessarily implying any positive errour, but merely the imperfection and finiteness of their faculties. Moreover, as the natural consequence of this imperfection, the errours which have prevailed, where the holders of them were sincere and faithful, have mostly been of two kinds; errours of excess, the result of pushing a doctrine too far, from losing sight of the counterbalancing or complementary doctrines; and errours of denial, with regard to such doctrines as did not seem easily reconcilable with those which were deemed of paramount importance. Into these two classes of errours even good men are very apt to fall. They are apt to exaggerate the importance of those truths which have struck the most forcibly on their own hearts and understandings, and which to them may be everything they need, but which may not come home with equal power to others, in different circumstances, and with differently constituted organs of perception; and they are too ready to deny the importance of those truths, which may never have been brought distinctly and strongly before them. Yet here again their own experience ought to teach them, that, amid the infinite riches of truth stored up for mankind in the Scriptures, there are portions adapted, as it were, for every emergency, for every peculiar state of heart or mind,—that there are truths to which at one time they have found no response in themselves, but which at other times overflow with refreshment and comfort. Surely then, if this be the case perpetually with ourselves, we should acknowledge that this may, nay, that it must be so with others: nor should we require that all men should be equally

imprest with those truths, which seem at the moment the most impressive to us.

In looking back, I say, through the history of the Church, we find that there have always been two main streams of theological doctrine, proceeding, like the rivers which issued out of Paradise, from the same heavenly source, but flowing down from that source, the one through the channel of St Paul, the other through that of St James; one in their origin, as the doctrine of St Paul is with that of St James, and perfectly consistent with each other, but, when viewed at a distance from their source, often seeming to run in contrary directions, more especially after men begin to embank and lock up the living waters, and to turn them into artificial courses. Nor do we see these differences merely among individuals, but also at times characterizing distinct branches of the Church. Thus a different tone of doctrine prevailed in the Eastern Church, from that which since the time of Ambrose and Augustin became predominant in the Western. Yet who, except a narrowminded and ignorant bigot, will deny that Athanasius and Basil and Chrysostom were masters in Christian doctrine, although certain portions of the truth were not brought out so distinctly before their minds, as before that of Augustin. Nor again will any wise and candid man question that Anselm, and Bernard, and Aquinas, and the other great divines of the middle ages, were animated by the Spirit of truth, although the mind of their generation was not fully awakened to a consciousness of certain inestimable truths, which were never duly recognized, after the Apostolic age, until Luther was ordained to inscribe them on the holy banner of the

Reformation. I am not here presuming to measure the relative value and importance of the several portions of divine truth. Some parts, I readily acknowledge, may be far more important, both in themselves, and with regard to their moral efficacy, than others; even as in any organic structure some members are more indispensable than others, for the chief vital functions, and for life itself. At the same time it behoves us to bear in mind that, if the partial notions of Christian truth, which were current in the middle ages, opened a way for numberless abuses and corruptions, the very doctrine of justification by faith was perverted in Luther's own days, as it had been in St Paul's, and has been ever since, into the wildest extravagances of Antinomianism. The proposition I am anxious to urge is, that where we see such evidence of the presence of the Spirit of Christ, as is afforded by Christian zeal and holiness and self-denial and love, we are not warranted in questioning the presence of that Spirit, on the strength of certain doctrinal propositions which do not seem to fit exactly into our own theological system. On the contrary it would rather beseem us to enquire whether this may not arise from the narrowness or incompleteness of that system itself. We hear the charge of heresy in these days bandied to and fro, as if it were a light matter. Even grave and thoughtful men, whose own sufferings from evil report ought to have taught them humility and charity, will audaciously take upon themselves to affix this hateful name to the wisest and holiest champions of the faith. Let us, my brethren, abstain from such unchristian presumption. Let us endeavour to keep our own faith, and our own doctrine, straight before

God: and let us leave the condemnation of our brethren, if indeed they are to be condemned, for erroneous teaching to those who are called to exercise judgement by their position and authority in the Church. If we meet with propositions here and there, which startle us, and seem to contradict our own convictions, let us call to mind how many texts in the Bible itself seem at first sight inconsistent with other texts, and can only be reconciled with them by the most careful examination and comparison. Above all, let us beware lest, while charging our opponents with impugning the truths declared by St Paul, we furnish ground for the recrimination, that we ourselves have not paid sufficient regard to the Catholic Epistles and the Gospels.

Considerable varieties in doctrinal views, I have been remarking, are proved by the history of the Church to be quite compatible with the presence of the Spirit of Truth in the soul. I might exemplify this by comparing the principal Monastic orders together, or the Mystics with the Schoolmen, or the Jansenists in later ages with the ordinary teaching of the Romish Church. But it will be more to our present purpose to observe, that the Church of England, at and since the Reformation, has wisely taken special care to recognize, by the cautious and judicious manner in which her Formularies are drawn up, that there are many questions of doctrine on which her members, and even her Ministers, may allowably differ. This is the *Via Media* so much spoken of, which she desired to tread; not a *Juste Milieu*, in which opposite opinions are to neutralize each other; but a zodiacal path in which they may move on harmoniously together on each side of the equator;—not

again, as it is sometimes represented, a narrow, winding byroad, following the contortions of an individual mind, and hedged in with thorny thickets to exclude all save the few privileged engrossers of the truth; but a wide expanse, where all who love the Lord Jesus in sincerity of heart, and acknowledge the Catholic Creeds of the Church, and will pay due obedience to her ordinances, may walk side by side. Among our leading divines too, while a few, such as Hooker, Sanderson, and Field, seem to have had a like expansive intellect, able to embrace and combine opposite truths, the chief part have a strong bias on one side or the other. Yet both classes are true and lawful children of the same mother: and even though our own leanings and partialities may be to the side of Leighton and Hall and Davenant and Ussher and Donne, though we may think that they have given a clearer and fuller enunciation of what seem to us the fundamental truths in the Gospel, yet no wise man will assert that Taylor and Thorndike and Bull do not deserve to be held in honour as genuine and worthy sons of our Church. It is prettily remarkt by St Bernard, that the vesture of Christ is not only to be without seam, woven from the top throughout, but also, like the coat of him who was in so many things a type of our Lord, of divers colours, through the manifold gifts bestowed on the Church by one and the same Spirit; and again, that, as there are many mansions in our Heavenly Father's house, so are there many paths leading to those mansions (B). Now, while we are to be pressing onward along our appointed path toward the particular mansion set before us, it will only interrupt and hinder us if we try to

compell others to quit their paths, and to walk in our train.

I have been saying much, too much you may think, on this subject. But no one among you can doubt that the voice of the peacemaker, vain as it may usually prove, and loth as all parties may be to listen to it, is much needed now. In truth, whenever any fresh awakening of religious zeal sets men's hearts and minds astir, our Lord's declaration that He came, not to send peace upon earth, but a sword, is found to be still receiving its fulfilment; and too often His ministers, mistaking its meaning, fancy that they themselves are to wield the sword, instead of merely suffering from the violence with which His enemies wield it. Besides there are sundry unfortunate peculiarities in the circumstances of our times, which tend to exasperate controversies, and to make every man and woman, and almost every child, take part in them. Above all, there are religious journals, and that strange anomaly and nuisance, religious newspapers, a sort of vermin springing up in the stagnant mud of the press, which live almost by fostering and inflaming animosities. The age of patient study would seem to have wellnigh past away; and one of the curses of party-spirit has ever been, that it deadens the sense of personal responsibility, which would otherwise make an honest man feel that he ought to know what he is condemning. Not one person in a hundred, among those who speak with the greatest confidence and heat on the theological disputes of the day, will even pretend that he has attentively and candidly examined a single one of the more elaborate works, against which he is in the habit of inveying. But our favorite

magazine or newspaper supplies us every now and then with an extract, which, standing by itself, seems to offend against our views of the Gospel; while railing, with more or less of salt, more or less of venom in it, is served up daily and weekly and monthly and quarterly, as a substitute for argument (c). Now few minds are steady and well-balanced enough, not to be driven out of a right line, when such forces are continually acting upon them. Indeed my conviction of the mischief which must almost unavoidably result from the influence of a journal, cherishing and exaggerating our prepossessions, is so strong, that I have for many years found it expedient to lay down a rule for my own practice, to confine my reading mainly to those journals, the general line of opinions in which is adverse to my own. This is a prudential maxim, which I think I may safely recommend to you; for thus your reading, instead of increasing any prejudice that you may be conscious of, would rather tend to allay it, or would at all events give you an insight into the character and purport of the opinions you impugn. And surely, if one is to place oneself on the seat of judgement, one ought carefully to ascertain what the culprit has to say for himself, in what his offense really consists, before one pronounces sentence against him.

It is true, while the history of the Church shews us how widely holy men have often differed from each other in their theological notions, it also shews us, in too many instances, that their holiness has not overcome the infirmities of their nature, and that they have been over-ready to condemn and anathematize the doctrines, the truth of which they could not discern. In this respect

however, if they are held up to us, it should not be for imitation, but for grave and solemn warning. When we look back at them from our present distance, we perceive how that which was precious in them, was the Christian truth which they held in common; how that which was worthless, was the excesses and negations, which formed the ground and material of their differences. The clouds and storms have past away: the blue sky abides. This is one of the thoughts that comfort us, when we are pained by reading of the vehemence with which good and holy men have contended against one another. The great Christian philosopher of these latter times, in one of the numberless beautiful passages which gem his writings, speaks of his delight in reflecting with what joy and dearness the blessed spirits of Hammond and Baxter are now loving each other (D). Let that which is saddening in the aspect of religious controversies, and that which is soothing in the thought what love must have dawned on the combatants, when the mists of this world were swept away from before them, move us to refrain watchfully from exaggerating the errours of such of our brethren as may differ from us, to look behind the mask of their opinions, which so often are nothing more than a mask, and that too disfigured and distorted by the blows and wrenches it has received, and to rejoice in acknowledging whatsoever graces the Spirit of God may have enricht them with.

Not that I mean hereby to question the duty, which, as it is incumbent on all the members of the Church, according to the measure of their knowledge, is so especially on her ministers, of contending earnestly for the faith, for its purity, and for its integrity. Not that I

would urge you to seek peace by lax indulgence to errour, and the sacrifice, or the compromise of truth. Such peace would be false and hollow; and the loss would be far greater than the gain. If it be indeed the case, that any of the essential doctrines of Christianity have been misrepresented and perverted in the opinions which have recently gained so much vogue, it behoves us to be even more than ordinarily diligent in proclaiming and enforcing those very doctrines. For this is ever the most efficacious and the most beneficial mode of putting down an errour; not by a direct refutation, however subtile and cogent, but by setting forth the truth which it contravenes in clearer power and glory. This is the best mode, both for the person who adopts it, and for others; because it is far wholesomer to be engaged in constructive, than in destructive operations,—in the assertion of truth, which is a work of love, as well for the truth itself, as for the persons one desires to win to it, than in the exposition of falsehood, which is apt to breed harshness and bitterness and animosity and scorn; and because, even if you succeed in removing an errour from a man's mind, you render him a sorry service, unless you replace it with something that will afford nourishment to his intellect and his feelings. Still, so wayward is the course of this world, so many tangled sophistries are ever springing up across the path along which Reason would fain advance, that it is often expedient and necessary to assail errour with a direct contradiction. Thus St Paul felt himself bound to withstand St Peter to the face, in a matter involving the very question of justification, which in one way or other lies at the bottom of so many of the disputes whereby the

Church has been agitated. Thus too all the Apostles were engaged from the earliest times in contending against the teachers of false and carnal and licentious notions, even within the pale of the Church. Indeed for the wellbeing of the Church such a perpetual sifting and winnowing, in order to get rid of the chaff, is absolutely necessary. He who came to preach the Gospel of the Kingdom of Heaven, bore His fan in His hand. For though a large amount of errour with regard to dogmas may exist in the understandings of individuals, and yet lie dormant in their hearts, without material detriment to their spiritual life, the same errours, if generally received and openly taught, could not be otherwise than pernicious; as we see in the Romish Church, which, notwithstanding its gross errours, has been adorned by many holy and godly men, yet in which these errours have exercised a noxious influence on the body of the people. Therefore every form of errour, with which Satan vexes and harasses the Church, is to be striven against, until it be exterminated. When we are commanded to begin by casting the beam out of our own eye, it is not with the intention that we should leave the mote sticking in our brother's eye, but in order that we may see clearly to cast that out also. Only let us ever bear in mind, that this is our aim, not to wound and lacerate our brother's eye,—not, as is the manner of some, to thrust in the mote still further, to the end that they may boast themselves against him,—but to cast it out; an operation, which in so delicate and inflammable a member should be performed with the utmost steadiness and calmness and gentleness. And if we are to do this successfully, we must endeavour in the first place to cast out all evil

and bitter and hostile feelings out of our own eyes, as such a beam would inevitably darken them, and to set about the work as a work of love. Against falsehood, wilful or careless misrepresentation, detraction, slander, as against other sins, we may warrantably use the severity of rebuke; but where the errour is of the understanding, and where the heart, in spite of it, is to all appearance pure and upright, our object surely ought not to be to confound and crush our brother in the midst of his darkness, but to deliver him, and bring him out into the clear glad light of truth.

In this way does it behove those who are qualified for doing so, to combat the errours, if there are any in our days, lifting up their heads in the Church. I have spoken throughout problematically, without taking upon myself to pronounce in this place that any particular errours are indeed prevailing. Not that I would be understood in so doing to imply that I am in a state of uncertainty as to whether this is the case or not. But, though it may be right for a person invested with episcopal authority, when addressing his spiritual children, to warn them against errours which he may deem likely to mislead them, without detailing the reasons of his apprehension, it would not beseem me to speak on so grave and solemn themes, unless I prepared the way for my sentence by such a full exposition of the subject matter, as would be very inappropriate on this occasion, were it only from the demand on your patience, which even without will be more than sufficiently taxt. All of us however, so many as deem that there are hurtful errours spreading in our Church, may do something in the way of resisting

them, and of winning back our brethren to the truth: even those may do much, who do not feel qualified for entering the lists of argumentative discussion. In the first place, we may all be more diligent and strenuous in bringing forward those truths which we think likely to be thrown into the background. Again, to the end that we may not exasperate our opponents, and confirm them in their errours, we may refrain, and should do so carefully, from all that bitterness and violence of speech, and from those sweeping condemnations of whole classes for the extravagance and folly of a few hotheaded or halfwitted zealots, which are especially common where persons are ignorant of the real nature and grounds of the controversy, and have taken no pains to clear up this ignorance, but pin their flimsy faith to one or other of those noisome journals which amuse and scare the so-called religious public.

Moreover, as union in action is ever among the best ways of producing unity of feeling, we may one and all rouse ourselves, and call upon our brethren to rouse themselves, to greater energy and assiduity in those high and arduous works, which God has appointed for this age of His Church. Alas! while we are quarreling and reviling each other, the Man of Sin is gaining ground against us. Can we not unite to repell him? Would not this be a nobler and more blessed work than tearing each other to tatters? We have much to do to resist him, — much, each of us, in our own hearts,—much in our several parishes,—much in England at large,—much in every quarter of the earth. I have already detained you so long, that I must confine myself to

touching very briefly on two or three of these subjects; and I am the better able to do this, as in both my former Charges, and in the Notes subjoined to them, I have endeavoured to set forth some of the main obligations, which appear to me to be imposed on us by the present condition of our Church. In such matters it is not to be expected that each year will supply a fresh series of topics. That which was our work last year, is still our work this year, and will continue to be so, until it is accomplisht: and though the Church of late years seems in some respects to have partaken in the universal acceleration, a long time, I am afraid, will elapse, before the objects, to which I have formerly called your attention, will be thoroughly effected.

At all events it will undoubtedly be long before we can establish anything like a sound system of moral discipline in our parishes. On this question I will add nothing to-day to my previous observations, except by recommending it again to your gravest and most earnest consideration, both privately, and when you assemble in chapter. I have received additional assurances that the measures suggested in the Notes on my last Charge have been attended with beneficial results. Penally they may be deemed feeble; but they are not without effect in awakening and fostering, what we so much desire and need, the feeling of shame in the bosoms of our women. As to the course which it may be expedient to adopt toward hardened offenders, it would perhaps be premature at this moment to say anything. I trust that, ere many years have past by, our Ecclesiastical Courts will be rendered more efficient for this

purpose also. But as a Bill is about to be brought before the Legislature, to regulate the jurisdiction of these Courts, as nothing is yet known concerning the provisions of this Bill, and as at this period of the Session it will scarcely be introduced with any intention of its becoming law this year, it will be better to suspend our remarks on this subject till we are possest of further information.

With regard to the Circular however, which I addrest to you last summer, requesting you to supply me with a statement of the number of illegitimate births in your parishes, during each of the last twelve years, taking this period in order that we might have six years anterior, and six subsequent to the introduction of the new Poorlaw, in the hope of getting some sort of means for judging what the operation of that law in this respect has actually been, you will doubtless be anxious to learn the result. From a few parishes, owing probably to some accident, no returns have been sent to me. But a tabular survey of those which I have received enables me to form a tolerably accurate estimate of the result which would have been obtained from the whole Archdeaconry; and when I first cast my eyes along that table, a ghastly sight it was. Yet, although it exhibited a fearful increase of above twenty per cent, in the number of illegitimate children baptized since the year 1834, I will not take upon me to assert that this is a decisive proof that the clauses of the Poorlaw bearing on this matter are on the whole injurious. Even if the result had been the other way, exhibiting a considerable diminution, I should have hesitated about allowing that this was attributable

solely, or even mainly, to the new Poorlaw. For some beneficial effects, in this respect also, might surely be expected from improvements in our parochial education, and from the increast activity of our Clergy. But it was truly dismal to see, that, notwithstanding these counteracting causes, the change had been so greatly for the worse; and when, on casting up the numbers, I found that above eleven hundred children have been born out of wedlock during the last six years in the Archdeaconry, the startling spectacle did indeed convince me that we have ample work for far greater strength than we are at present able to muster in fighting against the Man of Sin in our parishes (E). In one or two parishes only has any considerable diminution taken place; and when I tried in one case to ascertain the cause, the improvement seemed to have arisen from the conscientious exertions of the Minister, who, in reply to my enquiry as to the means he had used, said, he was not conscious of any other, than fervent, constant, and, he hoped, faithful prayer, bold, uncompromising preaching, and exhortation in private to matrons and mothers of families with regard to the younger women. Through God's blessing vouchsafed to these means, the number of illegitimate children baptized in his parish has been reduced, from nineteen in the first six years, to five in the last six; and I venture to recommend the same course to you all, which, if you follow it perseveringly, God will assuredly bless, so that, with His grace, you may hope to lessen the prevalence of this terrible sin among our people.

This too is a part of England, which in many respects may be deemed peculiarly favoured. For in our county

we have none of those hotbeds of sin, which Mammon has been heaping up so assiduously during the last half century. But when we cast our eyes over some parts of England, does it not indeed seem as if the whole head were sick, and the whole heart faint? as though from the sole of the foot to the head there were nothing but wounds and bruises and putrefying sores? All of you must have read some accounts of those horrours, of those disgraces to human nature, which have recently been brought to light by the energy and perseverance of the noble protector and champion of the poor. You will have read stories of the abominations which in this nineteenth century of Christianity are habitually perpetrated in our coal-mines; abominations, the like of which have scarcely been found among the most savage tribes, or the most corrupt nations of Heathendom. And this is only a portion of the vice and misery, of the degradation, moral and physical, on which the commercial wealth of England rests. Here then, my brethren, is work for us. If we have any strength to spare, beyond what we need for the culture of our own parishes, and if we must spend it in fighting,—I would not dissuade you from doing so: let us do so by all means; let us fight boldly and continually, with the arms which God has placed in our hands: only, instead of fighting against each other, let us fight against Sin; let us fight against Belial; let us fight against Mammon; let us fight against Ashtaroth; let us help Lord Ashley in his heroic and godly endeavour to deliver the children of England from the moral desolation, to which the Spirit of Commerce is dooming them. It is a painful thought, that, although our Church is so intimately united to the State, and although her Ministers

ought to have deemed it their great political task to prompt and urge the State to the fulfilment of its moral duties, and to rouse it to noble and generous enterprises in the cause of humanity, we have wofully neglected this our task for the last hundred and fifty years. We have been quarreling interminably with each other, and quarreling in all manner of warfare with the Dissenters, instead of calling upon the nation to serve God, and to cast away its idolatrous abominations, and to consecrate its mighty powers to the holy work of spreading the Kingdom of Christ through the whole length and breadth of that enormous empire over which the Soverein of England bears sway. Had we been more diligent in this work, we should have had less time for quarreling, and less inclination, and fewer objects of contention. Union in action would have prevented division; and so it would do now.

Another great work, in which we may all unite, is the diffusion and improvement of education. Having said so much on this head in my former Charges, I will only again remind you that education is not a work which can be done once for all, by a single spirt of zeal, but that it requires continuous, patient, persevering exertion. A few years since, when a plan of education was brought forward by the Government, which, it was deemed, would deprive the Clergy of the superintendence of our national education, we were all on the alarm, all on the alert. We exclaimed that it was an unholy measure, that it ought not to be, and must not be; for that the Clergy alone were qualified to be the educaters of the people. That this is indeed so,—that, through our relation to our parishioners, if we fulfill our duty, and if we do not allow

sectarian prejudices to warp and cramp our minds, we are better fitted than any other persons could be to superintend the education of the children in our parishes,—and that this would be the best safeguard against the numerous temptations, which, in this age more especially, would seduce parents into caring little about any education for their children, except such as may help them to get on in this world,—I am fully persuaded. Let it not be said of us however, that our zeal in the cause of education was merely kindled by opposition, and that, when the opposition subsided, it died away. In many cases, I readily believe, this has not been the case: the activity which was then excited, has been lasting, and has even increast. But may I not ask you, my brethren, whether you all feel the same lively interest in the education of the people, the same strong practical conviction that it is the office and duty of the Clergy to watch over and direct that education, which you manifested four years ago? There is nothing invidious in such a question. On the contrary it is the universal tendency of human nature to be astir in a storm, and to flag in a calm. Therefore, when the calm has returned, we need to be frequently reminded of our former professions, and admonisht not to let our activity fall short of them. Under the impulses of that zeal, it was resolved to form a new branch of our Diocesan Association, connected with education, and to found a Training School for Masters; and this has now been followed by the establishment of a Training School for Mistresses at Brighton. About the former, I believe, there is some difference of opinion: on the desirableness of the latter all are agreed. For my own part I am convinced that both are excellent institutions, and that

our Diocese, though one of the smallest, is well able to support them both, if we awake to a right sense of the duties of our Christian calling. At the same time our undertakings are of such magnitude that they cannot be carried on without general efforts to support them. Hence, at the Meeting of the Committee of the Association in December last, the members present, without the expression of a difference, united in requesting our late Bishop to issue a Circular this year, and every year, calling upon the Clergy of the Diocese to make a collection in every parish-church in support of objects of such wide and lasting utility. And here, my brethren, I regret to say that there must be some amongst you, with whom I feel bound to remonstrate. When I lookt over the list of Collections made in compliance with the Circular of last year, I was much grieved to observe that the names of nearly eighty parishes in this Archdeaconry, about half of the whole number, were wanting. Surely, my brethren, this is not as it should be. Surely, when the Diocese has such great works in hand, and still greater, with God's blessing, for the promotion of His glory, before us,—when God is stirring up the hearts of many to make sacrifices and to practise self-denial for the promotion of these works,—surely it is not right, it is not becoming, that any parish should be deprived of the privilege of taking part in them. For this is the true light to look at the matter in. It is a privilege and a blessing, for the poor as well as the rich, for all, one with another, for the lord, for the squire, for the farmer, for the tradesman, for the mechanic, for the husbandman, to be called upon to join together in giving of that which they have received from God, for the building up of His Church in the hearts and

minds of His people. Look upon it, I beseech you, in this light. Let me not be under the necessity of thinking that you do not deem it a privilege, that you deem it a burthen, and that from that burthen you would shrink. For suppose, we view this Diocese as a portion of the Church Militant, that is now gathering her strength for the battle against ignorance and ungodliness and sin; what must be the portion of those who would lag behind, or slink away from this glorious battle? what must be the portion of those who would keep all they have to themselves, and will not spend any portion of it in the cause of God, and for the endless good of their brethren? (F).

You may think this is a string on which I harpt sufficiently last year. But I am afraid it is a string on which, if my life be prolonged, I shall have to harp year after year. For alas! in this country, which is enricht so greatly above all others by God's bounty, there are still vast multitudes who have no notion that they hold their wealth in stewardship, or that they are bound to give back any portion of it to the Giver. It is true, many munificent persons are to be found at this day in England. Liberality, through God's blessing, is increasing, is becoming less rare, and higher in kind, more self-denying and self-sacrificing. But still there are numbers who have always enough to answer every call except that of charity, the very sound of which ties up their pursestrings, and makes them fancy themselves on the verge of poverty, so that they begin exclaiming in a nervous agitation that it is quite impossible to comply with such continually repeated demands. Not however that such persons do really run much risk of

beggaring themselves: for fear of being inundated with visiters, they take care not to be at home to anybody. Numberless too as have been the bankruptcies of late years, I have not heard of one that has been occasioned by giving over much to God. The expenditure which brings ruin is offered up at very different shrines.

The next subject I have to touch on is connected with these last observations. It was resolved, as most of you must be aware, at meetings held during the last twelve-month in several of the principal places in the Archdeaconry, that greater exertions should be made in support of the Missionary work of the Church, and that Associations in aid of it should be formed in every parish, either severally, or in union with some of the adjacent parishes. The time will not allow me to enter into those considerations pertaining to this subject, important as they are, on which I have spoken in the Notes to my last Charge. But, while I express my gratitude for the kindness with which I was received by you, wherever I went, and the satisfaction I felt at the cordial pleasure with which you hailed my invitation, and enforced it by your speeches at our meetings, I would fain ask you here again,—as this is a sort of annual account-day,—what has been done in consequence of those resolutions? Have you all made much progress in forming the Associations determined on? At all events I trust that the speakers at our meetings, who so earnestly urged the duty incumbent on all the members of our Church, to take a lively, active interest in the diffusion of the Gospel, will have strengthened and crowned their words with their example. This is a matter of the deepest and most pressing importance; and every year the magnitude of the

work increases. We have much past negligence to atone for: our long continued torpour has been a disgrace to our Church, and has been fraught with calamities to it: and so awful is the duty imposed on England, so blessed is the privilege to which she above all other nations is especially called, to labour for the extension of Christ's Kingdom, that it behoves us, my brethren, not to rest until something is effected for the furtherance of this glorious work in every parish, even in the very smallest and poorest, throughout the land. Some of you may fear that you will not be able to do much: but let not this discourage you: set to work heartily; and difficulties will smoothe themselves before you. The coward's and sluggard's lion dwindles into a mouse before the bold. Among the poor you will ever find many, whose hearts will readily open to sympathy with their brethren in the Colonies, and still more with the heathens. That the middle classes may be awakened to feel a warm interest in such things, is proved by the large sums raised by some of the Missionary Societies among the Dissenters, collections which quite shame our Church by the comparison.

Here let me introduce a remark on a point, which some may deem trifling, but which seems to me of no small moral importance. Our Saviour's command is, that, when we do our alms, we are not to let the left hand know what the right hand is doing. How scrupulously this command is complied with in the Reports of our Societies, everybody is aware. More than half the volume is often filled with lists of the subscribers, whose names and gifts are thus paraded to the world. Surely this is not a right practice for Societies which aim at such objects as the Promotion of Christian Knowledge, and the Propagation of

the Gospel, and the bringing of the heathens into the Kingdom of Christ. Bodies engaged in such works ought to be watchful over the minutest details of their conduct. And why, for what purpose, is this ostentatious peacock's tail to spread itself out at the end of our Reports? what should withhold us from docking it? from trying at least to get rid of it? Why should not each parish send up its annual contribution, in whatever way collected, in one mass, as the offering of the parish toward the Missionary work of the Church, without any mention of individual names? (G) This would bear witness to our acting as one body, instead of in insulation, and would put an end to a practice which must needs be offensive to every person of right feelings. To this plan I have only heard two objections. It is contended that the present system gains more money, many being induced to give something for the sake of seeing their names in the Reports. Hereto it would be a sufficient reply, that we must not do evil, or entice others to do evil, in order that good may come of it; if indeed money drawn from such a source can be called good. But I would deny the proposition altogether. Vanity is never liberal, never has been so, never will be so. Whatever vanity does in the way of good works, will be done at the least possible cost: for it is a niggard, barren, tumid, and empty. Meanwhile, by appealing to bad motives and fostering them, we check the growth of better principles, and dwarf, if we do not altogether crush them. The meagre and almost unvaried string of guinea-subscribers in our Reports is itself a proof that such motives are impotent to make men give largely. Call upon a man to give to the glory of God, for the Christian education of his

destitute fellow-countrymen, for the conversion of the heathens; and he may rejoice to spend and be spent for such a purpose. But if he is merely to see his name in a list of subscribers, a mite will procure him that honour. The second objection has not more force than the first, namely, that the lists are a check against malversation of the sums collected, and that they prevent suspicions, to which certain tempers would otherwise be prone. The same end might however be attained within the parish, if a quarterly or annual statement of the sums collected were drawn up by the Treasurer, and laid before the Committee. The Reports of the Societies would afterward shew that the gross amount of the monies raised in the parish for each Society had been transmitted to their destination. After what I have often said on the desirableness of inducing the Laity to take an active part in the works of the Church, it cannot be requisite for me to add here, that I should deem it advisable that the Treasurer of the Parochial Association should be a layman, wherever one qualified and willing to undertake the office can be found. Nor need I again repeat that, for the whole work of these Associations, you will mostly be able, at least after a short time, when the minds of your parishioners have been in some measure awakened on this great Christian duty, to obtain valuable aid among the Laity, especially from the female part of them. And you will be conferring a great and lasting benefit upon them, if you can lead them to take a lively and active interest in promoting the objects of your Association. They who consent to act as collectors are brought thereby into a profitable intercourse with the more religiously disposed

among the poor; and such an intercourse brings down a blessing upon both parties.

A powerful reason and motive for greater activity in this work is to be found in the wonderful manner in which God has recently blest our feeble and scanty efforts. The Church herself has taken a great spring forward through the resolution to send out Bishops to all our Colonies. The rich harvest with which the labours of some of our Missionaries have recently been rewarded, almost carries us back to the first ages of the Church, and bears witness that, in the spiritual world also, the increase may be out of all calculable proportion to the seed sown. At the same time God has shewn in the last year, that He still vouchsafes to honour those who endeavour, however imperfectly, to honour Him. For assuredly it has been a singular honour granted to our Church, that the King of Prussia should have been moved to seek her aid, in order that he might execute his godly purpose of sending a Bishop of the Reformed Church to Jerusalem. The time will not allow me to speak as I would on this glorious and blessed event: but having twice already addrest you on occasion of it, I cannot withhold the expression of my pleasure at having found such lively and almost unanimous sympathy with my own feelings among you. To me it appeared to be an event rich in blessed promise. Not to dwell on the joy, which, it seemed to me, every true son of our Church must needs feel at the thought of seeing one of her Bishops seated on the holy hill of Zion, in the city of the Saviour; not to speak of the practical benefits which may be expected from our having our missionaries and other ministers in Syria and Egypt under episcopal superintendence;

two boundless prospects seemed at once to open before our eyes, carrying them forward into distant ages. On the one hand it appeared as though we should hereby obtain the most favorable opportunities for entering into communication and connexion with the ancient Churches of the East, and might thus become the means of imparting some of those blessings to them, which have been bestowed so richly on our own Church, in a purer doctrine and ritual and a more spiritual faith. On the other hand, there was a kind of promise, that through the same event, whereby we were thus brought into intimate relations with the Church of Prussia, our Church might be enabled to aid in perfecting the discipline and constitution of the Reformed Churches on the Continent, so that the institutions which they reluctantly lost through the peculiar circumstances of their Reformation, should be restored to them by our hands. All these prospects were set before us; and the rulers of our Church blest God for them, and hailed them with delight. I am not going to enter here into the painful controversy which has since arisen. With surprise and deep regret did I first learn that any members of our Church, professing to love her and her Lord, lookt with repugnance and aversion on a measure, which was assuredly conceived and carried on, as few measures ever have been, in the pure spirit of Christian love (H). Under this conviction, although I should be very unwilling to take any step in my official capacity, which appeared likely to provoke contention, yet, when the great and good King, in whose bosom the whole plan was conceived, and who had all along shewn such exemplary generosity and disinterestedness,—leaving the whole

arrangement of the details of the measure, and the appointment of the first Bishop to the Prelates of our Church,—came to England at the invitation of our Queen, and when a considerable number of the Clergy of the Archdeaconry called upon me to prepare an address to him, I readily and gladly acceded to their request. For I felt sure that there could be very few, if any, amongst you, who partook in the above-mentioned repugnance and aversion. And this confidence was fully justified by the result. Hardly anything connected with my office has given me so much pleasure as the letters which poured in upon me from all quarters, expressing the heartiest concurrence in the proposed Address, and the liveliest joy at the events which occasioned it. A hundred and fifty-five Clergy out of about a hundred and eighty,—the whole number in the Archdeaconry,—joined in signing it; and among the few who did not, we may reasonably suppose that a considerable portion were withheld by accidental causes, or by slight scruples about points of form, far short of positive disapprobation. Such of you as had the happiness of accompanying me when our Address was presented to the good King, must assuredly have rejoiced that you had given expression to feelings by which he was so evidently toucht, and which he declared would awaken sympathy and delight throughout all Germany (1). I could have wisht that other portions of our Church had testified their joy and gratitude in a like manner; but as it is, I feel most thankful that our Archdeaconry, though it stood almost alone, had the privilege of doing so. Doubtless, when the King of Prussia is hereafter pursuing his plans for strengthening and purifying Christ's Church in his own dominions,

should he look to the Church of England for aid in doing so, our Address will be an encouraging assurance that there is at least one portion of the English Church, which will rejoice and give thanks, when all the Reformed Churches can be united together in perfect union and communion.

The last year has been so rich in matters interesting to the Church, that I have left myself no time to speak to you, as I fain would have done, about the Meeting of our Convocation, and about the attempt made at that Meeting to prepare the way for a time, which, I trust, is not far distant, when the Convocation will be allowed to sit and discuss ecclesiastical questions (J). Nor can I say anything this year concerning our Rural Chapters. But on this point I forbear more willingly, having spoken at such length about them in the latter part of my last year's Charge, which, in the hope of aiding you in rendering them more efficient, I enlarged considerably as it was passing through the press. I will merely exhort you all again, the Rural Deans more especially, to go to these Meetings with the earnest purpose of receiving and conferring good. If you go there idly, thoughtlessly, as a matter of form, you will derive no benefit from them. But if you seek good, you will find it. And the same is the case, as you must often have told your congregations, even with our attendance at divine worship. I have reason to believe that similar institutions are about to be revived in other Dioceses; and among the benefits which may be expected from them, I trust they will prepare and fit us for the time when our whole Church shall assemble in synod (K).

I have had so many topics to speak of, that I must

entreat your forgiveness for the slight, cursory manner in which most of them have been handled. And now, ere I close, I will address a few words to you, my friends, who are come as Churchwardens to this Visitation. You also need advice and exhortation; and to you also I have given such as I could in my former Charges. Into the question of parochial discipline, for the reason mentioned above, I refrain from entering, until we know the aim and scope of the Bill about to be brought before Parliament. Nor will my scanty legal knowledge allow me to pronounce any opinion concerning the recent judgement, by which the subject of Churchrates has been involved in fresh perplexities. This matter must come again ere long before a judicial tribunal, if it be not settled by some legislative measure. The only point which I can urge upon you this year, is the same which I urged upon you at our former Visitations, that you should endeavour to do your duty in that which has long been the main and most important branch of your office, the repairing and restoring of your churches. It has been a great satisfaction to me to find that the advice and exhortation given in my former Charges was not thrown away. In several churches improvements have been commenced; in some they have been carried on upon a large scale. Here I feel bound to mention what has been done in Eastbourne church. If any person doubts the desirableness of scraping off the whitewash from the pillars and arches and the other stonework in our churches, let him go to Eastbourne church. He who remembers what it was two years ago, will be surprised at the change. I myself was so, though I had been prepared for it by seeing in my own church what a look of grandeur and antiquity is thus

given at once to a building. That of Eastbourne, which had never struck me much before, has now acquired something like the majesty of a cathedral. Many other churches, indeed the great majority of them, still need similar improvements; and I earnestly hope you may all determine not to let the next year pass without doing something in this way. Only be on your guard; when you have scraped off the whitewash, do not, as I have sometimes seen done, substitute a yellow wash or brown wash in its stead. By so doing you would defeat your object. Persons whose taste has never been rightly cultivated, and who have no apprehension of the imaginative associations whereby antiquity is hallowed, but who like everything to look new and bright, as though they drew their notion of beauty from a shop, will advise you to do this: but churches, at least old ones, ought to look old, not new, the older the better. It is delightful to think that a score of generations, or more, have gathered to worship within the same walls, within which we are now gathered. In truth you might as well greenwash an old oak, or dress it out in artificial leaves. Let the bare stone, when you have cleared it, stand in its original nakedness: the only additional work requisite will be, when there are any chasms or deficiences through the action of Time, or of other more mischievous destroyers, to fill them up.

Again, in many parishes there will be ample work for you in restoring your windows, in getting rid of the paltry wooden bars, which the niggardliness of former years has put up in them, and in substituting stone mullions according to the style of the architecture. Even churches that look mean and wretched, like that in which we are now assembled, might be so improved, that you would

hardly know them again, if the windows were properly restored, if the side-galleries were taken down, if the pews were swept away, if the stone pillars were stript of their white coating. This is the third year that I have felt called upon to condemn these architectural and ecclesiastical deformities. Little has been changed in most of our churches yet. But let us not be dispirited: I will not despair of seeing the high cumbrous pews, which cram and disfigure so many of our churches, and which seem designed for luxurious ease, rather than for the exercises of prayer, for the worship of self, rather than the worship of God,—I will not despair of seeing these unchristian encumbrances removed. So long as I continue in my present office, it will be my endeavour to get rid of such things in every church, where I can exercise any influence or authority; and as the conviction is spreading through the land, that closed pews are repugnant to the spirit of Christian worship, and that they occasion numberless quarrels and heartburnings, I trust the day will come when they will only be spoken of as among the evils of a bygone, irreligious age.

But when an abuse is so inveterate, and is surrounded by so many bad and jealous feelings, like a muddy moat, keeping off the approach of reason and charity, we cannot expect that it will fall at the first assault. This however must not deter us from directing the battering ram a second and a third time against it. Greatly too are we encouraged to do so, if we can perceive the walls shaking in any place, if we can perceive them giving way, if any breach is made in them. The walls of Jericho did not fall at the first circuit, although of the priests of the Lord, or at the first blast of their trumpets. For God

desires to try our patience and perseverance, when He sets us to perform His work. The priests had to compass Jericho day after day, and to blow their trumpets continually; and it was only on the seventh day, and at the seventh circuit on that day, that the people all lifted up their voices, and shouted with a great shout; and then the wall fell down flat. We have had many proofs of late years admonishing us that this is still the course which God ordains. Indeed history is full of such proofs. The priests of the Lord are first commanded to compass the walls of evil, and to blow the trumpets of the Lord against them. They are to do so continually, perseveringly, it may be for years, without any responsive voices from the people. But at length the people lift up their voices, and shout with a great shout; and the abuse falls down flat; and every one from that time forward tramples upon it. Such, to cite a single example, was the progress of public feeling with regard to the Slavetrade. Holy men moved by God declared His judgements against it: after a while the people lifted up their voices and joined in condemning it; and then it was abolisht. So too, I trust, will it be with this great moral abuse, the system of pews, against which, with God's help, I shall go on, along with my brethren, blowing the trumpet year after year, until at length the whole mass of them, through the length and breadth of England, will, I doubt not, fall down flat. Earnestly desiring peace and unity in all things, earnestly desiring that all the party-walls of selfishness and vanity and prejudice, which separate and estrange us from each other, should be knockt down, I likewise especially desire, as pertaining to my peculiar office, to knock down those walls which separate

and estrange us from each other within the house of God.

In conclusion I beg to state to you, my reverend brethren, that I have prepared an Address to our gracious Queen from the Clergy of this Archdeaconry, on her providential preservation from this second attack on her life; and I invite you all to sign your names to it. This is another mercy and blessing vouchsafed to us: and how many mercies and blessings have we to be thankful for! mercies and blessings without number! Let us devoutly endeavour to be thankful for them, and pray to God to give us the crowning blessing of thankful hearts, hearts united to Him and to each other in the holy fellowship of peace and love, through Him who came to unite us to His Father and ours.

NOTES.

Note A: p. 12.

The procedure of those historians, who pass over the Church of the middle ages, as though it were a mere blank, under the notion that the continuity of a pure faith was only preserved by the Waldenses, and other like persecuted sects, is pretty generally recognized now to be utterly unhistorical. For a historian's business is not to pick and choose out the figures that he likes to bring forward in his picture, omitting the rest, but to represent those whom God has placed in the foremost rank of influence and efficiency, according to the prominence which they actually bore. Nevertheless Milner's work still has a considerable reputation, and is the main, if not the sole, source from which a large portion of our Church derive their notions of ecclesiastical history. How deplorably deficient Milner was in the learning requisite for his undertaking, and how he disguised this want by taking his quotations from other writers, such as Fleury and Dupin, has been shewn by Mr Maitland in his Letters to Rose, with his own peculiar sagacity for ferreting out a plagiarist, and for detecting the jay under its borrowed plumes. Nor is the limited range of Milner's imagination, his inability to understand or sympathize with any other than one special modification of the Christian character, expressing itself under a particular form of words, less injurious to his history. Owing to this cause, it tends to narrow the minds of those who are already predisposed to be narrow through their Calvinistic exclusiveness, and encourages them in believing that there never

was a true Christian upon earth, except such as have made use of their shibboleth.

If however there is any force in the argument used by Mr Newman, in the following passage of his *Essay on the Development of Christian Doctrine,* it seems to imply that the course taken by Milner is the only possible one for a historian of the Church. Taking the doctrine of papal infallibility as a hypothesis, he says (p. 129) that, "even as a hypothesis which has been held by one out of various communions, it may not be lightly put aside. Some hypothesis all parties, all controversialists, all historians must adopt, if they would treat of Christianity at all. Gieseler's "Text Book" bears the profession of being a dry analysis of Christian history; yet on inspection it will be found to be written on a positive and definite theory, and to bend facts to meet it. An unbeliever, as Gibbon, assumes one hypothesis; and an Ultramontane, as Baronius, adopts another. The school of Hurd and Newton consider that Christianity slept for centuries upon centuries, except among those whom historians call heretics. Others speak as if the Oath of supremacy or the *congé d'élire* could be made the measure of St Ambrose; and they fit the Thirty-nine Articles on the fervid Tertullian. The question is, which of all these theories is the simplest, the most natural, the most persuasive. Certainly the notion of development under infallible authority is not a less grave, a less winning hypothesis, than the chance and coincidence of events, or the Oriental Philosophy, or the working of Antichrist, to account for the rise of Christianity, and the formation of its theology." These sentences are a characteristic sample of the sophistries, of which this extraordinary book is made up; and coming as they do from a writer of such ability, whom so many have revered as their master, it is worth while to spend a few minutes in examining them. Here in the first place let me observe that the presumption in favour of Mr Newman's view is gained in each branch of the argument by the same artifice, by placing it in contrast with hypotheses grossly absurd, as though these were the only alternatives; which moreover are in neither instance

altogether *ejusdem generis*, and cannot fairly be compared with it. Thus, if there were no more reasonable mode of "accounting for the rise of Christianity and the formation of its theology," than by ascribing it to "the chance and coincidence of events," or to "the Oriental Philosophy," or to "the working of Antichrist," we might be inclined to say that to ascribe it to "development under infallible authority" is less absurd and irrational than such fantastical follies. But what man of sound judgement ever dreamt of "accounting for the rise of Christianity and the formation of its theology" by any one of those three solutions? though many may have asserted, with unquestionable truth, that the development of Christianity, and especially of its theology, has been more or less modified by the coincidence of outward events, and in its earlier centuries by Oriental Philosophy, and in all ages, alas, too powerfully by the working of Antichrist, whose chief instrument has been the Papacy. When you put a heap of nonsense into your adversary's mouth, it becomes an easy matter to refute him: and this has ever been the course adopted by the advocates of Rome, who have seldom been scrupulous about any form of truth. Suppose however we say that the Seed which was sown by the Divine Sower has been growing and expanding ever since, that the Leaven has been working and spreading, through its own inherent power, adapted as that power is to the better properties of the soil in which it was sown, of the lump with which it was mixt up. Suppose that this growth and expansion, this working and spreading, have been superintended and directed by Him who orders and overrules the whole course of occurrences in the moral as well as in the physical world, and whose Spirit has especially undertaken the charge and government of the Church of His Son. Suppose that, since the Church was not taken out of the world, so as to be entirely severed from it, but was to flow along through the midst of it, and to penetrate into every part of it, until the whole was fertilized, the circumstances of the world in each age, the speculations of human reason, the various feelings and passions of mankind, were allowed in some measure to shape and turn its course,

though precluded from wholly arresting or diverting it. What is there in such suppositions,—which are much more like the views taken by judicious Protestant historians,—that should make us look with the slightest favour on the notion of "development under an infallible authority" as "graver" or "more winning?" Besides, as I said, this alternative is not *ejusdem generis*. By putting it as he has done, Mr Newman slips in a mere hypothesis, or, as we should maintain, a gross fiction, on the same footing with acknowledged indisputable facts. For in all ages of the Church there must needs have been a coincidence of events, reacting more or less upon that which acted upon them: the Oriental Philosophy, we know, did exist, and came into contact with Christianity, and acted upon it in some of the early heresies: Antichrist too has been continually counterworking and undermining Christianity, and attempting to corrupt it in numberless ways. But when the development of Christianity under an infallible authority is placed along with these facts, as coordinate with them, the very point in question is assumed, namely, the existence of an infallible authority, which, in the sense of its being embodied in any permanent human representative, we peremptorily deny. Nor, even if it did exist, would it preclude the operation of the other influences mentioned, that of coincident events, that of Oriental Philosophy, and that of Antichrist. For no advocate of papal infallibility has asserted that this has been the sole cause of the rise of Christianity, and of the formation of its theology: least of all can Mr Newman do so, who ascribes such moment to heresies in the development of the Church.

In like manner Mr Newman's remark on the histories of the Church, which led me to quote the passage, and from which by his peculiar logic he would draw an argument in favour of papal infallibility, is constructed as though for the purpose of throwing dust in one's eyes. He enumerates certain hypothetical views, which he represents as having been assumed by divers ecclesiastical historians: some of these views he puts in an extravagant, almost in a ludicrous light: hence he would have us infer that all ecclesiastical history is much of the same kind; and he

gravely winds up by saying, "The question is, which of all these theories is the simplest, the most natural, the most persuasive." This is one of the stalest tricks of a shallow scepticism, that, having no aptness for perceiving anything but the negative side of things, confounds every shade and degree of truth with gross glaring falsehood, sets them all on the same level, shews that some of the class are very absurd, and then would make you conclude that all the rest are of a piece. Even in Mr Newman's closing question the same sceptical spirit manifests itself. A person who believed in truth, and in man's being gifted with faculties for discerning truth, would have said, *The question is, which of all these theories is the true one.* We do not want to know which is "the simplest, the most natural, the most persuasive." Falsehood will often have a look of simplicity. It will often seem very natural, inasmuch as from the constitution of our perceptive organs that which is objectively false is often subjectively or phenomenally true. Thus, for instance, the notion of the sun's revolving round the earth is much simpler and more natural, according to the judgement of the unpurged intellect, than that of the earth's revolving round the sun; although, as simplicity is ever an essential character of the highest truths, the latter notion is seen after a time to take its place in a far simpler and more natural theory of the universe. As to *persuasiveness*, that it attaches itself to errour and falsehood much more readily than to truth, was the boast of the ancient sophists, and the main stay of their craft: and the whole history of mankind, from the first temptation down to the last secessions to Rome, has proved that the father of lies is indeed the prince of this world.

Another cause of entanglement is introduced into Mr Newman's argument by his using the words *hypothesis* and *theory* indiscriminately, as if they were synonymous. Mr Newman's want of precision in the use of philosophical terms, and how he is led into fallacies thereby, has already been noticed by others. In the present instance his confusion is indeed sanctioned by vulgar abuse; but the merest tiro in logic must know how great and

important are the differences between a *hypothesis* and a *theory;* and when the whole stress of the argument lies on these words, precision is indispensable. A hypothesis, as such, is a thing alien from history, and which a historian ought carefully to eschew, except in cases where the scantiness of his materials compells him to supply their deficiencies by conjecture. On the other hand all intelligent contemplation, whether of facts or objects, in their connexion with one another, is a theory. To the framing of a theory many hypotheses may minister: for the meaning and causes and relations and concatenations of objects or of facts do not disclose themselves immediately to our perceptions, but often need to be deciphered by a complex process of divination. When a hypothesis however has received the confirmation and verification of experience,—when it is proved to be the true key, by unlocking those secret chambers of knowledge from which we were previously excluded,—it ceases to be a mere hypothesis, and becomes a theory, or a member of a theory; just as a prophecy, when it has been fulfilled, ceases to be a mere prophecy: and we have no right to speak contemptuously of such a hypothesis, or of such a prophecy, as though it were something vague and problematical. As in organic bodies the whole is ever something very different from a mere aggregate of its parts,—for that aggregate omits the unifying principle which organizes them into a whole, changing and modifying them all, — so is it in the region of ideas. Though a number of hypotheses may have contributed to the making up of a theory, the theory is something very different from a mere chain or concourse of hypotheses. Even a house is something very different from a heap of bricks, plus a heap of tiles, plus a lump of mortar, plus so many planks of deal. The confounding of theories with hypotheses, and the speaking of them in a mass, as if they were equivalent or identical, belongs to the essence of scepticism, and is one of the marks of that pernicious spirit which the thoughtful reader has long discerned with pain in Mr Newman's writings. It belongs also to the essence of Romanism, which cannot maintain its claim to be the one arbiter of right and truth, except by

denying the existence of any other power to discern them. For Mr Newman's immediate argument too the confusion is of much importance; since one cannot speak of the *theory* of papal infallibility, except in that perverse sense in which theory is identified with hypothesis. The notion of papal infallibility is a mere hypothesis, a monstrous supposition, or, to use a word of Coleridge's, suffiction, resting on no ground but the most arbitrary fancies, and asserted in open defiance to the evidence of all history, which absolutely rejects and disproves it.

As to the historians of the Church, I cannot here enter upon the question, how far any of them have been able to keep clear of arbitrary hypotheses, and to give a faithful objective history. That such a thing is wholly impracticable, is not proved by shewing that divers writers have not effected it. At least there are various degrees of approximation; and if this idea stand, as it ought, before the historian, as the end to be aimed at, he who has the true historical mind may approach indefinitely near to it. Nor will I examine how far Mr Newman's criticism on Gieseler's work is wellfounded. His assertion, that it "bears the profession of being a dry analysis of Christian history," is at all events contrary to the fact: in sooth one cannot well conceive any writer making such a blasting profession about his work. Gieseler does indeed profess that his text is merely designed to serve as a textbook (*Lehrbuch*) for his Lectures. Thus it is in some measure analogous to Mosheim's *Institutes,* the true character of which has been well pointed out by Mr Maitland in the Letters already referred to, in reply to the complaints of persons seeking for something different from what that learned historian designed to give. But a summary is not a "dry analysis," except through a confusion of terms like that which overlooks the difference between a hypothesis and a theory: and Gieseler adds, that, "in the selection and arrangement of his historical materials, he has always kept a twofold object in view, *to give a general, but clear and full picture of each age, and to bring forward the causal connexion and reciprocal action of the various series of developments everywhere in a clear light.*" And because "no age can be rightly

understood, unless one hears it speak in its own words, and this is especially true of the history of the Church," he has tried to make each age express itself, by giving a copious body of extracts from the original authors in his notes. According to Mr Newman, he has a "positive and definite theory, and bends facts to meet it." Whether he does the latter, is a question of detail, which, as no instances are cited, cannot well be investigated. Nor is it material to my purpose. It may be that his very freedom from the assumptions and hypotheses which lie at the bottom of the ordinary English notions of ecclesiastical history, may be regarded by Mr Newman as "a positive and definite theory;" and his not receiving the ordinary English interpretation of certain historical statements may perhaps be called "bending facts to meet" his theory. But whether he does this or not, his aim at least is different. As it is with the facts of physical science, so is it with those of which history takes cognizance. A sceptic of Mr Newman's school might quote half a dozen interpretations of natural phenomena out of Aristotle, out of the Schoolmen, out of the Alchemists and Mystics, and might then argue that, since all science consists of mere fanciful hypotheses, it is indispensably necessary, in order to man's understanding the outward world, in which he is placed, with which he is bound up by so many ties, on which he depends for the support of his existence, that there should be some infallible authority appointed to expound the laws of nature. But we know that, notwithstanding this proneness to fanciful hypotheses, notwithstanding the various idols by which physical enquirers have perpetually been deluded, still man's intellectual eye may be so purged, as to gain a continually increasing insight into the true forms and laws of the outward world: a *lumen siccum* is granted to those who sincerely and earnestly desire to discern the real nature of things: and thus Physical Science has been enabled to erect a vast fabric of substantial knowledge. Indeed the very notion that it had an infallible authority in Aristotle operated for many ages to mislead and check the researches of naturalists, as ever must be the effect of such delusions, whatever the imaginary authority may be: and it

was only when Philosophy got rid of this encumbrance, and adopted a right method in the study and interpretation of nature, that Science came forth from the cloudland of hypothesis, and began to walk in the clear daylight of observant, careful, progressive theory.

It is true, the difficulties which stand in the way of an impartial objective history, such as shall do justice to all men in a spirit of love, without distinction of persons, are much greater, inasmuch as our feelings are far otherwise affected by human interests and actions and sufferings and struggles, than by anything in inanimate nature. Nor is the difficulty in any secular history, at least of bygone ages, equal to what it must needs be in that of the Church, where the matters agitated concern and stir the very centre of our being, and controversies are transmitted from century to century with very slight variations in their outward form. Yet that even here the spirit of Christian love can in great measure surmount every obstacle, so as to recognize and appreciate whatever is akin to it, notwithstanding the diversities of forms and opinions, has been proved in our days by Neander.

NOTE B : p. 17.

IN his *Apology*, addrest to William Abbot of St Theoderic, Bernard, pleading in behalf of certain diversities of dress and observance between the Cistercian and Cluniac monasteries, says (c. III.): "An forte quia juxta alium Ordinem conversari videor, propterea suspectus hinc habeor? Sed eadem ratione et vos nostro derogatis, quicumque aliter vivitis. Ergo et continentes et conjuges invicem se damnare putentur, quod suis quique legibus in ecclesia conversentur. Monachi quoque ac regulares Clerici sibi invicem derogare dicantur, quia propriis ab invicem observantiis separantur. Sed et Noe et Danielem et Job in uno se regno pati non posse suspicemur, ad quod utique non eos uno tramite justitiae cognovimus pervenisse. Mariam denique et Martham necesse sit aut utramque, aut alteram Salvatori

displicere, cui nimirum tam dissimili studio devotionis contendunt ambae placere. Et hac ratione in tota Ecclesia, (quae utique tam pluribus, tamque dissimilibus variatur ordinibus, utpote Regina quae in Psalmo legitur *circumamicta varietatibus*,) nulla pax, nulla prorsus concordia esse putabitur. Quae etenim secura quies, quis tutus in ea status invenietur, si unus quilibet homo, unum quemlibet Ordinem eligens, alios aliter viventes aut ipse aspernetur, aut se ab ipsis sperni suspicetur, praesertim cum tenere impossibile sit vel unum hominem omnes Ordines vel unum Ordinem omnes homines? Non sum tam hebes, ut non agnoscam tunicam Joseph, non illius qui liberavit Aegyptum, sed qui salvavit mundum, et hoc non a fame corporis, sed a morte simul animae et corporis. Notissima quippe est, quia polymita, id est pulcherrima varietate distincta; sed et sanguine apparet intincta, non quidem hoedi, qui peccatum significat, sed agni, qui designat innocentiam, hoc est, suo ipsius, non alieno. Ipse est profecto Agnus mansuetissimus, qui coram non quidem tondente, sed occidente se obmutuit; qui peccatum non fecit, sed abstulit peccata mundi. Miserunt autem qui dicerent ad Jacob: *Hanc invenimus; vide utrum tunica filii tui sit, an non.* Vide et Tu Domine, utrum haec sit tunica dilecti Filii Tui. Recognosce, omnipotens Pater, eam quam fecisti Christo Filio Tuo polymitam, dando quidem quosdam Apostolos, quosdam autem Prophetas, alios vero Evangelistas, alios Pastores et Doctores, et caetera quae in ejus ornatu mirifico decenter apposuisti, ad consummationem utique sanctorum occurrentium in virum perfectum, in mensuram aetatis plenitudinis Christi.—Relinquat videlicet sponsae suae Ecclesiae pignus haereditatis, ipsam tunicam suam, tunicam scilicet polymitam, eamdemque inconsutilem, et desuper contextam per totum; sed polymitam ob multorum Ordinum qui in ea sunt multimodam distinctionem; inconsutilem vero propter indissolubilis caritatis individuam unitatem. *Quis me*, inquit, *separabit a caritate Christi?* Audi quomodo polymitam. *Divisiones*, ait, *gratiarum sunt, idem autem Spiritus; et divisiones operationum sunt, idem vero Dominus.* Deinde diversis enumeratis charismatibus, tamquam variis tunicae coloribus, quibus constet

eam esse polymitam, ut ostendat etiam esse inconsutilem, et desuper contextam per totum, adjungit: *Haec autem operatur unus atque idem Spiritus, dividens singulis prout vult. Caritas* quippe *diffusa est in cordibus nostris per Spiritum Sanctum qui datus est nobis.* Non ergo dividatur, sed totam et integram haereditario jure sortiatur Ecclesia, quia et de illa scriptum est: *Adstitit Regina a dextris tuis in vestitu deaurato, circumdata varietate.* Itaque diversi diversa accipientes dona, alius quidem sic, alius vero sic, sive Cluniacenses, sive Cistercienses, sive Clerici regulares, sive etiam Laici fideles, omnis denique Ordo, omnis lingua, omnis sexus, omnis aetas, omnis conditio, in omni loco, per omne tempus, a primo homine usque ad novissimum.—Et quid mirum si in hoc exsilio, peregrinante adhuc Ecclesia, quaedam hujuscemodi sit pluralis (ut ita dixerim) unitas, unaque pluralitas; cum in illa quoque patria, quando jam ipsa regnabit, nihilominus forte talis aliqua dispar quodammodo aequalitas futura sit? Inde etenim scriptum est: *In domo Patris mei mansiones multae sunt.* Sicut itaque illic multae mansiones in una domo, ita hic multi Ordines sunt in Ecclesia una; et quomodo hic *divisiones gratiarum sunt, idem autem Spiritus*, ita ibi distinctiones quidem gloriarum, sed una domus.—Non igitur una tantum semita inceditur, quia nec una est mansio quo tenditur. Viderit autem quisque quacumque incedat, ne pro diversitate semitarum ab una justitia recedat, quoniam ad quamlibet mansionem sua quisque semita pervenerit, ab una domo Patris exsors non erit."

Bernard's immediate purpose in this Treatise is indeed merely to prove the allowableness and fitness and necessity of outward ceremonial differences, and their compatibleness with inward essential unity: hence this passage would have found its appropriate place in *Note Yh* to the Sermon on *the Unity of the Church.* The scanty collection in that Note should also have been enricht with the excellent letter of Peter the Venerable to Bernard on occasion of the same dissensions between the Cluniac and Cistercian monks. Bernard's arguments and illustrations however go far beyond his direct purpose, and shew that the diversities allowable within the Church do not relate solely to externals.

Note C: p. 19.

These offenses against decorum and Christian feeling are by no means confined to either of the two parties by which our Church is at present distracted; and it would require a far more extensive acquaintance than I possess with the refuse literature of the day to pronounce on which side those offenses have been the most numerous and the most flagrant. In fact this is one of the curses of party-spirit, that people are continually provoking one another to hatred and to evil works, especially to evil words. Nor has the spirit of detraction and slander, the spirit which takes no thought about truth and justice, if it can say anything injurious to an adversary, found vent solely among the anonymous rabble who haunt the allies and purlieus of theology. Only a few even of the leading minds have kept themselves wholly untainted by it. Mr Newman indeed has always shewn a singular forbearance, notwithstanding the harassing assaults he has continually had to endure; and his conduct in this respect has been the more exemplary, since, with his powers of logic and of ridicule, he might easily have rode over troop after troop of his assailants. But others, who have not had the same temptations, have been unable to resist their lesser ones. Even in those religious novels, which are another anomalous growth of our ephemeral literature, and which, professing to be the offspring of the religious imagination, are commonly equally destitute of imagination and of religion, we often find the abuse of the opposite party brought in to season what might else have been utterly mawkish.

For instance, on opening *Bernard Leslie*, my eyes fall on the following passage. "I used once to respect the Evangelicals. Notwithstanding the manifest deficiency of their scheme, I have been accustomed to regard them with a certain respect, on account of their zeal, and the partial good which they have doubtless been the instruments of effecting. And there are some for whom I still feel a sincere regard,—men whom I see quietly doing the Lord's work according to their judgement. Zeal in a good cause is to be

admired, even though it be not according to knowledge. They have also numbered amongst them many revered and excellent men, who have devoted themselves sincerely to the cause of what they considered truth. Indeed it is for their sake mainly that the party to which they belonged has gained its influence and credit. But their popularity has spoiled them, as it has done thousands before them. They have now stood forward in a new light. They are no longer contending for the souls of men, but struggling to maintain a waning popularity. They see growing up around them, perhaps settling in their own parishes or neighbourhood, a zealous and laborious body of men who have devoted themselves to restore the ancient energy and purity of the Church. These men are gradually gaining an influence over the public mind to the prejudice and annoyance of the Evangelicals. Hence their rage against them ; and because these men blame as defective the effete Evangelicalism of the day, they are accused of being enemies to the Reformation ; and because they endeavour to restore the ancient usages of the Church, which have been sinfully neglected, they are accused of popery, and held up as departers from the Church's discipline by men who err themselves in a tenfold greater and more dangerous degree. The effrontery with which these men accuse their brethren is marvellous. The daily newspapers and monthly magazines have been filled with false charges and injurious reports against those who are endeavouring to raise the tone of religion. Instead of that generous rivalry which ought to influence men engaged in the same great cause of winning souls to Christ, there has sprung up amongst the Evangelicals a bitter hostility and ungenerous jealousy : they bar the kingdom of heaven against men; they neither go in themselves, nor suffer those that are entering to go in :" pp. 283-285.

Now there may certainly be a few persons here and there, to whom some portion of the condemnation here pronounced against the main body of those denominated Evangelicals, is not wholly inapplicable ; but if we take it as a sentence against that body, it is iniquitous. Nor can one well display grosser ignorance of what has been going on in our Church during the last

dozen years. For so far are the "evangelical" body from having lost their popularity in consequence of the new movement in a different direction, that this movement has been the means of rendering them popular, and of diverting that odium from them with which the world is wont to regard such as bring religion prominently before it. The new party may appeal to this as a note of their superior sanctity; or it may arise from the obtrusiveness of their outward acts and observances: at all events the fact is such. As the passage just quoted bears the authority of a respectable name, and is taken from a work which has gone through several editions, and consequently must have obtained a wide circulation, it seems desirable that statements, which, though wholly contrary to the truth, may easily gain credence, should be met by a flat contradiction. At least my own official experience enables me to state that in this archdeaconry the number of what are called evangelical clergy is every year increasing: and it is with deep thankfulness to God that I record this, the introduction of such a minister being a pledge that the spiritual welfare of the parish will be rightly taken care of, and that the Gospel will be preacht in its life-giving power and fulness. Nor is it long in most cases before the proofs that the popularity of such ministers is not "waning," shew themselves in the increast size and orderliness and devoutness of the congregations.

It is not easy to estimate how wide the mischief of such misrepresentations must needs be: for minds that have been dieted with writings leavened by such a spirit must become full of narrow prejudices, so as to be almost incapable of recognizing goodness in any one who does not belong to the same party. But still more mischievous is the practice, which unhappily is not uncommon, of introducing the same sort of religious polemics into books for children. Children should be trained to look with reverence on everything connected with religion. Irreverence will come too soon, without our taking pains to sow and foster it. They who teach their children to look with suspicion and to laugh at any professions of religion, or any peculiarities prevalent among its professors, are training them to be sceptics and scoffers: nor can I

see what other results are to be anticipated from such books as *the Fairy Bower* and *the Lost Brooch*, which are all the more dangerous on account of their cleverness.

NOTE D: p. 20.

SEE Coleridge's Apologetic Preface to *Fire, Famine, and Slaughter*. In his *Remains* (Vol. IV. p. 76), when numbering up several reasons for recommending the study of our older writers he mentions, among other benefits to be derived from them, "The conquest of party and sectarian prejudices, when you have on the same table before you the works of a Hammond and a Baxter, and reflect how many and momentous their points of agreement, how few and almost childish the differences which estranged and irritated these good men. Let us but imagine what their blessed spirits now feel at the retrospect of their earthly frailties; and can we do other than strive to feel as they now feel, not as they once felt? So will it be with the disputes between good men of the present day; and if you have no other reason to doubt your opponent's goodness than the point in dispute, think of Baxter and Hammond, of Milton and Taylor, and let it be no reason at all."

NOTE E: p. 27.

ACCORDING to the returns received from 103 parishes, the aggregate population of which amounts by the last census to 116443, the number of illegitimate children baptized in those parishes during the six years, 1829—1834, was 934; and during the six years, 1835—1840, it was 1133. That this awful increase, an increase far beyond what can have taken place in the population of those parishes during that period,—Brighton not being included amongst them,—is imputable to the alterations with regard to Bastardy enacted by the New Poorlaw, I would by no means

assert, or insinuate. In Sir Edmund Head's valuable paper on the subject, appended to *the Sixth Annual Report of the Poorlaw Commissioners,* it is justly remarkt with reference to similar statements drawn from ten counties, exhibiting a like increase, that this increase cannot fairly be ascribed to the law, without regard to the various circumstances by which its operation may have been affected; and he points out one or two of these, in proof that a conclusion deduced from such tables would be fallacious. Not however that these circumstances would all tend to raise the number of such baptisms: in the text I have alluded to some causes which might have been expected to diminish it. Such too must doubtless have been the effect of the new system of Registration, which was introduced almost contemporaneously with the New Poorlaw. The difficulty which the lower orders often find in obtaining respectable sponsors, induces many to take their children to the Meeting-house; and this difficulty will of course press most on the mothers of illegitimate children; who may also be led by shame to choose a civil registration, in preference to a ceremony involving some degree of exposure, and who in most cases are not likely to attach much value to the spiritual benefits of Baptism. These considerations prove that the number of Baptisms of illegitimate children cannot in the present state of things be regarded as tantamount to that of births: how far it may fall short I have no means of determining. But at all events it is clear that the sanguine expectations which were entertained in some quarters, that the New Poorlaw would of itself materially lessen the amount of Bastardy, have not been fulfilled; and that the encouragement which the Commissioners in their early Reports drew from a few favorable cases, was at all events premature. It was indeed perfectly right, nay, the bounden duty of the Legislature, to abolish that pernicious system, through which, under the old law, illegitimate children, in proportion to their number, became sources of profit to their mother. But it is a delusion, though one we are very apt to fall into in politics and in morals, to suppose that, when an evil habit has been produced, the removal of the producing cause will check the habit. For the cause, when it

is outward, does not really generate the evil, but merely elicits and fosters it; and when the evil has once sprung up, it has a strong tenacity, and propagates itself. The only efficient mode of counteracting moral evil is by exciting a countervailing moral power; and to do this is the special office and privilege of the Church. "Commonwealths and good governments (Bacon teaches us in his Essay *Of Custom and Education*) do nourish virtue grown, but do not much mend the seeds." The State must take care that its laws and institutions shall not thwart the Church in her work, must provide that she be not hindered in it, and that she have facilities for its execution; but her real strength, the means and instruments of her warfare, come from a higher source: and every fresh testimony of the gigantic might of evil in the world should lead us to seek that strength more earnestly, and to exercise it more diligently and perseveringly.

Here let me add a remark intimately connected with what has just been said. Whatever may be the effect of those clauses in the New Poorlaw, which bear directly upon Bastardy,—whether in their original form, or as they have since been modified,—there is one regulation, no way necessary to its enforcement, but deemed expedient by the persons who are entrusted with its administration, whereby it certainly does operate most perniciously on the morals of such women as are under the necessity of seeking parochial relief. The ordinary practice in workhouses,—I know not whether there are any in which a better system has been adopted,—is to put the adult female paupers into one class, so that they all live in the same room, and spend their whole time together. Now everybody who is acquainted with our workhouses, is aware that a great proportion of the female inmates ever consists of those who resort to them to bring forth the offspring of their sin. Thus a large part of the most abandoned women within the limits of each Union are herded together; and with these the rest of the female paupers have to associate all the day long. Yet, even as a matter of right, surely it is a most unjustifiable insult and wrong to the virtuous maidens and mothers, who at times are compelled by

distress to take up their abode in a workhouse, that they should thus be doomed to a constant intercourse with the worst women for ten miles round. It is a crime to punish them for their poverty by condemning them to be thus shockt and disgusted. And how terrible must be the demoralizing effect produced on the pure and modest maiden and matron by the conversation, to which in such company they must perpetually be exposed! Nay, even among the wretched women who seek shelter in the workhouse, there must needs be very different degrees of depravity, from the girl whose weakness has just been seduced out of the path of a life hitherto blameless, down to those who have been hardened by continued prostitution. But the natural result of such intercourse is for the lowest to drag down the rest to their own miserable level. Hence it is a national duty to demand that a strict system of classification shall be laid down for the female paupers in our workhouses. Let the modest women live together; but let them be preserved from the degradation and pollution of a compulsory association with the profligate: and with regard to the latter too care should be taken that the lingering remains of better feelings should not be rudely trampled on and extinguisht, that the workhouse should not be a place for rendering all the women who enter it utterly shameless. The regulations necessary for this purpose should be imposed by the Commissioners; for it will require some trouble and expense to carry them out, from which some Boards of Guardians might perhaps shrink: but the expense will be as a grain of dust, in comparison with the tremendous evil which it is to counteract; and, like every outlay for a moral purpose, it will bring in an abundant return, even in an economical point of view. Of all sources of national wealth, the best and surest is the moral character of the people.

NOTE F: p. 32.

HAVING spoken somewhat strongly on this point, I feel bound to add in this Note, that, when our present Bishop, in the autumn of 1843, issued his Pastoral Letter, directing that a general parochial collection should be made in aid of our Diocesan Association, with especial reference to the works it has undertaken for the improvement of Education, there were only five parishes in this Archdeaconry that did not respond to his call. In some at least of these five the omission must have been owing to accident; and all, I hope, will be anxious to repair the misfortune of their previous deficiency by a twofold liberality when another occasion is offered to them. That this must needs occur before long, is evident from the present state of our finances. The inevitable expenses of maintaining our two Training Schools are still considerably beyond our regular income: yet I should shrink with grief and shame from the thought that we can ever be reduced to the necessity of giving up Institutions, which were establisht in the trust that the Christian spirit of the Diocese would readily supply the funds requisite for their support, and which of all institutions are the most needed, nay, are absolutely indispensable, if the Church is to fulfill her duty of training up the hearts and minds of her children for an intelligent reception of the truths committed to her keeping. In our days the question is no longer, whether the lower orders shall have a Christian education, or shall be left in ignorance, to walk in the traditional faith of their fathers. The alternative is, whether they shall have Christian instruction, or only unchristian; whether they shall be abandoned, without any means of defending themselves, to the restless propagaters of infidelity, or shall be prepared to encounter them by being enabled to give a reason for their faith. But if they are to be so prepared, we need a large body of intelligent Christian teachers, a body scarcely less numerous than that of our parochial Clergy; and it is to supply this pressing and momentous

want that our Training Schools have been establisht. All the reports of their progress, and of the conduct of the teachers who have been trained in them, encourage us to hope that, under God's blessing, they will prove efficient instruments for the preservation of His people in the faith and knowledge of His Son. Therefore μὴ γένοιτο that we should ever be compelled to relinquish them. This thought is not to be entertained for a moment, but only how we may render them fitter for the execution of their great and godly purpose. Nor is it to be regretted that we should have to call upon our parishioners for their support: rather is it desirable that the great body of the inhabitants of every parish in the Diocese should be invited every year to bear part in the good works which the Church is carrying on. One of the best ways of elevating their character will be by bringing them to recognise their Christian privilege of caring for the moral and spiritual wants of all to whom they are united by the bonds of Christian brotherhood.

Note G: p. 35.

The feelings exprest in the text have doubtless been entertained by many who have not given voice to them. Indeed I cannot well conceive that any one of a Christian frame of mind can have allowed his thoughts to dwell for a moment on the abuse here reprehended, without being struck by its glaring repugnance to the principles of the Gospel. It has given me much satisfaction to find that a change somewhat like the one here recommended has been adopted in the Reports of the Society for the Propagation of the Gospel for 1844 and 1845; at the end of which, instead of the old lists of all the subscribers, there is merely a table of the sums received from the various District and Parochial Associations. Even in a financial view the change would be beneficial, as greatly diminishing the labour of making out the lists, and the expense of printing; only it is still deemed requisite to give full lists of the subscribers in the special Diocesan

Reports. We may hope however that this too will ere long be found to be superfluous.

A comparison of the Reports for 1841 and 1845 shews that the efforts which have been made to awaken a livelier interest in the missionary work of the Church, have not been wholly unavailing: for the contributions from this Diocese, which in 1841 were only £535, amounted in 1845 to £1360. I mention this as an encouragement to those who have taken part in these efforts, that they may persevere, and, having done thus much, may strive to do more; and also as an inducement to those who have hitherto been withheld by the fear that their parishioners could not be led to care for objects so remote from the concerns of their daily life. Let us all resolve that we will at least do something; and if we act heartily upon this resolution, we shall do more than we dream of. The number of parishes in this Diocese being about three hundred, surely it is not unreasonable to expect that they should raise a sum amounting on an average to ten pounds a parish, for the great work of propagating the Gospel in the vast colonies and dependencies of the English Empire. The sum we raise at present does not amount to five pounds a parish: but let us endeavour to double it; and doubtless in time we shall do so. And when we have doubled it, why should we not hope to double it again? Our worldly riches have multiplied prodigiously during the last fifty years: hitherto there has not been a proportionate increase in the portion of them given to God: but why should there not be?

Note H: p. 38.

It would have been out of place in the Charge itself, to have entered into a discussion of the painful controversy which has arisen out of the institution of the Jerusalem Bishopric. But as the controversy has not subsided even now, though the Bishopric has existed for five years,—as the attacks upon it have been carried on with unscrupulous virulence, and often with little

regard for truth,—as men of high character, not merely for learning, but for holiness, have not shrunk from making use of gross misrepresentations and personalities for the sake of kindling an odium against it,—as the plainest, most palpable demonstration of the incorrectness of these misrepresentations has not induced the authors to retract them, while their reputation has gained credence for their mis-statements with those who, knowing little, are ready to think evil, of whatever lies without the pale of our own Church, and has thus excited a prejudice against the Bishopric, which its friends, not suspecting the artifices used by its opponents, are not well able to refute,—there is much need that somebody should set forth a brief, simple view of the original scheme, whereby it will be cleared at once from a number of these misrepresentations and misapprehensions. Moreover, as by two several invitations addrest to the Clergy of this Archdeaconry I called upon them to express their approbation of the measure, and as these invitations were hailed with cordial sympathy by a large part of them, I have incurred a sort of obligation to vindicate it; since, in giving their public sanction to it, many may have been influenced more or less by a reliance on the judgement of their Archdeacon; so that, if it is really objectionable, either on religious grounds, or as a violation of sound ecclesiastical principles, he has made himself responsible for their errour, as well as for his own.

Now in order to arrive at a right understanding on this matter, it is requisite that we should recur to the original idea and purpose of the Jerusalem Bishopric; with regard to which we are happily supplied with an abundance of documentary evidence. The scheme originated, as is well known, in the mind of the great and good King, whom God, for the blessing of his own country and of Christendom, has placed upon the throne of Prussia. Amid the momentous cares which prest upon him from all sides at his accession, within six weeks of it, when he signed the Treaty of the 15th of July 1840 for the preservation of the Porte, one main inducement with him to become a party to that Treaty, we are informed in the Official Statement of the Proceedings with regard to the Bishopric, was the hope

of effecting something for the protection of Christians in the Turkish Empire. "His first thought was, that such a singular opportunity ought to be used for the good of the Holy Land, and of all Christendom, in the true spirit of the Evangelical Confession, and for the special advantage of its members. It seemed to him possible and eminently desirable that the powers of Christendom should come to an understanding with each other, and with the Porte which called for their protection, on these points, particularly with regard to the Holy Land; and that this would have been a noble, a holy alliance, injurious to none, glorious to the present time, beneficial to the future" (pp. 27, 30). Negotiations were commenced for this end, but without the desired result: some of the contracting parties seem to have been unwilling to enter into any such engagement. Still the King would not give up the hope of carrying his plan into effect, at least for his own Protestant Confession; and of this he took the widest view, looking at it not merely in his own kingdom of Prussia, but as extending through all Germany, nay, as embracing the whole Protestant body. "Where now (it is askt in the Official Statement) was the point to start from? It was to be one which should preclude all suspicion of selfish views, which should of itself condemn all exclusiveness, and in which the primary principles of the independence of each member and the union of all should find the clearest possible enunciation." The King desired "to obtain a centre for all the national Churches of the Evangelical Confession, that might be willing to join in the scheme either now or hereafter;—an institution which should not be subject to any exclusive rights, still less dependent on the commands of any civil power, or destined solely for one Confession, for one language, for one form of worship. To connect this with something already existing seemed to him the only right course, the only one consistent with the will of God. Now certain English Christians, members of the Society for the Conversion of the Jews, had procured a piece of ground a few years before on Mount Zion to build a church and schools. The building was

already begun; and divine service was performed in English, in Hebrew, and also in German, for Christians residing there, and for Jewish converts." Here was the starting-point. "The object however was to transform the small foundation of a private society into an independent Church, and to place this under the protection of the two chief Protestant powers" (p. 31). In the Instructions given to his Minister, a paper evidently drawn up by the King himself, and such as has rarely proceeded from any soverein, after speaking of the necessity that the Protestant Church should shew itself at Jerusalem, like the other branches of the Church, as one distinct body, in order to obtain a recognition of the rights of its members, he continues: "But his Majesty's conviction that the Evangelical Church ought to come forward on this occasion, as united in a common faith, rests mainly on higher grounds. The present aspect of Turkish affairs, which manifestly has not been brought about without divine guidance, and especially the political relation of England and Prussia with Turkey, have for the first time afforded a possibility for Evangelical Christendom to demand a position in the birthplace of Christianity, by the side of the ancient Churches of the East, and over against that of Rome, as a coordinate member of the Universal Church of Christ; so that the Gospel may be preacht freely, and that the members of the Evangelical Confession may enjoy liberty and security of worship. This moment is an important one in the history of the world: according as we attend to it and use it, or overlook and neglect it, will the Evangelical Church be judged by History and by God. His Majesty cannot doubt that Evangelical Christendom owes it to herself and to her Lord, at such a moment, in such a place, not to exhibit the scandal of her disunion and division, but rather the good example of unity in faith, and union in action. She desires to come forward there, along with the other ecclesiastical bodies, and in presence of the Jews and Mahometans, not for the sake of persecuting, of dispossessing, of excluding, not to quarrel, to dissolve: she desires to proclaim her mission to the world, not as a work of hatred and jealousy, but as

a message of love, of peace, and of concord. How then can it be the will of the Lord, that, when appearing for the first time in the Holy Land, for such a purpose, with such words in her mouth, she should unfurl the standard of her internal divisions and dissensions? Are not her missions generally, at once the pulsation of her common life, and the evidence of the difficulty of establishing real Churches, of forming and training Christian nations, while she is thus insulated and separated, and in such want of ecclesiastical superintendence? And where can this inward evil be more grievous, than in that land, amid that concourse of all opposite forms of Christianity, beside the three Patriarchates, and the Colony of Rabbies, in the presence of the Mosque of Omar, and of the foundations of the Temple of Jerusalem? Does it not seem then to lie in the counsels of God, that in the missions of the Evangelical Church the feeling of the union and connexion of all her members over the whole globe should be kindled? Does it not seem especially at the present moment to be the loving purpose of the Lord of the Church, that in the ancient Land of Promise, on the place of His earthly ministry, not only should Israel be brought to a knowledge of His salvation, but also that the several Evangelical Churches, grounded on the everlasting foundation of the Gospel, and on the rock of faith in the Son of the Living God, should forget their divisions, be reminded of their unity, and stretch out the hand of peace and union to each other over the cradle and grave of the Redeemer? His Majesty on his part will not hesitate on this occasion to hold out his hand trustfully to the Episcopal Church of England, which combines evangelical principles with a historical constitution aiming at universality, and with ecclesiastical independence. His Majesty, in the spirit of apostolical Catholicity, and in the expectation of a like spirit on the part of the English Church, feels no scruple to declare his readiness, in all missionary countries where this Church has an Episcopate, to allow the clergy and missionaries of his national Church to attach themselves thereto, and for this end to obtain episcopal ordination, which the English Church requires for

admission to the ministry. He will take care that this ordination shall always be recognised in his dominions. More especially his Majesty is resolved to do everything in the Holy Land, that can be expected from a Christian King, to facilitate united action in behalf of the Gospel. The English Church is in possession of an ecclesiastical establishment on Mount Zion; and his Majesty holds it to be the duty of all Evangelical Princes and communities to unite themselves to this establishment, as the starting and central point of their combined action. For his Majesty looks upon this as a ground of great hope for the future destinies of Evangelical Christendom. In the first place a visible centre and a living lever will manifestly be obtained thereby for all its missions in the whole compass of the Turkish Empire, and in the original seats of Christianity; and when this lever is once set in motion, its power will soon become felt from Abyssinia even to Armenia. Moreover another object, which in itself is highly desirable and important, will be attained. A neutral Christian region will thus be gained in the simplest manner, removed beyond the confines of narrowing nationalities, where, through the blessing of God, by the common action of faithful love, a progressive union of Evangelical Christians may be prepared more readily than under any other circumstances. Naturally however it cannot be his Majesty's purpose, in such a union, to sacrifice or endanger the independence of the National Church of his own country. According to his Majesty's view, a true living Evangelical exhibition of Catholicity is only conceivable, if the unity is to be grounded on the divinely ordained multiplicity of tongues and nations, with a recognition of the whole individuality and historical development of each nation and country. Every national Church has without doubt, like the people that belongs to it, her own peculiar calling in the great scheme and unfolding of the Kingdom of God. Nay, every narrower, smaller Christian community in a Christian country has no less unquestionably a calling and a duty to seek out a peculiar sphere within the universal Church for those works of love, for which it has received a particular destination and

a particular blessing. Especially his Majesty, as a German Prince, and King of his own country, has the liveliest conviction that the Evangelical Christianity of the German people is called to occupy an independent place in every exhibition of such an Evangelical Apostolical Catholicity, so long as the word of God is preacht in the German language, and His praise is sung in the German tongue. His Majesty lives in the hope that, even in this present century, the position of the Evangelical Church of Germany, as soon as she becomes duly aware of this her calling, will be on a level with the whole spiritual and political position of the people from whom the blessed work of the Reformation issued three hundred years ago. In accordance with these views and convictions, the proposed confidential negotiations with the English Church must be guided by two main principles. The one is the utmost possible unity of action between the two Churches in the Turkish Empire, and especially in the Holy Land: the other must be respect for the independence of the German Evangelical Church, and for the nationality of the German people. The first condition and beginning of this common action, his Majesty conceives, should be, that the English Church should erect a Bishopric of her own at Jerusalem. The foundation for this has already been laid, as it were, by a special interposition. The first results of the Mission to Jerusalem justify the fairest hopes; but its check and present troubled condition seem urgently to call for the establishment of such a Bishopric. Episcopal superintendence and decision on the spot will alone be availing: a government exercised from Malta would not seem to his Majesty either a satisfactory or a truly Apostolic institution. The Bishopric to be erected at Jerusalem would therefore connect itself with the institutions and buildings already begun on Mount Zion, and would comprehend all Evangelical Christians in the Holy Land, who may be willing to take part in it. The generous sentiments which have recently been exprest at a meeting of the friends of the English Church under the presidency of the venerable Archbishop of Canterbury, seem to his Majesty a sure pledge that

so seasonable and purely Christian a purpose as the establishment of permanent Churches in Missionary countries, will in this instance also be carried out worthily."

Such was the proposition which came from the King of Prussia in the summer of 1841, and was laid before the Archbishop of Canterbury and the Bishop of London. One prompted by a purer spirit of Christian love never proceeded from any soverein. Certain of the theological or ecclesiastical views implied in it may indeed be startling to some, whose own views have been drawn from a different aspect of the Church, and who conceive that what is positive must always be fenced in by a thick palisade of negations: such persons are apt to fume, if any one dares to suppose that different ecclesiastical bodies can exist side by side without falling to loggerheads. On the other hand in our own Statement, published by authority, expressions occur, which might indicate that hostility to the Church of Rome was one of the motives of the institution; and this seems to have alarmed and irritated our hankerers after Popery. But in the King of Prussia's Instructions there is not a word of the sort; and in the further exposition of his views by his Minister it is said (p. 60), that, "as the Evangelical community at Jerusalem is to exercise brotherly love and peace toward the Romish Church, which, like ours, is a stranger there, and to confine herself to the repudiation of usurpations, should any arise, it cannot be her calling to take a polemical position over against the other Churches, which do not assert any claims to dominion over forein bodies." Now what feelings must the receit of such a proposition have excited in the two Bishops? Can any Christian heart do otherwise than rejoice and give thanks to God, for having raised up such a soverein in this perilous crisis of His Church, and admire and love the King, who thus made the glory of God, and the increase of the Church, the first object of his reign? M. Eichhorn indeed, in his official announcement of the measure, spoke also of commercial and scientific advantages to be expected from it. Perhaps he may have thought that a political measure dictated solely by religious motives was

incongruous with the spirit of the age, and have deemed it expedient to propitiate that spirit by urging other motives more congenial to it: perhaps he himself could not enter fully into the King's pure Christian zeal: at all events in the King's Instructions there is no such allusion, nor room for any; nor, if such ends had been contemplated, could there well have been a more round-about mode of compassing them. How then, I ask, were the two Bishops to treat this proposition? Ought they to have rejected it? No one, I believe, has dared to say that. Remorse and shame would have been their portion, had they done so. Yet, be it remembered, this was the state of the case. The impugners of the measure have talkt in solemn phrases about the duty of waiting for God's own time, of not intruding impatiently to hasten the designs of Providence. But what is meant by waiting for God's own time? Does it mean that we are to shut our eyes, and open our mouths, and sit quiet till the cherry drops into them? The King of Prussia saw the purpose of God in the opportunity which was granted to him of acting for the glory of God, and for the good of the Church, and of his own people. Surely this is waiting God's time: we are to wait watching, in order to seize it by the forelock as soon as it comes, not to let it pass by. And did not the measure come to the Bishops almost as a sign from God, commanding them to act for His glory, and for the good of the English, and of the German, yea, of the whole Church? They had not sought it; but it came to them. What sign can there be that God wills we should act, stronger and clearer than when the opportunity and means are placed before us, without any concert, without the slightest anticipation on our part, by a person having full authority to act, manifestly influenced by the desire of God's glory, and calling upon us to join with him in working for it. Moreover the proposition was brought to them just at the time when their hearts were already full of similar schemes, as it were in fulfilment of the promise that to him who has shall be given: for it was soon after the Meeting at which resolutions were past to raise funds for sending Bishops to all our Colonies:

and this determination on our part, which is alluded to in the King's Instructions, may perhaps have helpt in giving shape to his purpose of taking advantage of the state of affairs in the East for the good of the Protestant Churches. The Archbishop too, in the Charge which he had delivered in the previous summer, had exprest his pious longings for the very objects, the opportunity of effecting which was now placed before him. "I would (he there says, p. 32) it were possible to extend this great principle of unity to all the Churches of Christendom. The dissensions which separated the Churches of the East and the West, and the corruptions and intolerance which drove the Protestants from the communion of Rome, have been most injurious to the Catholic Church. A reconciliation would indeed be desirable. But reunion with Rome has been rendered impossible by the sinister policy of the Council of Trent, which, dreading the result of discussion on many disputed points, made no scruple of multiplying articles of faith, which, however erroneous, can never be disclaimed by that Church till she abandons her pretensions to infallibility. Yet I am not without hope that more cordial union may in time be effected among all Protestant Churches; nor do I think it improbable, that the gradual admission of light in the East may improve the condition of those ancient Churches which have groaned so long under the oppression of infidels, may induce them to try their creeds by the standard of Scripture, and dispose them to friendly communications with our own Church." Had the Archbishop been able to look into the King of Prussia's heart, and to discern the purposes which were teeming there, he could scarcely have exprest a more distinct anticipation of the measure in which he was to be invited to cooperate a year after, and which he therefore could hardly fail to regard as a special act of Providence, vouchsafed almost in immediate answer to his prayer. At all events this coincidence between two persons, so differently situated, and yet, from their position, the very two persons on whose concurrent goodwill the accomplishment of the scheme must mainly depend,—their contemporaneous aspirations after

union among the Protestant Churches, and with the Churches of the East, as something not merely desirable, but which the posture of the world seemed to bring within the sphere of practicability,—prove that the measure, which was proposed with such zeal by the one, and accepted with such cordial thankfulness by the other, was in the highest sense seasonable, and in accordance with the signs and with the wants of the times.

It is true, though the King's proposition was substantially so pure and godly, so fitted to awaken joy and thankfulness in every Christian heart, there might still be something in the form of the measure, that should have made the Bishops pause before they adopted it; pause, I say, before they adopted it; not, reject it. For we cannot well be in a position where it becomes our duty to reject a great good; though the general structure of existing forms and circumstances may easily be so far repugnant to that which we are called to incorporate therewith, as to impose the duty of modifying its form to remove or lessen that repugnancy, and to bring it into some sort of harmony with the previous order of things: indeed it is through such a repugnancy that a novelty becomes what is called an innovation. To reject good altogether, because it does not fit at once into the trammels of custom and convention, is the course of a crampt pettifogging formalism, through the noxious influence of which establisht forms so often wane away and stiffen into lifeless skeletons. No great good can come forth, without being at variance with the trammels of custom, without, so to say, breaking the shell. But who would crush the bird, because it breaks its shell? Forms must yield, must expand, must reshape themselves, when new modes of good are rising into outward manifestation. They ought to be clothes, not chains, to be elastic, in recognition that the clothes are made for the man, not the man for the clothes.

The chief objections which have been brought forward against the Jerusalem Bishopric, may be ranged under two heads. One class of them turns upon its alledged incompatibleness with the Canons of our Church; and this has been urged the most prominently by Mr Hope, in a pamphlet written with great ability,

powerful both from his logical dexterity and his legal knowledge, and exemplarily temperate in style. He shews, with a good deal of ingenuity, that our Bishop at Jerusalem cannot perform any act in the way of fulfilling the King of Prussia's purpose,—the special purpose for which his office was instituted, —without violating some one or other of our Canons. He pinions the poor Bishop down with Canons, and manacles him, and fetters him, and then defies him to move, exclaiming that, if he does move, he will break some Canon, and thereby cut himself off from the Church of England. Yet all this rather reminds us of the puzzle, by which a complicated net of packthread is woven round a child's finger, so that it seems bound inextricably, until the child is bid to pull back its finger, which slips through, and the whole net unravels at once. The main difference is, that Mr Hope shews no sign of any like purpose to let his captive escape. Able however as his pamphlet is, it is altogether the work of an advocate; and we know how easy it is for a clever advocate to make out a very plausible, and what to us laymen may seem an incontrovertible case. In fact one may feel confident that this whole argument about the Canons can never have really convinced any one, not even Mr Hope himself. There must needs have been a foregone conclusion, on the strength of which he set himself to draw up as strong a plea as he could; and most of those who adopt his arguments, do so under the influence of a like foregone conclusion. For why? The Canons, on which so much stress is laid, were manifestly never intended for the state of things now in question: they were not framed in the contemplation of any such event as the invitation to establish the Jerusalem Bishopric: consequently, in applying them to it, we must be guided by induction and analogy. They refer entirely to the internal regulation and discipline of our own Church, not to her relations with other Churches. That they were not designed to bear on the latter, is plain, not merely from the absence of all reference thereto in the Canons themselves, but also from the practice of our Church toward forein Protestants during the whole century in the middle of which they were

enacted. It would be interesting and useful, if some person verst in the ecclesiastical literature of the sixteenth and seventeenth centuries would collect the evidence of the relations which then subsisted between our Church and the forein Protestants, as evinced both by the language of our most authoritative writers, and by any ecclesiastical acts of which a record is preserved. I much doubt whether it would be possible to shew that there was at any time a distinct, deliberate purpose of excluding them from our communion; and there would be an abundance of proofs that practically they were not excluded. Even the Romanists, though we regarded them, and not without ample cause, as the enemies of our Church, were not excommunicated by us, but by their own act and deed; and surely we did not use a harsher measure toward those whom we lookt upon as our friends, united to us in the same great cause of upholding the truth of the Gospel and the pure worship of God. The fact, to which Mr Hope alludes, that the Lutherans had a separate place of worship even in the reign of Elizabeth, did not arise from their being precluded from joining in our worship: it was a privilege granted to them, in that they were allowed to celebrate divine worship in their own language, and in the form to which they had been accustomed; just as our refugees were at Frankfort in the reign of Mary. Nor is there more force in the argument which Mr Hope (p.15) founds on the clause in the Act of the 12th and 13th of William the 3d *for the Limitation of the Crown*, that "whosoever shall come to the possession of this crown shall *join in communion* with the Church of England." On the strength of these words Mr Hope maintains, that "Protestantism, which qualifies for the succession to the English Crown (such as Lutheranism), does not imply communion with the English Church; for this is to be obtained by a separate act; and this act, let me add, must be according to the laws of the Church of England." Now surely these conclusions shoot far beyond the mark. The first legitimate inference from this provision concerning the succession is, that the Church of England was regarded by the Legislature and by the Nation as a Protestant

Church, and the Reformed Churches on the Continent as sister Churches, not indeed as identically the same with our National Church,—this is inconsistent with the very idea of a National Church,—but as sister branches of the Universal Church. Next, as the specific proviso was manifestly introduced in anticipation of the Hanoverian succession, it does indeed imply that the Electors of Hanover were not in actual communion with the Church of England; which, having spent all their lives in Germany, they could not be. But it no way implies that they were not regarded as admissible to the communion of our Church; rather does it imply the very contrary: for the act whereby they were to *join in that communion* was assuredly nothing more than coming to the Lord's Table to receive it. Mr Hope indeed, after saying that they were to "obtain this communion by a separate act,—and that this act was to be according to the laws of the Church of England," explains his meaning by applying the injunctions of the Rubrics and Canons to all foreiners, insisting that, they must "be instructed in the Creed, the Lord's Prayer, the Ten Commandments, and the Church Catechism, and are then to be brought to the Bishop to be confirmed; after which, and upon conformity to the Liturgy, they may—be admitted to the Holy Communion." Yet it is hard to believe that so intelligent a person could gravely intend to assert, it was the intention of our Legislature to require that the Elector of Hanover, on coming over to England, should say the Catechism to the Archbishop of Canterbury, and should then seek confirmation at his hands, thereby repudiating and stigmatizing all the ordinances of his own Church as invalid, his baptism perhaps excepted, the validity of which Mr Hope seems to recognise, in p. 20. Still less can we believe him to suppose that our first two Georges did actually go through this process; though, unless this was his meaning, his fact contradicts his argument. At all events, however strong his own persuasion may be that such was the case, he will scarcely induce any sober-minded person to adopt that persuasion, unless he can cite some historical evidence of this most apocryphal fact. Till such

evidence is laid before us, the reasonable part of the world will rather assume that, as I said above, the act whereby the Electors of Hanover joined in the communion of our Church, was by presenting themselves at the Lord's Table. Nay, although, when the King of Prussia came over to England as Sponsor to the Prince of Wales, a person was found simple-hearted enough to exhort him to qualify himself for that office by submitting to be confirmed anew by one of our Bishops, without bethinking himself of the ferment and indignation which such an act must have caused in every Protestant congregation in his dominions, I can hardly believe that, even from among the Nonjurors, any person can have come with such a proposition to George the First. But further, can any single instance be adduced, in which an adult member of the Lutheran Church has been required to be confirmed anew, before he could be admitted to the Lord's Table? We may presume that there can hardly be such an instance; for, had one been discoverable, Mr Hope would have cited it, and his party would have dinned it in our ears. On the other hand numberless instances must have occurred, during the three centuries since the Reformation, of forein Protestants admitted to communion in our Church without any such requirement; and this has been done repeatedly by the first dignitaries of our Church. Besides a great number of forein Protestants have been ordained to our Ministry, especially as missionaries; and even on these solemn occasions they have not had to go through those preparatory steps, which Mr Hope pronounces to be indispensable before they can be admitted to our communion? Mr Hope indeed would fain evade this difficulty by asserting, in p. 14, that this has never been done, "except through the irregular conduct of individuals:" but when that which he calls "the irregular conduct of individuals," has been the uniform practice in our Church for three centuries, sanctioned over and over again by Primate after Primate, we shall hardly feel warranted in condemning that practice, because it is at variance with a most questionable interpretation of Rubrics and Canons drawn up

two or three centuries ago, an interpretation directly repugnant to the principles of our 34th Article, which recognises the authority of "every particular or national Church to ordain, change, and abolish ceremonies or rites." For surely this recognition admits that, notwithstanding the diversity of ceremonies and rites, Churches may be in communion with each other; whereas Mr Hope's argument is, that no Church can be in communion with ours, unless it adopts the same rites and ceremonies. Every lawyer knows what great weight is attacht to the decisions of our Judges in the interpretation of our Common and Statute Law: and somewhat similar to this must be the authority of the uniform unreproved practice of our Bishops in the interpretation of our Ecclesiastical Law; the need of which authority for such a purpose must be the greater, because our Canons were enacted so long since, under a very different state of things, as Mr Hope himself urges with much force in p. 60; and there has been no legitimate authority to modify and adapt them to the different wants of our age.

Hence we may judge what importance is due to Mr Hope's elaborate attempt to make out, that, if our Bishop at Jerusalem does not strictly enforce these Canons in his dealings with the foreiners who may wish to place themselves under his spiritual jurisdiction,—in other words, if he does not wholly nullify the very design for which the Bishopric was primarily establisht,—he will be guilty of perjury. Were it not deemed the business of an advocate to bring forward every argument by which he can gain the slightest shadow of support for his cause, Mr Hope would hardly have thought of devising a grave charge of perjury against a person in the very peculiar position of our Bishop at Jerusalem, if he should not conform to our Canons,—*a yoke which neither our fathers nor we have been able to bear*,—Canons which are continually violated in divers ways by every minister of our Church from the Primate down to the Deacons ordained in the last Ember-week, and which have been repeatedly violated, one need not hesitate to say, by every minister of our Church during the last hundred years. In a Court of Conscience assuredly the

Bishop might reply to any clergyman who dared to insinuate such a charge, *He that is without sin amongst you, let him cast the first stone at me:* and when considering the matter before the more solemn tribunal within his own breast, he will probably come to the conclusion, that, if he observes our Canons as they have been observed by the body of our Bishops for the last two centuries, having respect at the same time to his peculiar circumstances, and the distinctive purpose of his mission, he will do what is right before God. In conformity to the common practice of the most conscientious persons with regard to disciplinary rules and statutes, transmitted, without adaptation to existing circumstances, from a bygone age, he will interpret his obligation by the help of usage, and, should any novel case arise, by the judgement of those who, even if they have not the power of dispensing with the rules, or remodeling them, must be taken, in the present state of things, as their authoritative expounders.

In fact Mr Hope himself is well aware of this. What he says about perjury is manifestly little else than a *brutum fulmen.* He feels that the stress of the question lies elsewhere. Therefore he taxes all his ingenuity to prove that our Bishopric at Jerusalem is in all material respects exactly similar to any other See of our Church, and that it does not involve any peculiar relations with forein Protestants. Now this was no easy matter, seeing that the new Bishopric was no spontaneous creation of the English Church, but was originally suggested and prompted by the King of Prussia, and was avowedly erected by our Church in some sort of cooperation with him; seeing too that the essential feature in his plan was the establishment of a peculiar relation between our Church and his in the East. But Mr Hope, rightly laying down that Prussian Statepapers can have no authority with our Church, proceeds somewhat hastily to push aside the Prussian official documents altogether, which, at the time when he wrote, alone gave anything like a full account of the objects of the new measure; and, in determining the character of that measure, he confines himself wholly to the very scanty information which had then been supplied by our Government civil and spiritual. Of

this far the most important part at that time was the Act of Parliament, which gave authority for the consecration of the New Bishop, and which, in speaking of his jurisdiction, enacts, that he may exercise "spiritual jurisdiction over the ministers of British congregations,—*and over such other Protestant congregations* as may be desirous of placing themselves under his authority." To evade the force of these words, Mr Hope asks (p. 22), "whether every English Bishop has not the same power over every Protestant congregation which is willing to place itself under him," by adopting our Liturgy, and being incorporated into our Church. Hence he contends that this is the only way in which forein Protestants can place themselves under the spiritual jurisdiction of our Bishop at Jerusalem: they must be received into our Church one by one, and they must adopt our Liturgy. This interpretation he tries to confirm by the Report of what the Archbishop of Canterbury said, on moving the third reading of the Bill,—a Report which occupies just ten lines of his pamphlet,—and by divers processes of logical induction. Now, had it so happened that Mr Hope had come forward to maintain the opposite side, it would have been pleasant to see how ingeniously he would have exposed the fallacies in his own argument. He would of course have remarkt that the speeches on Bills, which do not excite any lively interest in Parliament, are hardly ever reported so as to convey any notion of their contents, and that, unless the Archbishop had invented some new machine for the condensation of thought, he could never have explained the purpose and bearings of such a complicated measure as the Jerusalem Bishopric in the space of ten lines, which in fact state little else than that the Bill had received the sanction of the civil Government. Surely too Mr Hope would have urged that, if there are two ways of interpreting the same words, — one, and that the most palpable, which gives them a definite meaning, and another according to which they are mere surplusage,—the former is to be preferred, even in the construction of an Act of Parliament, at least of those parts of it which set forth the specific purposes of the Act. Again, if Mr Hope's vigilance had not been exhausted in his exertions to

make out a plausible case from such scanty and reluctant materials, he could not have failed to perceive that, while he maintains (in p. 20) that the German Protestants who "desire to be admitted to communion, must come, not as a body, but as individuals, not asserting an independent collective existence, but desiring to be adopted by and incorporated into the Church," the words of the Act, empowering the Bishop to exercise spiritual jurisdiction "over such *Protestant Congregations* as may be desirous of placing themselves under his authority," manifestly imply the reverse, that the Protestants are to come, *not as individuals, but as a body*, and to continue *as a body* under the Bishop's spiritual jurisdiction. For the spiritual jurisdiction exercised over the Protestant congregations is plainly not to be a momentary act, confined to the transfer of them from their own Church into ours, but a continuous course of action: and Mr Hope, after putting the alternative, that this spiritual jurisdiction must either be exercised by admitting them to communion, or else, if they are not in communion, "by declaring them formally excommunicate" (p. 23), himself rejects the latter supposition, and adopts the former, on account of certain expressions used in the first public notice which was given to our Church of the intention to erect a Bishopric at Jerusalem. Moreover, if there had been no special prepossessions to obscure Mr Hope's view, he would doubtless have discerned, that, though the Prussian official documents are not the proper source from which our Church is to draw her knowledge of the character and objects of the new institution, yet, seeing that it is acknowledged on all hands to be the result of a negociation and compact with the King of Prussia, the interpretation put upon the measure by the Prussian Government must needs be a material element for determining its real nature; so long at least as we are left without some authoritative declaration to the contrary. In truth, if the Bishopric which the English Government and the two Prelates of our Church intended to establish at Jerusalem, was designed by them to be nothing else than what Mr Hope asserts the Jerusalem Bishopric to be, I know not how it would be possible to acquit them of having

practist a scandalous fraud on the King of Prussia, who, it is clear, had acted throughout in godly simplicity and good faith; a fraud which, in ordinary life, would be termed a shameful piece of swindling, and might probably be punisht by transportation; and which, "considering (as Mr. Hope says in p. 27) the special responsibility of a Bishop, I, for my own part, do not know how to qualify by any lighter name." Thus the conclusion to which Mr Hope gets at the end of his pamphlet, and which he proclaims with a sort of triumph, that his arguments "go to the entire destruction of the theory propounded in the Prussian document" (p. 36), and "exclude Prussian Protestants as a formal collective body from our Bishop's communion at Jerusalem" (p. 38), would at all events, if tenable, place our Prelates in this happy dilemma, that either they had wittingly been guilty of gross swindling in their dealings with the King of Prussia, or else that their conduct had been markt with such imbecillity, that, while intending to effect a certain measure in conformity to a solemn engagement, they had so contrived the measure as wholly to violate that engagement. Were it not that common honesty is so often left out of account by zealots in ecclesiastical and religious controversies, as a vulgar thing unworthy of notice by those who are contesting about Canons and Rubrics, one should be surprised that an able and honorable man should acquiesce self-complacently in having brought his argument to an issue, by which at all events the King of Prussia was to be defrauded, whether our Bishops did it willingly, or through blundering stupidity.

In his original pamphlet Mr Hope seems rather to propend to the former of these alternatives. At least the main object of that pamphlet was to shew that nothing had been done in the establishment of the new Bishopric to fulfill the expectation excited in the Prussian Government by the negociation with our Prelates; though their first brief announcement of the scheme had distinctly declared their intention of fulfilling it. In the Postscript to his second edition however Mr Hope is forced to admit (p. 48), that "the Prussian Document is supported and confirmed in all material points" by the authoritative Statement which our Prelates

had then put forth. Hereupon one might have thought he would have abandoned his position. But no: arguments and facts are equally unavailing to shake a resolute man's conviction. Even when you fancy you have not left him a leg to stand on, he will fight, like Witherington, on his stumps. In the Statement it is naturally laid down that the new Bishop's jurisdiction is to be "*exercised, as nearly as may be, according to the laws, canons, and customs of the Church of England.*" The rest of the Statement confirms the Prussian view of the case, and contradicts Mr Hope's: at the sight of this clause however he revives. Our Bishop at Jerusalem seemed to have got free from the ties which had been fashioned so dexterously to keep him motionless: but here is a prospect of slipping the strait waistcoat upon him again, with fresh unlookt for bandages. The statement not only subjects the new Bishop to the "*canons,*" but also to the "*laws and customs*" of the Church of England; which words, Mr. Hope presumes, "include the Acts of Uniformity and Supremacy, Cawdry's Case, Viner's Abridgement, tit. Prohibition, Comyns's Digest, tit. Prerogative, *et hoc genus omne.*" What is the poor Bishop to do? Must he not resign himself to his fate? What would even Boniface have done, had he gone to Germany thus gagged and handcuft? or Augustin, had he come thus to England? Happily however there is still an escape. That little clause, *as nearly as may be,* enables him to slip out of this strait waistcoat, as he had out of the previous net. These words shew, that, in carrying out the great objects of his mission, as set forth in the rest of the Statement, he is to be guided, as far as may be consistent with their due execution, by the Canons, laws, and customs of our Church, not however to let the observance of those Canons and laws defeat the very work for which he was especially appointed.

A short time after the publication of Mr Hope's second Edition, the Archbishop of Canterbury's Letter to the King of Prussia explicitly stated that the congregations of German Protestants under our Bishop at Jerusalem are to use a German Liturgy, taken from Liturgies used in Prussia, and that the candidates for holy orders, after having satisfied the Bishop as to their competency

and their soundness in the faith, are to be ordained on signing the three Creeds. I know not whether Mr Hope has ever drawn up a proof how this Letter still further confirms his whole view of the character of the Bishopric: but even Witherington, even Cynegirus, at last could not hold out longer. The rule with regard to ordination may indeed be termed a bold step: and so it certainly is in days when a stiff and narrow formalism has been lifting up its head again: but it is all the more honorable on this account to those who had the courage to take it: and, while it is the legitimate consequence of the whole previous proceedings, it lays down, for the first time in these modern ages, what is the true ground of Christian Communion.

I have engaged in this long examination of Mr Hope's pamphlet, because, while it certainly is very able and plausible, it is held up by the opponents of the Jerusalem Bishopric as unanswered and unanswerable. Yet answered it was at the time, and refuted in its main positions, most completely and triumphantly, as were also the other chief objections to the Bishopric, by the dear friend, who has since become my brother, in his *Letters to the Rev. W. Palmer*, and the Appendixes subjoined to them. In going over the same ground, I have had to use many of the same arguments; and I have thought it advisable to enter more into details, because many persons are readily imposed upon by a show of technical precision, as though, when a lawyer fortifies himself with cases and Canons, his position must needs be impregnable. Thus much Mr Hope has certainly establisht, that, if the whole body of our Canons and Rubrics are to be set up as our terms of communion with forein Churches, no member of any Church, except our own, can ever be admitted to our communion: and we may wish this distinguisht champion of Catholic truth joy of such a discovery: we here see what the most enlarged mind may become under the bondage of ordinances; we see to what slavery the Canonists, if they were allowed to have their way, would bring us. But he has not shewn,—on the contrary he has entirely past over the previous question,—whether the whole body of our Canons and Rubrics were ever designed by our Church

to be her terms of communion with forein Churches; and our unvarying practice since the Reformation, it seems to me, supported by the express declaration of our 34th Article, constrains us to conclude that they were not. On certain other technical difficulties, which were mooted against the institution of the new Bishopric, such as the sending of a Bishop into the see of another, and the establishment of a Bishopric of our Church on territory not subject to the English Crown, Mr Hope's decision is very satisfactory. In the present condition of the world and of the Church, divided as nations and Churches are, by languages, institutions, habits, modes of thought and feeling, the growth of many centuries, during which each nation and Church has been unfolding itself after its kind, it is plain that a rule, which belonged to and presupposed a wholly different state of things, is become inapplicable. It is neither practicable, nor desirable, that the members of our Church, who are residing in the south of Europe, or in Asia Minor and Syria and Egypt, should conform to the dominant Churches in those parts: and as the numbers of English living abroad are continually increasing through the ever increasing facilities of traveling, it becomes more and more the duty of our Church to provide pastoral care for her children in forein lands: nor should her pastors abroad be left without episcopal superintendence. It is also satisfactory to read Mr Hope's recognition (p. 34), that, as "the Crown alone, or the Crown empowered by Parliament, has since the Reformation exercised the prerogative (of erecting new sees) within the British dominions,"—as "it is by the Crown alone that many of our Colonial Bishoprics have been erected,"—and as, "in the erection of Bishop Alexander's see, the act of the Crown has been sanctioned by Parliament," and, "the Primate of the Church of England also concurred in the measure,"—"it may safely be asserted, that in all formal respects the Anglican See of Jerusalem has been as solemnly erected as any of our modern Bishoprics." Whether the opponents of the Bishopric will be equally satisfied with the quandary in which he leaves them, I know not. He suggests the means whereby they may attempt to repudiate what they may

deem irregular acts committed by the Bishop in his dealings with the forein Protestants under his spiritual jurisdiction; "by raising the question formally in the Ecclesiastical Court of Canterbury, or before the Archbishop in person (p. 36)."

On the questions of principle, which have been the real ground of the vehement opposition to the Jerusalem Bishopric, Mr Hope scarcely touches; nor need I dwell long upon them. For they are continually coming forward in one shape or other in the ecclesiastical controversies of the day. As is mostly the case indeed, when parties grow heated, sundry misapprehensions arose, and added fresh fuel to the hostility: and the true source of the opposition was so palpably adverse to the spirit which has uniformly prevailed in our Church, from the Reformation down to our days, that whatever might furnish a plea for caviling was sedulously scraped together. The measure was supposed by some to have been dictated by a spirit of hostility to Rome; but for this notion, as we have seen above, there was not the slightest warrant. Others complained that we were going to disturb the tranquillity of the Greek Church. But the desire and purpose of the King of Prussia, we have seen, as well as of our own Prelates, was to make the new Bishopric the medium of a friendly intercourse with the Eastern Churches, especially with the Greek; not indeed without a hope of helping thereby to promote the spiritual welfare of the Greek Church: such a wish however, if it do not vent itself insolently or indiscreetly, is not very reprehensible. Surely too, if, as is alledged, our ministers and missionaries in Syria and Asia Minor are often apt to make predatory incursions into the territory of the Greek Church, the proper way of checking this tendency, and of restoring the spirit which ought to prevail between sister Churches, must be by setting a Bishop over our missionaries, specially charged to maintain amicable relations with the ancient Christians of the East. Doubtless in so doing he will have various difficulties to encounter: this however merely proves the need of the office, and of a man gifted with spiritual wisdom to fill it. Another alarm has been got up about our relations with the other Eastern Churches. Mr Hope here comes forward with

his law, and pronounces (p. 6) that "bodies holding any doctrine condemned by the first four general Councils are, in our law, heretical; and an English Bishop will of course take care that he does not involve himself in their guilt." Of course he will. On this legal axiom, though the discussion is not suited to this place, I cannot, with all deference to Mr Hope's superior knowledge, refrain from expressing a doubt. For, though the Act of Elizabeth, in narrowing the bounds of heresy, as an offense cognisable by our courts, enacts that nothing shall be adjudged to be heresy, unless it had been adjudged to be heresy by the authority of the Canonical Scriptures, or by some of the first four General Councils, the proposition, that nothing else shall be adjudged to be heresy, is not convertible into this, that whatever those Councils condemned shall be adjudged to be heresy. As to the dread lest our Bishop should be implicated in the guilt of these heresies, it is almost amusing. Surely, if there be any place where the members of our Church are likely to be led astray by insidious heresies, this is the very place to which we ought to send a wise Bishop to watch over them. Or do those who are so fond of magnifying the episcopal office, mean that our Bishops are to lie in lavender, and that they must not venture into any spot where their lawn sleeves may run the risk of being soiled? This is not their meaning, I know; but they take up any argument to serve their turn. Even Dr. Pusey, in his *Letter to the Archbishop of Canterbury* (p. 121), ejaculates, "Your Grace will readily feel how shocking it would be to be thus brought close within the touch of heresy." Alas! there are still remnants of that spirit which made it a matter of wonder that a Jew should ask water of a woman of Samaria; of that pharisaical pride which cries *Stand off, thou heretic! and dare not come near to an orthodox believer.* Here I will insert an extract from the Prussian Minister's Exposition of his Royal Master's views; and the reader may judge on which side the spirit of Christ is to be found, whether among the enemies or among the establishers of the Jerusalem Bishopric. "As the true Church of the East, the Bishop is to regard the Greek Church, which agrees with the

West in receiving the decrees of the Councils of Ephesus and Chalcedon, and consequently in the dogmatical development of the doctrine concerning the person of Christ. From her the Nestorian and Monophysite Churches,—one might say, the whole countries in which these views have grown up,—have cut themselves off. The Nestorian view was rejected by the Church, because in the too distinct separation of the Divine and Human nature in Christ lay the danger of losing the living unity of His Person. On the other hand the Monophysites, by confounding the two, and looking not merely for the unity of Person, but for a unity of Nature in Christ, were exposed to the risk of rejecting the reality of His Divinity and Humanity. Now indistinct as may be the persuasion which the present members of these sects may possess with regard to the deeper grounds of this controversy, and to the true meaning of the contested expressions and formulas, which do not properly belong to the province of Christian faith, but of Christian philosophy; yet we cannot relinquish our persuasion, or give up the grounds which the Church gained in that controversy for the doctrine of the Person of Christ; nor can we pronounce the development of that doctrine from those grounds in the whole Western Church to be a matter of indifference. Still we need not on this account attach an inordinate value to abstract philosophico-theological definitions, or allow ourselves to be hindered in the least thereby from a friendly intercourse with those Churches. We do not condemn them; but hitherto the Monophysites at least condemn us and our doctrine, though the Armenians at Constantinople are recently said to have made a cheering exception thereto. By a friendly intercourse, without controversy, we may hope in time to bring about an understanding on these most important dogmatical questions. Then at length may the nations, which are at present Monophysite or Nestorian, occupy their right position, namely that of particular national Churches, with important national peculiarities, and perhaps with certain divergences in minuter points of dogmatical theology, but still with the consciousness of an essential unity in faith, and in the leading articles of doctrine."

The real cause however why the Jerusalem Bishopric has been

attackt so violently and pertinaciously, is, that by it we were to be brought into closer connexion with the German Protestants. Now the prospect of such a connexion would in any previous age have been hailed with delight and thankfulness, not merely by one party in our Church, but by all. For to all the members of our Church the name of Protestant was for centuries a matter of glory; and we felt that we were bound by sacred ties to all who bore it. Both politically and ecclesiastically the English nation and Church regarded themselves as intimately united to every Protestant body, and as the appointed champions of the Protestant cause. Elizabeth and Cromwell and William the Third were so indeed more energetically and heartily, according to the vigour and greatness of their characters; but the first two Stuarts also, after the measure of their feebleness, recognised that this is the duty of England. Only in the disgraceful reigns of the latter Stuarts were any doubts on the subject entertained at Court; and the doubts of the Court were not shared by the nation, but stirred up the nation against the Court, until at length it shook off the ignominious yoke of treachery and falsehood. In the Notes on the Sermons subjoined to *the Mission of the Comforter* (pp. 1006, 1007), I have cited a few passages in proof that our brotherhood with the Protestant Churches on the Continent was affectionately recognized, not by Low-Churchmen and Puritans, but by the very persons whom our modern Romanizers used to hold up as the exemplars of English Churchmen, by Archbishop Sancroft, and by the Lower House of Convocation in 1689 and in 1705. In the latter year the Lower House, speaking on a project closely akin to that which we are discussing,—the plan of introducing the English Liturgy, and Episcopacy by means of English Ordinations, into Prussia,—say that they cannot "omit taking notice of *the present endeavours of several Reformed Churches to accommodate themselves to our Liturgy and Constitution.*—They are very desirous of knowing in what manner it may be proper for this Convocation,—*to express their great satisfaction to find in them such good dispositions, and their readiness to maintain and cherish such a fraternal correspondence with them, as may strengthen the interest of the*

Reformed Religion against the common enemy." (See Cardwell's *Synodalia*, p. 722.) The evidence which I have adduced of this state of feeling might easily be decupled or centupled, were there need. In fact the difficulty would be to bring forward any evidence of opposite views and feelings, as entertained by any of our divines of the slightest eminence, previous to the recent insurrection of Romish principles in the heart of our Church. That a like spirit still prevailed among the most soberminded and judicious down to our days, is proved by the loving wish for "a more cordial union among all Protestant Churches" exprest in the Charge quoted above, in p. 76. Nay, surely heinous guilt would be incurred by those, who, asserting that Episcopacy is indispensable to the existence of a Church, and to the ministration of sacramental grace, and that they who are without it have no share in Christ's redemption, would yet wantonly withhold that ordinance, where they have the means of bestowing it: only they do not really believe what they say: their opinions do not form part of a coherent system, but are pickt up as they are driven and tost about by the impulses of party-spirit.

Thus the measure proposed by the King of Prussia, so far as it was designed to lead to a closer union of the Protestant Churches, was no way repugnant to the traditional feelings and notions of the English Church, but was such as would in all ages have been welcomed with joy by the lovers of our Church, more especially by those who most prized her distinctive form of government and discipline. The Charge too, which I quoted above, further proves, that those who from their position may be expected to speak the mind of the English Church in our own days, as throughout her history since the Reformation, regard her as a Protestant Church, and regard the other communities of Christians, who were severed from the Romish Church at the Reformation, as Protestant Churches. For in expressing his wish "for a more cordial union among all Protestant Churches," which title evidently includes our own, it is plain that the Archbishop was not using any novel language, or asserting anything which he supposed to be questionable, but merely speaking as he conceived all his predecessors would have

spoken, from Archbishop Parker downwards. So alien is the mind of the English Church from that newfangled upstart heresy which disclaims the name of Protestant, and audaciously denies the name of Church to the German Lutherans. In fact, even among the victims of that heresy, among its chief promulgators, are persons, who, not twenty years ago, joined in expelling Sir Robert Peel from the representation of Oxford, because, as they asserted, he had betrayed the Protestant cause. So late too as 1837, Mr Newman, in the Advertisement prefixt to his *Lectures on the Prophetical Office of the Church*, said: "Viewed politically, Protestantism is at this day the rallying point of all that is loyal and highminded in the nation."

A few years ago it would have been a waste of words to cite evidence for the sake of proving what everybody then well knew to be the fact. But in the giddy whirl of our age, when opinions too are traveling at railway speed, people are apt to forget to-day what they themselves and all the world thought yesterday: and sometimes they will kick away their cast off opinions, and trample upon them, and protest that no rational being can ever have held anything so absurd. A year or two after Mr Newman had spoken thus of Protestantism, a cry was set up against Protestantism by persons so learned in the history of the Church, that they drew their notion of Protestantism from the orators in Exeter Hall. At first indeed the object of attack was what was called Ultra-Protestantism: but ere long it was assumed that Ultra-Protestantism and Protestantism are identical; though the very difference in the names is a mark that there must be an essential difference in the things designated by them; and though it is notorious that the evils which are found to result from a principle carried to excess, no way prove that the principle in itself is evil, but often bear witness of its power for good. Under the influence of this delusion, when it was known that the proposition for the establishment of the Jerusalem Bishopric had been laid before our Prelates, and had been favorably entertained by them, the measure was denounced as alien to the principles of the Anglican Church, involving her in a connexion with Protestantism, and branding her with the stigma

of being a Protestant body. Of the most virulent of these railers, who condemned the Prussian Church on the score of what he had seen and heard among the Protestants in France, and the Evangelical dissidents at Geneva, and of other evidence equally relevant, scarcely a particle of it bearing in any way even on the state of religion in Prussia,—and who poured out vollies of anathemas with a spirit like that of an angry boy throwing stones,—there is no need to speak. He received his *quietus*, and will only be remembered through the Reply which he called forth. But there was another opponent, whose name and previous life rendered him far more formidable, and whose first theological work had been an Apology for the German Church, remarkable, among the writings of English divines, for its laborious learning and thoughtful candour. Dr Pusey has indeed recently retracted a large part of the opinions exprest in his Answers to Mr Rose : he does not inform us however by what force of reasoning he felt himself constrained to abandon conclusions, at which he had arrived by a long and elaborate research carried on with conscientious diligence for a series of years. He pleads that on certain points he wrote in ignorance : yet his earlier writings on German theology evince a large amount of learning, and of accurate discriminating investigation ; whereas the judgements which he has recently pronounced on the same subject, have mostly been unsupported assertions. Instead of being anxious, as formerly, that English readers should understand the growth and real purport of that which they are called upon to condemn, he has appealed to their blind prejudices for the sake of obtaining a verdict. A full exposure of the misrepresentations contained in his *Letter to the Archbishop of Canterbury*, where he introduces a long attack on the Prussian Church, for the sake of averting the establishment of the Jerusalem Bishopric, would require a much longer discussion than I can allow myself to insert in this Note. Nor ought such a refutation to be wanted, inasmuch as the work has already been performed thoroughly, in a pamphlet written with admirable mildness and candour, by a person possessing every requisite for such a task, M. Abeken. Still, as the reply of an unknown foreiner

has a poor chance of weighing in England, or at least with a very large body of our Church, against the statements of the head of a party, like Dr Pusey, the graces of whose character in other respects obtain a credit for him, such as neither his arguments nor his assertions deserve, — and as Dr Pusey himself has not scrupled to republish his statements with scarcely a correction, notwithstanding the full exhibition of their erroneousness by M. Abeken, so that his picture of the Prussian Church is doubtless still regarded by numbers as correct and faithful,—I feel bound to shew again how perverted and false it is.

The principal points in Dr Pusey's invective against the German Church are summed up in an elaborate cumulative sentence, constructed with a good deal of rhetorical skill, where, contending against the hope entertained that a beneficial effect might be produced upon the Churches of the East by the spectacle of a united Church, pure in doctrine and practice, he says that he cannot see "how the picture of a united Church could be presented by an English and Lutheran congregation, of which the one holds 'One Holy Catholic Church, throughout all the world,' knit together by its Bishops, as 'joints and bands,' under its One Head, Christ, and joined on by unbroken succession to the Apostles; the other, an indefinite number of Churches, hanging together by an agreement in a scheme of doctrine framed by themselves, and modified by the civil power: of which the one holds Confirmation to be the act of the Bishop, the other deems such unnecessary, but accepts it for its younger members: the one holds Ordination to be derived from the Apostles; the other, that Presbyters, uncommissioned, may confer it, and that those on whom it has been so conferred, may consecrate the Holy Eucharist: the one recites the Creed of Nicaea, the other has laid it aside: in the one, ancient prayer, the inspired Psalms, and hearing God's Word, are the chief part of their weekly service; in the other, uninspired hymns and preaching with prayer extempore; the one kneel in prayer, the other not even at the Holy Eucharist: with the one, the Lord's Day

is a Holy Day, with the other a holyday: the one receives 'the Faith' as 'once for all delivered to the saints;' the other, as susceptible of subsequent correction and development: the one rests her authority and the very titles of her existence on being an Ancient Church, the other boasts itself Modern: the one, not founded by man, but descended of that founded on the day of Pentecost; the other dating itself truly from Luther, and claiming to be the parent of all, not in outward communion with the Great Eastern and Western Branches, and so of our own Church by whom it was originally converted: the one recognises and has been recognised by the Ancient Church of the East, the other rejects her and is anathematized by her."

On reading over this extraordinary sentence, one cannot but be struck by the enormous importance attacht in it to things secondary and no way essential. A number of ritual and ceremonial differences are strung together for the sake of averting a measure designed to promote Unity in the Church, under the notion that these differences are inimical to, and almost incompatible with Unity. Now which body of practices may in itself be the more appropriate manifestation of a Christian spirit, is another question: the members of each Church will doubtless prefer those they are familiar with, the power of habit in such things being almost absolute. But to lay great stress on these matters as obstacles to a union between different Churches, is a fresh proof how the minds of our English divines have been narrowed and crampt by the miserable hankering after Uniformity. Although our Reformers had so wisely laid down in the 34th Article, that "it is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word,"—and although it is equally clear upon historical and upon philosophical grounds that this is the only tenable principle, demonstrated likewise to be so by the voice of Christian love, and by the express precepts of the New Testament, — that stiff

imperious self-will, which is one of the chief diseases of the English character, is prone to demand that all mankind shall dress themselves after our pattern. A few years back we used to fancy that the forms of our Constitution were the panacea for all political evils; and we imposed them upon countries wholly unfit to receive them. Experience of the results of this folly has latterly somewhat abated it; but a still more mischievous one has been thrusting itself forward, insisting that the adoption of our ecclesiastical forms is essential to Christianity. Now certainly Dr Pusey is so far right, that, where such a spirit is prevalent, it would be impossible to exhibit a spectacle of Unity, along with diversities of practice. But is it quite unwarrantable to hope that Christian love may be sufficiently powerful to preserve Unity, amid, and notwithstanding such diversities? Surely we may be one in our One Lord, although some of us pray to the Father through Him on their knees, others standing. Yea, we may be one, through the Communion of His Holy Body, even with those who may receive that Body standing: else how can we be one with the company of the Apostles, who doubtless were sitting, or rather lying round the table, when they received it at its first divine institution? Assuredly too it would be a truly edifying picture of a united Church, if we were to present ourselves as one, notwithstanding all such varieties of form and usage; a picture such as the Church has rarely exhibited in the course of eighteen centuries: so mighty has that carnal spirit been within her, which, the Apostle tells us, is the source of *strife and divisions.* This would not be *agreeing to differ* as the phrase is,—an expression which, in a certain sense, implies a reprehensible carelessness about the truth,—but agreeing in spite of differences. We may agree, and be conscious of our agreement, of our unity, in that which is essential and fundamental, and may resolve that this inward consciousness and the outward manifestation of our essential agreement and unity shall not be destroyed or shaken, even though there be a number of differences amongst us with regard to secondary matters: we may resolve that the sense of these

differences shall not separate us, or set us at variance. We may do this under the conviction of our mutual fallibility, and of the infirmity of our nature, even though the differences relate to truths with regard to which the right view must needs be one. For in such cases differences, when the result of sincere convictions, even among individuals, much more if held by bodies of men through generations, are oftener apparent repugnances between partial apprehensions of the truth, which we perceive from different aspects, and approach from different sides, than anything like an absolute opposition between truth and falsehood: and we may humbly trust that, if we walk according to what we have received, in the spirit of love, exhorting one another, and at the same time forbearing one another, God will reveal that to us, which we may not as yet have discerned. On the other hand, when the differences are outward, and pertain to that which is ritual and ceremonial, it behoves us to bear in mind, that, of outward things, hardly any is in itself right or wrong, or imperatively binding upon all men; none in fact, unless there be an express divine command bearing immediately and unequivocally upon it. Custom indeed will often stamp a moral character on that, which in itself has none; and in so doing its procedure will be very variable, and may not seldom seem arbitrary and capricious: yet, when such associations have long been establisht, the unreflecting, who have grown up under their influence, are apt to regard them as a necessary part of the order of nature. Thus to us it appears an indispensable mark of reverence to uncover our heads on entering a holy place; and we should be shockt to see a man keep his head covered, and begin pulling off his boots or shoes. In Eastern nations on the other hand the practice for more than three thousand years has been that which we should condemn; and to them our behaviour seems strangely indecorous. Each thinks himself right; and so he is, if the outward act is not a mere empty form, but the symbol of a living feeling. Yet it no way follows from our being right, that they who differ from us are not just as right; though our proneness to confound

the form with the substance is ever leading us to pronounce that they cannot be so. These prejudices no wise man will wantonly defy or irritate, though he will desire to moderate them, and to place them on their right footing; even as St Paul did, readily conforming to every lawful institution, yet continually teaching that no such can have any absolute inherent value. Now among the consequences of that fusion of nations, which is every year increasing, and seems likely to increase without limit, from the operation of sundry causes connected with a high state of civilization, one is, that diverse customs are perpetually brought into juxtaposition, and set to confront one another. Hence it is a lesson, which we have a special call to learn in these days, that we have no more warrant to take offense at customs, however different from our own, unless indeed there be a positive taint of moral evil in them, than we have to quarrel with the inhabitants of other countries for not speaking our language. Their customs are, like their language, the symbols of their traditionary thoughts and feelings, and, if worse than ours in some respects, will probably in others be better, that is, fitter for expressing their meaning: at all events they will be better for the people who have been nurtured under them. Hence, seeing that God has been pleased to glorify His infinite power and wisdom by the infinite variety of His Creation, and vouchsafes to receive glory from the diversities of gifts in His creatures, every people, every Church, every community is to honour Him after its kind, by the full and free exercise of all those faculties, intellectual and moral, which He has assigned to them, in conformity to those hereditary notions, which are themselves a portion of their intellectual and moral inheritance. The unity of light is not broken up and dissolved, but rather shines out with more resplendent beauty, in the varied hues of the rainbow. Why then should men split into hostile parties, nay, why should they not live in fellowship and amity, and unite in the worship of God, though one portion of them think it right to wear a red turban, another a green? He who lets the light shine upon the red, lets it shine no less complacently upon the

green. This will readily be acknowledged; for, when we see a prejudice in others, we are quick in seizing its absurdity, however blind we may be to its counterpart in ourselves. It may indeed be a reprehensible wilfulness not to give up our own will for the sake of peace; but it is a far more reprehensible wilfulness to impose our will on others, though at the risk of war: and this is the primary evil, of which the other is the natural effect and reaction. And when the practice, the abandonment of which is required of a man,—is that of all his friends, of his countrymen, of his fathers and forefathers for generations, manifold motives of honour and reverence and tender affection constrain him to cling to it; and he will almost deem that he should be a traitor to the memory of his ancestors, if he were to cast it off at the dictate of those who treat it with contemptuous reproach. At all events, if there be any essential spiritual advantage in the posture of kneeling in prayer, we are much likelier to win our brethren to follow our example, if we kneel lovingly by their sides, than if we try to thrust or drag them down perforce, or cast them out because they will not do as we do. This would be the best way, even if they formed part of the same congregation: provided that each prays and receives in faith and reverently, the posture matters little. But when the congregations are to be distinct, like the English and German under our Bishop at Jerusalem, what sort of a spirit must that be, which would prohibit their union as members of the same Church, because in the one congregation it is the custom to pray kneeling, in the other, standing? Even in an army, in which uniformity is of greater moment than in any other body, the stiffest martinet that ever lived would allow regiments of cavalry and infantry to stand together in the same battle-array. Nor would any one but a madman maintain that the Centaurs and Lapithae must continue for ever in unmitigated, irreconcilable hostility.

By Dr Pusey indeed the question of postures is regarded as of such primary importance, that, in a Note added to the third Edition of his Pamphlet, he has taken upon him to read a

grave lecture to the Lutherans for their irreverence in not kneeling at the reception of the Eucharist. In the course of it he says, in p. 147: "The Lutheran attitude of receiving it, (for it is Lutheran—) the Lutheran attitude of standing, as it is unexampled (the writer believes) elsewhere, so it has not the semblance of plea, which the Calvinist put forth for his position of sitting. Both are inventions of men; but the Calvinist, claiming to adhere to what he found on the *surface* of the Bible (for the attitude of kneeling is in a deeper sense involved in the words, 'they have eaten and worshipped') is at the least consistent." It is quite distressing to see a good and learned man flounder about thus, dashing at one rash assertion after another, for the sake of throwing shame on one of the best branches of the Church, without taking the trouble to ascertain the correctness of anything he says. The attitude of standing in prayer, for which the Lutherans are so severely reprehended, is shewn by M. Abeken to be expressly enjoined by the 20th Canon of the Nicene Council: *ἐπειδή τινές εἰσιν ἐν τῇ κυριακῇ γόνυ κλίνοντες καὶ ἐν ταῖς τῆς πεντηκοστῆς ἡμέραις· ὑπὲρ τοῦ πάντα ἐν πασῇ παροικίᾳ φυλάττεσθαι, ἔστῶτας ἔδοξε τῇ ἁγίᾳ συνόδῳ τὰς εὐχὰς ἀποδιδόναι τῷ Θεῷ. Whereas there are some persons who kneel on the Lord's day, and during the days of Pentecost, it seems good to the holy Synod, for the sake of having all things observed in every parish, that people should pray to God standing.* The desire of establishing uniformity in such matters had already crept into the Church; and the Council orders that on those days, on which the Resurrection is especially commemorated, all should stand in prayer, not kneel. For this, we learn from Basil, in his Treatise on the Holy Spirit (c. xxvii), was the ground of the order: *ἀναγκαίως οὖν τὰς ἐν αὐτῇ (τῇ κυριακῇ) προσευχὰς ἑστῶτας ἀποπληροῦν τοὺς ἑαυτῆς τροφιμοὺς ἡ ἐκκλησία παιδεύει, ἵνα τῇ συνεχεῖ ὑπομνήσει τῆς ἀτελευτήτου ζωῆς τῶν πρὸς τὴν μετάστασιν ἐκείνην ἐφοδίω» μὴ ἀμελῶμεν.* Augustin too speaks of the practice ordained by the Church, as general, if not universal: "*Ut autem stantes in illis diebus et omnibus dominicis oremus, utrum ubique servetur*

ignoro: tamen quid in eo sequatur Ecclesia, dixi ut potui; et arbitror esse manifestum:" Epist. lv. 32. Several other passages from the Fathers, bearing witness to this practice, are quoted, along with these, by Beveridge in his note on the Nicene Canon. Now even from hence, if we had no decisive testimony to the contrary, we might conclude that the ordinary mode of receiving the Eucharist in the early Church would be standing, the very mode which Dr Pusey, for the sake of casting reproach upon the Lutherans, says he believes to be "unexampled:" and if we look into Bingham (xv. v. 3), we find that such was actually the case. All the evidence that he cites is in proof of this mode; nor does he produce any for kneeling at the Eucharist, though he tries by inference to make out that this must also have been in use. On the other hand, Augusti, in his *Christian Archeology* (vol. viii. p. 250), says: "That the practice of kneeling at the Communion, *which prevails among the Catholics and the Lutherans,* both at the consecration and the distribution, did not arise till the 12th or 13th centuries, or become universal till later, has been set beyond a question by the learned enquiries of Basnage, Deyling, De Lith, and Cotta.—The adoration of the Host at its elevation may have been the first occasion of this practice; but that it is not inseparable from that adoration is proved by the example of the Lutherans, who reject the elevation and adoration of the elements, *yet have retained the kneeling at the Communion.*" This is not the place for enquiring into the correctness of the former assertion; but at all events this extract will shew with what carelessness, on such an occasion most reprehensible, Dr Pusey wrote, that the attitude of standing in receiving the Communion "*is Lutheran,*" and that he believes it to be "*unexampled elsewhere.*" So far indeed is it from being the Lutheran practice, that, in the controversy recently excited in Bavaria by the order that all the troops, Protestants as well as Romanists, should kneel down whenever the Host is elevated or carried by, a main argument urged by Harless, a strenuous Lutheran, who contended against this oppressive order in the Bavarian Chamber, and afterwards by his pen, is, that "*the chief outward sign of the Lutheran*

faith is kneeling at the reception of the Eucharist, as before the Lord who is present when it is received," and that, as it is not their practice to kneel on other occasions, this act, which with them has such a solemn significance, ought not to be required as a mere mark of respect, such as a stranger may be expected to pay to religious rites, even when he does not take part in them. As to Dr Pusey's assertion that both standing and sitting "are inventions of men," what is kneeling? If any one of the three postures, as applied to the reception of the Eucharist, is more an invention of man than the other two, it is assuredly kneeling. For we may suppose the Apostles at the original institution to have been sitting, or, which amounts to the same thing, lying: or it is possible that they may have been standing, after the manner of eating the Passover: but assuredly they were not kneeling. In like manner the other passages in the New Testament, in which the Communion is spoken of, are compatible with the supposition that the recipients may have stood or sat, but quite inconsistent with the notion of their having knelt. And few soberminded men will be able to penetrate to that deeper sense, in which, Dr Pusey tells us, the attitude of kneeling at the Eucharist "is involved in the words, *they have eaten and worshipt.*" He who seeks for light on such a point will rather go to the New Testament, than to the 22nd Psalm. It is by straining his eyes thus to find out what is not, that Dr Pusey, as it would seem, has almost lost the power of seeing what is. At the same time we may be thoroughly convinced that our Church, in ordaining that her children shall kneel at the Communion, has made a very wise use of her rightful "power to decree rites and ceremonies." It is thus that Hooker justifies her practice (v. 68. 3): "We do that which fitness and great decency hath made usual."

The foregoing remarks may suffice with regard to a large part of the stumblingblocks and walls of partition which Dr Pusey tries to set up, for the sake of preventing a nearer union between our Church and that of Prussia. Even if the whole series of statements in his elaborate contrast between the two

Churches were correct,—which they are not,—even if they did not abound, as they do, in gross misrepresentations,—the main part of the discrepancies ought not to be deemed obstacles to unity. But there are one or two points in the contrast, which call for a somewhat closer examination, in order that the reader may see how utterly fallacious it is. The most important article in it would seem to be that which stands at the head of the list, and which certainly does set forth a wide difference of view concerning the nature and office of the Church. We, Dr Pusey asserts, hold "One Holy Catholic Church throughout all the world, knit together by its Bishops, as 'joints and bands,' under its One Head, Christ, and joined on by unbroken succession to the Apostles;" while the Lutherans hold "an indefinite number of Churches, hanging together by an agreement in a scheme of doctrine framed by themselves, and modified by the civil power." Between these views, as thus stated, there is undoubtedly a vast discrepancy, almost a repugnancy: and a person who knew nothing of the history of the German Reformation, would suppose, from what Dr Pusey here says, that Luther and his followers must either have never read, or must have rejected the New Testament, or at all events the Epistles of St Paul. What then would be his amazement, if he were told that, while we, in the Apostles Creed, profess our belief in "the Holy Catholic Church," and again, in the Nicene Creed, that in "one Catholic and Apostolic Church," the Lutherans, retaining the three Catholic Creeds, profess the very same belief! and further that, in the 7th Article of their peculiar Confession, they declare: "Item docent, *quod una Sancta Ecclesia perpetuo mansura sit: est autem Ecclesia congregatio Sanctorum, in qua Evangelium recte docetur, et recte administrantur Sacramenta:*" of which latter words the English Article on the Church, the 19th, is almost a literal translation: "The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministered." "*I suppose,*" he would exclaim, "*the author of this pamphlet must know no-*

thing about the subject he is speaking of: or else he must belong to that Society, who, calling themselves by the name of Jesus, have often been dismally unscrupulous about truth, if they could serve any party purpose." Of the plea of ignorance unfortunately Dr Pusey cannot avail himself, even with regard to this one subject, sorry as that plea would be: for in former years he has shewn a remarkable acquaintance with the history of the German Church, and with its theology; and in this very passage he cites a subsequent clause from the same 7th Article of the Confession of Augsburg, for the sake of substantiating his charge, that the Lutherans hold "an indefinite number of Churches, hanging together by an agreement in a scheme of doctrine framed by themselves." The first clause of the Article,—*Docent, quod una Sancta Ecclesia perpetuo mansura sit,*—which peremptorily refutes the assertion that the Lutherans hold "*an indefinite number of Churches,*"—Dr Pusey omits. The second clause,—*Est autem Ecclesia congregatio Sanctorum, in qua Evangelium recte docetur, et recte administrantur Sacramenta,*—which proves the identity between the Lutheran view of the Church and ours, and thus refutes the assertion of their total discrepancy,—Dr Pusey omits. The third clause,—*Et ad veram unitatem Ecclesiae satis est consentire de doctrina Evangelii et administratione Sacramentorum,*—he quotes, but only to misinterpret it, as proving that the Lutherans hold "an indefinite number of Churches, hanging together by an agreement in a scheme of doctrine framed by themselves." Here the last words, *framed by themselves,* introduce a notion alien to the Article, which is an arbitrary interpolation of Dr Pusey's. Nor does he notice how the very words which he quotes, by asserting *the unity of the Church,—unitatem Ecclesiae,* —refute his statement that the Lutherans only hold "*an indefinite number of Churches.*" For the contrast would be wholly unmeaning, unless this statement, placed as it is, were designed to signify that the Lutherans do not hold the unity of the Church. As to the words which Dr Pusey cites,—*Et ad veram unitatem Ecclesiae satis est consentire de doctrina Evangelii et*

administratione Sacramentorum,—they merely restate the preceding proposition, that the Church is *congregatio Sanctorum, in qua Evangelium recte docetur, et recte administrantur Sacramenta*, or, in other words, "a congregation of faithful people, in which the pure word of God is preached, and the Sacraments be duly administered." The reason why this proposition is repeated in the German Confession, is, because the Article proceeds to state, what we lay down in the 34th,—*Nec necesse est ubique esse similes traditiones humanas, seu ritus aut caeremonias ab hominibus institutas.* Agreement in the true doctrine of the Gospel, and in the administration of the Sacraments, is declared to be enough to constitute those who so agree members of the Church: and it is not necessary that there should be a like agreement in human traditions and rites and ceremonies. That *the doctrine of the Gospel,* with regard to which agreement is required, is not "*a scheme of doctrine framed by themselves,*" but is equivalent to our expression, "*the pure word of God,*" and refers solely to the fundamental principles of our faith, which have always been accounted essential to membership in the Church, ever since the last charge given by our Lord to the Apostles, nay, without which there never would have been a Church at all,—is plain from the concluding words of the Article: *Sicut inquit Paulus: Una fides, unum Baptisma, unus Deus et Pater omnium, etc.* The *consensus de doctrina Evangelii* is equivalent to *una fides,* the one Faith, which is the root and ground of the Church.

It is true, this third clause in the German Article does exclude a considerable part of the conditions, which Dr Pusey assigns to the Anglican view of the Church. The Lutheran Confession concurs with ours, in holding "One Holy Catholic Church throughout all the world:" but it does not lay down that this Church must be "knit together by its Bishops, as *joints and bands,*—and joined on by unbroken succession to the Apostles.'" Nor has our Church ever laid down this: in fact she has carefully and deliberately abstained from doing so. The large-minded wisdom which guided our Reformers, withheld them

from asserting that either Episcopacy or the Apostolical Succession is essential to the idea of the Church; and they understood St Paul much too well, to indulge in the idle fancy, that Bishops are the only *joints and bands* by which *the body has nourishment ministered* to it, and *is knit together*. The parallel passage in the Epistle to the Ephesians taught them that the body is *joined together and compacted by that which every joint supplieth*, that is, every living member of the Church; though of course more especially they who give themselves to the work of the ministry, to the preaching of that word, and the administration of those sacraments, whereby the life, flowing from the Head, circulates through the body of the Church. Of course I am aware that, in the Preface to the Ordinal, our Church has stated that the three Orders of the Ministry have subsisted "from the Apostles time," and has provided that these three Orders "may be continued and reverently used and esteemed in the United Church of England and Ireland." But here also she has refrained from asserting the necessity of the three Orders: and when we compare this Preface with what is said concerning the ministry in the 23d Article, which is worded with such exemplary judicious caution, it is clear that the omission is intentional, and that the framers of our Formularies purposely kept from pronouncing that either Episcopacy or the Apostolical Succession is essential to the constitution of a Church. They belonged to that rare class of wise men, who prize and love their own hereditary institutions, yet do not think it becomes them to insist that all the world shall adopt the same. So that Dr Pusey, in order to make as wide a breach as possible between our Church and the German, has not only grossly misrepresented and falsified their view of the Church, but has also made very important additions to ours, for which he has no sufficient warrant in our Formularies.

But we have still to see how he gets at his statement that the Lutherans hold "an indefinite number of Churches." In a note he quotes the beginning of the first Article in the Confession of Augsburg: "*The Churches among us teach*:" *Ecclesiae magno con-*

sensu apud nos docent. Instead of taking his representation of the Lutheran view of the Church from the Article which expressly treats of the Church,—of which Article he cannot possibly have been ignorant, seeing that he quotes a sentence from it immediately after,—he brings forward a sentence in which the word Church is used in a different, but very common sense, with reference to the various branches of the One Universal Church in particular countries. The princes who sign the Confession of Augsburg, that is, those of Saxony, Brandenburg, Luneburg, Hesse, Anhalt, along with the Senate of Nurenberg and of Reutlingen, declare what the Churches in their territories, *Ecclesiae apud nos,* teach: and because they adopt this, the natural and legitimate mode of expressing themselves, they are charged by Dr Pusey with denying the Unity of the Church; and the whole Lutheran Church is implicated in that charge. With as good reason might he prosecute the Churchbuilding Society for heresy, because they tell us year after year how many *Churches* they have assisted in building and repairing: and what an arch-heretic must the Bishop of London be, who engaged in the work of building fifty *Churches,* and has completed a large part of them! Nay, Dr Pusey himself is gravely involved in the same heresy; perhaps no man living under the Bench, has been so great an offender in this line. Moreover what a heretic must St Paul have been! who speaks of *the Churches of the Gentiles, the Churches of Christ, the Churches of Asia, the Churches of Judea, the Churches of Galatia, the Churches of Macedonia!* Yet to St Paul was it especially given to proclaim and unfold the great idea of the Unity of the Church, and of its living union with its Divine Head.

There yet remains one more term in the conception of the Church which Dr Pusey ascribes to the Lutherans. They hold "an indefinite number of Churches (he says), hanging together by an agreement in a scheme of doctrine framed by themselves, *and modified by the civil power.*" The allegation that their scheme of doctrine is "*framed by themselves,*" he does not support by any authority: this is a mere fabrication of his own brain. On the words "*modified by the civil power,*" he subjoins the

following note: "As in the Union of the Lutheran and Reformed bodies." Here one should have expected of a person who desired to speak the language of truth and justice, that, before he cast such an imputation on a sister Church, he would have taken some pains to ascertain whether the influence exercised by the Civil Government at the Union of the two branches of the Protestant Church in Prussia was at all essentially different from that exercised by our own Civil Government repeatedly from the beginning of the Reformation down to the passing of the Act of Uniformity. On this point let me cite the satisfactory testimony of M. Abeken. "I am sure (he says, in his Letter to Dr Pusey, with a generous trust that his opponent's candour would be as pure as his own) you will be glad to hear that your information must have been incorrect. And I wonder from what source you can have derived that information. You cannot have seen any new symbolical book drawn up for the purpose of the Union, any alteration made in the former confessions, any formulary of worship containing a new doctrine or even a modified view. If there were such, they would have been the work of the ministerial or clerical body, not of the civil power, which would stand in no other relations to them than in England the State or the Government does to your Articles. But I may confidently say, there are none. If in some parts of Germany the clergy agreed about the manner in which the doctrines were to be stated in the Catechism for the instruction of children, (as they did for example in Baden,) they disclaimed, at the same time, any intention of giving to this form a symbolical authority; and the civil power had nothing at all to do with it. But in Prussia not even so much was done; and the Church, taught by the experience of former failures, purposely avoided any meddling with the doctrines, any modification of expressions in the symbols, any attempt at framing new terms, that might embody or seem to embody new doctrinal views. The Union was simply an acknowledgement that such shades of opinion in the views entertained of divine mysteries, as existed between the different bodies of German Protestants,

need not and indeed ought not to prevent them from acknowledging and receiving together these mysteries, from joining hands and minds in prayer and acts of worship, and from working and acting together as one body for the glory of God and the propagation of the Gospel. This principle, the leading principle of that Union, I believe to be neither a sectarian nor a latitudinarian, but the only true Catholic principle of union. And if it was suggested by a pious and truly Christian King, surely this is only a reason to be more thankful to God, not to look with mistrust upon it as coming from the civil power. It is neither to learned theologians, nor to ordained priests, that the power of benefiting the Church is confined, thank God!"

M. Abeken doubtless felt sure that Dr Pusey would not only be glad to hear that the Prussian Church was free from some at least of those corruptions of doctrine and practice by which he had supposed it defaced, but that he would also be glad to seize the first opportunity of correcting the misstatements, to which, through carelessness and haste, he had given currency, and to atone, as far as he could, by an ample and ready apology for having subjected a great Christian body to wholly unmerited reproach. In fact one cannot well see how any man of common honesty, any man who would shrink from the guilt of false and calumnious detraction, could fail to do so. But alas! Dr Pusey did nothing of the sort. Although M. Abeken had thus clearly and mildly pointed out to him, that his assertion concerning the modification of Lutheran doctrine by the civil power was founded on erroneous information, or at all events that the one fact adduced to substantiate that assertion had been wholly misconceived,—although, in a tone of gentle expostulation, he had shewn how the view of "an indefinite number of Churches," which Dr Pusey had profest to deduce from the Lutheran Confession, is directly refuted by the explicit declaration of that Confession concerning the unity and perpetuity of the Church,—although he had in like manner demonstrated the erroneousness of several other statements, —Dr Pusey, when speaking of M. Abeken's Reply in a note

to the third edition of his Pamphlet, hardly condescends to retract a single one of his misrepresentations,—none indeed, except where he tries to prove that the errour is quite immaterial, or that the correction only makes the case of the Lutherans still worse than he had previously portrayed it. Toward M. Abeken personally indeed he expresses himself kindly; but he has the assurance to say (p. 150), "With regard to the question now at stake, this pamphlet contains nothing in any way to change the view put forward in my own, as to our present relation to that body." And then, instead of confessing his own misconduct toward the Lutheran Church, and humbling himself, as he ought to have done, on account of it, he proceeds to extort a confirmation of his own views from an expression of M. Abeken's concerning the Jerusalem Bishopric. What course can one take with such a controversialist? It is most painful to suspect a good man, it is, if possible, still more painful to accuse him, of deliberate wilful falsehood; nor can I believe Dr Pusey to have been guilty of such. Yet, if any other writer had acted as he has done, who would acquit him of it? Let us suppose, if we can, that he did really overlook the first two sentences in the Lutheran Article on the Church, although he quotes the very next sentence to wrest it against the Lutherans, and the whole Article does not fill nine lines,—let us suppose, if we can, that he did conscientiously conceive that the Lutheran view of the Church is enunciated in the first words of their Confession,—and it is necessary to hoodwink one's judgement in order to make such admissions,—yet, when these oversights, — granting them to have been such,—were pointed out so plainly by M. Abeken, how was it possible for Dr Pusey any longer to continue blind to them? And if he could not so continue, why did he not confess them? why did he not retract them? It appears indeed from Dr Pusey's Note, that the previous part of his Pamphlet was already in print, before he saw M. Abeken's Reply. But what of that? Surely it would not have been a very great labour to cancel a leaf or two for the sake of truth; or else to add a few sentences in candid acknowledgement of

errour in the Note. Surely it would have been better to do this, than to send out a paragraph again, which quite bristles with falsehoods. Even though the effect of these falsehoods was to incense men's minds against the Jerusalem Bishopric, and to make them look with contempt and disgust on the Lutheran Church, and with reprobation on our Prelates for entering into any connexion with it, this can hardly be accepted as a sufficient justification. And be it remembered, though falsehoods uttered in ignorance may in some measure be excusable, he who does not contradict them when their real nature is explained to him, he who allows them to circulate still, nay, issues them anew, under the authority of his name,—and that of Dr Pusey's is unhappily very great, and on questions of German theology almost absolute, with a large part of our Church,—is no less guilty, than if he had uttered them from the first with the set purpose of deceiving. In what manner Dr Pusey may palliate his conduct before his own conscience, I know not. Looking upon it as I can, with an earnest desire to think well of him, I see no way of accounting for the gross misrepresentations, which, not on this occasion solely, he has not only committed, but persisted in, except on the supposition that he must have wellnigh lost the faculty of discerning between truth and falsehood. In former times, when he loved the Germans, he loved truth, and contended for it earnestly, as it is the nature of the Germans to do. But they who get within the eddy of Rome,—it has been seen in a number of instances, recent and earlier,—are brought to believe that there is something better than truth; and thus they gradually lose the love of truth, and in the end almost the very sense of it. That this calamity should befall such a man as Dr Pusey is very strange and perplexing, even as a psychological fact; as a moral fact it is most awful. When such a man can be thus given up to delusions, let him who thinketh he standeth take heed lest he fall.

I have spoken gravely, severely, but surely not more so than the occasion demands. A lying spirit is passing to and fro through the land, and seems, like that in Micaiah's vision, to be especially

taking possession of the spirits of the prophets, manifesting itself in those works, which, inasmuch as they profess to treat of matters connected with religion, ought above all to consecrate themselves to the God of Truth. Our religious literature, in many of its departments, especially in its journals and newspapers, is lamentably characterized by a carelessness about truth, a readiness in making rash assertions on the slightest grounds, prejudice and animosity supplying the lack of evidence. Hence, when this spirit shews itself in high places, the good of the Church requires that it should be exposed and rebuked. Still the task of exposing it is very unwelcome and painful. Therefore I will not go through a detailed examination of the other charges brought against the Lutheran Church in Dr Pusey's cumulative sentence. I will merely remark, lest any one should still be beguiled by his assertions to think unjustly of that Church, that several of his statements, when stript of his offensive mode of putting them, amount to nothing more than that, like our own Church, she has exercised her acknowledged power of decreeing concerning rites and ceremonies, wherein her judgement, as was natural, has often followed a different track from ours. Others again are merely the necessary consequences from the absence of Episcopacy: in a Church where there are no Bishops, it could not well be held that Episcopal Ordination or Confirmation are essential. Nor was it quite seemly to introduce a contrast, apparently disparaging to the Lutherans, with regard to the rite of Confirmation, when, as is known to all who have any acquaintance with the working of the Church in Germany, and as Dr Pusey himself has stated in his First Reply to Mr Rose (p. 75), "the solemnity and influence of that rite in the German Church now far exceeds that generally observable in our own." As to the latter items in Dr Pusey's long invective, I will merely quote M. Abeken's words (p. 43): "On page 132 you return to more general, yet very positive charges against the spirit of our Church; and here I can do nothing but contradict them in as general and unqualified terms. You seem entirely to forget that individual rationalist writers, be they clergymen or laymen, are not the German Church; whatever their extravagances may

have been, I confidently say, *we, the Church,* do *not* regard the "Faith" as "susceptible of subsequent correction and developement;" but we too receive it as "once for all delivered to the saints," although we believe, with the Church of England, that particular Churches may err (Art. xix.), and their errours be *corrected,* and, with you and all teachers, that man's apprehension of that faith may be *developt;*—we do *not* boast ourselves modern, but, without boasting, would suggest that the *Communion of saints,* which we confess with you in the Creed, is as ancient as God's revelation;—we do *not* date ourselves, either "truly" or untruly, from Luther, much as we love and respect that truly great man;—we do *not* claim to be the parent of all Reformed Churches,—for even though the Prussian Minister of State, whom you quote, had made use of such inappropriate language, a Prussian Minister of State is no Church authority with us; yet that Prussian Minister of State has *not* brought forward any such glaring absurdity, but, in speaking of the "Mother of all Evangelic *Confessions,*" alluded only to the undoubted fact, that the great movement of the Reformation originated in Germany, and that the *Augsburg Confession,* as the first of all declarations of return to the primitive faith of the Church, has greatly influenced most others;—we sympathize with all branches of the Church of Christ that have retained the foundations of Christianity; we therefore do *not* reject the Ancient Church of the East; and the very facts which you allude to, namely, that of the refusal of the Greek bishops to accept the hand tendered by German divines, shews that our German Churches were at least as desirous as the English and Scotch bishops were, to enter into active communion with the East; for they did neither more nor less than the bishops, in applying to the Eastern Churches; and as for the refusal they met with, did the English and Scotch bishops not meet with the same? And could they expect anything else from bishops who had condemned the doctrine of the Reformed Churches, in those very points in which it is the doctrine of the Church of England too; and had asserted against it Romish doctrines, not only in the synod of Bethlehem in 1672, but in two

previous synods of 1638 and 1642? Not that I attach great importance to all these synods; I think they have very little claim to represent the "Ancient Church of the East," and could little understand or appreciate the doctrines they condemned. A sad thing would it be, if the claims of the Church of England, or of our Church, or of any Church, to that name rested on the acknowledgement of such judges!" Of all these direct contradictions to his statements Dr Pusey takes no notice. He cannot refute them: but he issues his own false statements again without the slightest modification.

Where such gross misrepresentations of the Prussian Church, as have here been exposed, gained credit, one cannot wonder that a considerable repugnance should have been felt to the Jerusalem Bishopric, as bringing us into closer connexion with her. Still one should hardly have expected that this repugnance would have been carried to such a pitch of fierceness, as that not merely ignorant and half-witted railers, but even such a man as Mr Newman should have lancht his anathema against it. In one of his *Sermons bearing on the Topics of the Day*, that writer, who ordinarily exercises a strict controll over his speech, asserts, in language which he swells out with the most terrible denunciations of ancient prophecy (p. 379), that "the outward notes of the Church are partly gone from us, and partly going; and a most fearful judgement it is. *Behold . . . the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth; and the moon shall not cause her light to shine.—All the bright lights of heaven will I make dark over them, and set darkness upon thy land, saith the Lord God.* This in good measure has fallen upon us. The Church of God is under eclipse among us." On this passage, which far more significantly describes the state of the writer's own mind, than that of our Church,—according to that confusion of the subjective with the objective, which is a characteristic of certain mental diseases,—for assuredly the notes of a Church have not been going from us, but rather coming out more clearly, however dim they may still be, during the last thirty years,—it is observed at the foot of the page,

that the assertion that the notes of a Church are "going" from us, was intended as "an allusion to the appointment of an Anglican Bishop at Jerusalem, which has had a most grievous effect in weakening the argument for our Church's Catholicity, and in shaking the belief in it of individuals." And the writer adds an imprecation, equally exemplary for its Christian humility and love: "May that measure utterly fail and come to nought, and be as though it had never been!" In like manner even Mr Hope says (p. 7): "If I think our Church has forfeited her Catholicity by this act, I am bound as a Catholic to leave her;" though, it is true, this is put hypothetically; and the object of his Pamphlet is to shew that the act, according to his mode of viewing it, does not involve the forfeiture of our Catholicity. Dr Pusey too, by way of warning to our Prelates, tells them (p. 91), that "circumstances connected with the plan of sending a Bishop of the English Succession to Jerusalem have awakened very deep and serious misgivings.—Many persons, whose minds had become disquieted about our Church, have, even when not set wholly at rest, yet come at last to the result, that unless our Church be committed to anything wrong, it is their duty to remain within her, and see what God will do for her. They would even think it undutiful to imagine beforehand any case, which would compell them to abandon her, as a child would shrink from contemplating that its parent would commit a sin, which should compell it to leave her roof." These passages shew into what a state of feverish delusion many members of our Church had even then been brought: and if we ask how they had been brought into it, the answer is plain: by the teaching of that school which has derived its name from the Tracts for the Times, by that teaching, of the effects of which Dr Pusey speaks with such highflown boastings. Yet the words just cited prove that many actually were in that unnatural condition which he describes: they were imagining cases which, they fancied, would compell them to abandon their parent. Had they not been in that state already, the Jerusalem Bishopric would never have awakened such thoughts in them. Things being so,

it would have beseemed Dr Pusey to point out the perversity and sinfulness of such wayward fancies and illusions, and to reprove and remonstrate with those who would not unwillingly have listened to his voice, rather than to encourage them by using all the arts, and more than the lawful arts of rhetoric to paint the act, which they were already disposed to regard as a sin of their parent, in the most offensive colours.

But there is another matter which forces itself upon our notice, the inconsistency and self-contradiction, which have been a pervading characteristic of the new school, or rather party, in our Church, and which were never displayed more glaringly than on this occasion. From the first, one of the leading principles which they profest and inculcated, at least in words, was submission to authority, especially to ecclesiastical authority, and reverence for it: and vehement and unceasing have been their attacks on those whom they called Ultra-Protestants, for their lack of such reverence and submission. Yet here, on account of a measure which clearly belonged to the province of the persons bearing the chief authority in our Church, which they alone were called and were competent to decide, and in the determination on which, as Mr Hope admits, all due forms were observed, they rebell against authority, imprecate curses upon its act, and threaten to leave the Church, unless her heads do just what to them seems right. Having been vociferous in crying out against the sin of Schism, they brood over it, and throw out menaces of committing it, much as a peevish boy might protest that he would run away from school. And while they are continually inveying against the evils of Private Judgement, and condemning the exercise of it in questions which rightfully and of necessity come before the conscience of each individual, which he is compelled to resolve and to act in, they exercise their private judgement with unhesitating presumption on a measure, on which most of them are no way qualified to pronounce an opinion, which no way comes within their sphere, and in which their consciences are no way implicated. Indeed there would be something almost ludicrous, if it were not so sad, in Mr Hope's naively exprest declaration: "*If I think our Church*

has forfeited her Catholicity, I am bound to leave her." So that each individual would be entitled to determine for himself, according to the measure of his own ignorance, on a question of such immense difficulty and complexity, involving a number of profound historical and theological investigations, as whether a particular branch of the Church of Christ *forfeits her Catholicity,* and cuts herself off from the great body of the Church, by an act belonging to the higher regions of ecclesiastical polity, an act in which private Christians are no way personally concerned, with regard to which they may indeed offer counsel, as Mr Hope was fully qualified for doing, to their ecclesiastical superiors, but the decision with regard to which must needs rest wholly with the lawful authorities in the Church: and this decision is not to be disputed or impugned, except in the sober way of argument, by private individuals, any more than an act of the Civil Legislature may be disputed and resisted by those who may disapprove of it. Nor is he merely to exercise his private judgement in such an affair; but, if that judgement, liable as it is to trip and stumble every moment through ignorance, or to walk awry from all sorts of blundering prejudices, pronounces the decision of the authorities in his Church to be wrong,—if he *thinks* them wrong,—he is further entitled to pronounce that his Church, the Church of his baptism, of his education, of his confirmation, his spiritual Mother and Monitress and Teacher and Guide, has *forfeited her Catholicity*; and on the strength of such a verdict, from the august tribunal of his own blunders and caprices, he is *bound to leave her.* Such is the teaching of the school which condemns the Reformers, because they exercised their judgement in matters immediately pertaining to the conscience, and in which they were personally called upon to decide whether they would obey God or man; although, in resolving to choose the former, they did not leave the Church by any act of their own, but were merely excommunicated and cut off by the schismatical act of a usurping lawless power. Thus does one extreme ever beget its opposite, often within the same breast.

Thus too have they who began by asserting the almost exclusive Catholicity of our Church, and denying that of all bodies which had not the same form of discipline, grown to question her Catholicity also, and after a while to deny it. Beginning with unchurching almost all other Reformed Churches, it was a judicial punishment that they should end in unchurching their own. As they had confounded the essence with the form, instead of discerning how it may manifest itself under a variety of forms, it was inevitable that, in the course of their disputatious prying and fingering, they must come to flaws in the form which was their idol. For they who will not believe in the realities of the divine order of the world, shall never be at a loss for excuses to pamper their unbelief: the sophist shall never lack sophisms to deceive himself with. But alas! he will also deceive others, as was seen even in the garden of Eden: and thus things have come to such a pass, that ignorant striplings and weak women have taken to troubling their scanty wits by doubts about the authority of the Church. Idler questions, more unfit for ordinary minds, more mischievous and delusive, cannot well be. Our business, the business of each one of us, is to do our duty in that state of life to which it has pleased God to call us, and to honour and obey the persons that are set over us, in the assurance that it does not belong to us to determine whether the powers that be are the rightful powers; for that this point has been determined by a higher Wisdom, even by Him who placed them where they are. The question which concerns us all individually, is of a different kind, not whether our Church is rightfully constituted, but whether we ourselves are living members of it, whether we personally have any part in Christ, whether we are holding fast to Him by faith, and bringing forth the fruit of good works. If we have any reasonable ground for cherishing a humble hope that we are so, we need not disquiet ourselves with questions about the Church, which are often mere substitutes, to evade the other more searching, more piercing inquiry. *Ubi Spiritus Dei est, ibi est Ecclesia:*

on this truth we may rest in confidence; and we are told how the presence of the Spirit is to be known,—by His fruits.

Note I: p. 39.

Here I will insert the Address presented to the King of Prussia, as many at least of those who went up with it, will be glad to have a memorial of a day, which they will not easily forget.

"Sire,

"We, the Clergy of the Archdeaconry of Lewes, humbly request to be permitted to express to your Majesty the gratification it has afforded us, that your Majesty should have been chosen by our beloved Queen to be one of the Baptismal Sponsors to the Heir Apparent of these realms, and should graciously please to leave your own Kingdom, in order to be present in person on this holy and august occasion. We rejoice in it as a most hopeful sign, that God should move the hearts of Sovereigns to seek to be united to each other by these sacred ties of Christian brotherhood. Already for many generations have the destinies of Prussia been closely linked with those of England. We have fought side by side in many a war: we have stood up together as the champions of the liberties of Europe: and God has blest our efforts, and consummated them on that glorious field, the very name of which seemed to declare that our alliance was well-pleasing in His eyes. Many of us remember the time when your Majesty's illustrious Father honoured our land with his presence: we remember the universal joy with which the Deliverers of Europe were welcomed: and while the feelings of those days are revived by the thought of a King of Prussia again visiting our shores, with deeper joy we hail your Majesty's coming to celebrate an alliance of still fairer promise.

"Nor can we refrain from expressing our gratitude to your Majesty for the signal mark of favour bestowed on our Church,

when your Majesty selected her to be the instrument for accomplishing your desire of promoting the glory of God by the mission of a Bishop to Jerusalem. We pray that God may vouchsafe to accept your Majesty's offering, and may render this Mission the means of manifold blessings, not only to those whom He has moved to unite in sending it, but also to those other branches of His Church in the East, which have been so long separated from us, and checkt and blighted, by the calamities of centuries, as well as to His own ancient people. Through His blessing, we hope and pray that the voice of the Lord may again proceed as a voice of power out of Jerusalem, and that the trumpet of the pure Gospel may sound from the holy hill of Zion. At the same time we would regard that Mission, no less than your Majesty's present arrival in our land for such a sacred work, as a pledge that those portions of Christendom, which were separated, not only from the Southern half of the Western Church, but also from each other, by the events of the Reformation, will henceforward be drawn together in closer bonds of union.

"We commend our Infant Prince to your Majesty's prayers and Christian love now and through life. And we pray Almighty God, that He will bless your Majesty in every way, and that, as He has raised you up for the strengthening and purifying of His Church in Germany, so it may please Him graciously to accomplish this His purpose, and whatsoever else He shall ordain for the building up of His Church in holiness and righteousness, in pure faith and love."

The King, who had evidently been moved by the Address, read the following answer. "Reverend Gentlemen,—The expression of Christian sympathy from so respectable a portion of the National Clergy of this country is highly gratifying to me; and I say *Amen* to all the wishes and prayers you express." Then, speaking in his own language, he said, among other things, in the most gracious manner: "Es war eine wahre Wonne solche Gesinnungen zu hören. Sie werden allgemeine Zustimmung und Freude durch das ganze Deutschland erwecken." "It was quite a delight to

hear such sentiments. They will excite general sympathy and joy through all Germany." I have also reason to know that he still retains a pleasing recollection of the Address.

After what has been said above, (pp. 78–82,) there seems to be no need of adding anything further in reply to the objections raised by the Anti-protestant party in our Church against the admissibility of a person, who had not received episcopal Confirmation, to be Sponsor to a child in our communion. For it is plain that those objections were little else than an ebullition of party-spirit; and had it not been for the Jerusalem Bishopric, they would probably never have been stirred. For, as was to be expected from our national and political affinity, and from the frequent intermarriages between our Royal House and those of the German Sovereigns, as well as from the intimate relation ever conceived to subsist between our Church and those of Protestant Germany, it has repeatedly happened that the sponsors for our Royal Infants have been selected from among the German Princes and Princesses. Yet I am not aware that the most narrowminded formalist in our Church ever interposed any scruple: at all events it was overruled by ever-recurring practice. In fact, not a twelvemonth before, at the Baptism of the Princess Royal, the Duke of Saxe Coburg, the Queen Dowager, and the Duchess of Kent had been among the Sponsors; but nobody, I believe, took it into his head that the Canons of our Church were violated thereby.

Note J: p. 40.

That our Church should have continued for so long a period,—now above a century and a quarter,—without anything like a deliberative and legislative council, has long been felt to be a gross anomaly, inconsistent with the true principles of ecclesiastical polity: and through the whole of that period there have been complaints of the suspension of our Convocation, and wishes, more or less loud, for its revival. It was a grand speech of Johnson's to Hume, that he would "stand before a

battery of cannon, to restore the Convocation to its full powers." And doubtless he would have been as good as his word; as he said to Boswell (v. i. p. 364.): "Would I not, Sir? Shall the Presbyterian Kirk of Scotland have its General Assembly, and the Church of England be denied its Convocation?" In which argument there is more real force, than its polemical attitude might incline one to suspect. A wiser man, far more conversant with the principles of government, as of all things, has termed "the loss of the Convocation the greatest and, in an enlarged state-policy, the most impolitic affront ever offered by a Government to its own Established Church." See Coleridge's *Remains*, Vol. II. p. 208. In another passage in the same Volume (p. 36), we find him declaring that he has long regarded "the virtual abrogation of this branch of our Constitution as one of three or four Whig patriotisms, that have succeeded in de-anglicizing the mind of England." A similar view is implied in several passages of his invaluable Treatise *On the Constitution of the Church and State.*

Some of the chief evils which have resulted from this cause, have been forcibly stated by Archdeacon Manning in his first Charge, though along with a recognition of the benefits which have also arisen from it. "Who can doubt that by the suspension of the Church's legislative powers we have been protected against ourselves? Under the strong and dominant impulses of feeling which have fluctuated in the English Church in the last hundred and fifty years, it would have been a miracle of mercy if she had taken no unwise and intemperate act, of which we should now be inheriting the evil consequence. Yet after all, it must be said that it is an anomalous and unwholesome state for a Church to have no canonical legislation at all. If the same power by which her legislative functions are suspended, could bind down also the fleet and variable currents of human thought and feeling, and precipitate into a motionless form the fluctuations of national character; and if it could suspend also the manifold and mysterious workings of God's providence, under which an island people of five millions

has swelled into a universal empire, and the whole face of social life has been elevated and depressed, and varied in every feature, as by the undulating pressure of a mighty flood; then, indeed the Church might safely lay asleep her wise and watchful legislation. But is it not obvious that to this overlong suspension of her powers may be ascribed all that is sometimes alledged against her on the score of stiffness, and want of a self-adapting pliancy to meet the yearnings and changed habits and multiplied numbers of the people? Many of these objections are in fact without much meaning; but they point to where a hidden truth is lying. There are true and reasonable and good desires and yearnings of heart, to which at present she hardly makes the full reply: and who can say how much of what, as it is commonly so called, I will call Dissent, is owing to the unwilling inflexibility of her system, and to our inability to provide what we no less truly yearn to give, than they to enjoy? It is worthy of remark, that the only great effort made in the last century to provide Churches for the growing population of London and Westminster was made at the instance and petition of Convocation. Had the Church really acted in Synod since that day, it is not to be believed that the 80,000 souls in Bethnall Green, or the million reported by the Commissioners, should have been left destitute of spiritual guides. Other consequences of this suspension are also worthy of a thoughtful consideration. There are left upon the roll of her canons many, which through change of time can hardly be enforced. This is an evil in itself; but it leads to a greater. Because the undisguised neglect of these is not censured, it is argued that those also which may yet be enforced and are most expedient, have now no binding force. This touches the health of the conscience. I am not speaking of ritual orders only: there are rules and precepts affecting the highest laws of morality, through the neglect of which the very sources of life are frightfully tainted, and the holiest ordinances of God are habitually profaned." pp. 17-20.

To the same effect Mr Hope writes, in a powerful passage of his Pamphlet on the Jerusalem Bishopric (p. 60): "For

more than a century no Synod has been holden except in form; for two, no new body of Canons has been framed. Meantime the national habits and modes of thought have been changed. Spiritual destitution has fearfully increased. Schisms have been extended and legalized. The *Ecclesiastical* features of Parliament have been wellnigh done away. The Church of Ireland has become united to that of England. Dependent Churches have sprung up in the Colonies. Independent Churches are recognized in Scotland and America. Our Church is called upon to satisfy a thousand new wants,—to meet a thousand unforeseen emergencies,—to act without the State, yet in dependence on it,—to extend herself without means,—to maintain herself without authority,— to enforce discipline without possessing it,—to do all things decently and in order, without having a moment to collect herself, or to learn where she stands, or whither she is being hurried on. And yet, in the midst of these things, the zeal of her members for the most part serves but to add to her confusions. If her canons are obscure, they are still further perplexed by some isolated and hasty Act of Parliament, which raises as many difficulties as it quells. If funds are wanting to spread her doctrine, societies are formed to thwart her discipline. Everything is done piecemeal, uncertainly, inconsistently; no man respects his neighbour's handywork, because every man thinks his own principles as good as the other's, and has a right to think so, as long as there is no authority above them both. A Church legislature alone can hold out even a prospect of doing what is required: a Church legislature alone, it seems, is what no steady efforts are made by churchmen to obtain."

Similar arguments are urged by the Bishop of Salisbury in his Charge, in 1842. "In dealing with such subjects, it is impossible not to feel it to be a great anomaly that the Church is not permitted to speak her own sentiments through her rightly constituted organs, and to exercise those functions of deliberation and judgement which are entrusted to her by our constitution in Church and State. It is impossible not to feel that

it is unsatisfactory that the Church should not have any recognised mode of deliberating on subjects of whatever interest; of adapting her system to new exigencies; or of recording her decisions on the most important matters. This has now been the case for above a century; and we may well rather be thankful that no greater evils have resulted from it, than be surprised that some things have grown obsolete, which yet there is no authority to alter; that anomalies have sprung up, which it will be difficult to remove; and that various functions of high importance, which ought to be discharged by the Church on its own authority, and in its own sacred character, are carried on, with more or less of irregularity, but most imperfectly at best, by self-constituted societies, which have been almost compelled to undertake offices, from which the Church in her proper character, is debarred." p. 33. And the same excellent Prelate has re-exprest this opinion in his last Charge in 1845: "I do believe that in other respects much good might be done, and much evil prevented, by the existence of a living power of government in the Church, by which its system could be adapted to the changes which time works in the fabric of society, and its energies be directed, not by the mere voluntary efforts of individuals, but by lawful authority to a fuller recognition of the privileges, and a more earnest discharge of the duties, which rightly devolve upon it both at home and abroad." p. 9.

The convictions here exprest have been becoming more and more general of late years, along with the revival of a deeper consciousness of what the Church is and ought to be; and thus, at the last meeting of the Convocation in 1841, it appeared to be the unanimous wish, at least of the Lower House, to take some step indicative of their desire that their assembly might cease to be a mere form, and might be allowed to resume its constitutional functions. With this purpose a paragraph was inserted in the Address to the Queen,—the only measure which the Convocation is permitted to discuss,—expressing a hope that, should any questions arise touching the welfare of the Church,

on which her Majesty might desire to consult the Convocation, we might be enabled through God's blessing to deliberate upon them with Christian wisdom and moderation. I have no record of the exact words; but this was their purport. It is true, they are not very urgent; and the main part of the Lower House, if it had rested with us to draw up the Address, would gladly have spoken out with more decision and precision. But the amendment proposed with such a view was overruled, among other reasons, because, as the clause already stood, the Upper House had of their own accord pronounced an opinion favorable to the sitting of Convocation, — which a few years previously no one would have anticipated from them, — and because it was desirable that this opinion should proceed concurrently from the two Houses, without any dispute or difference about the terms in which it was to be worded. To have done less than this would have been regarded by most of us as a dereliction of a solemn duty. When, in the Latin service with which the meeting was opened, we prayed to God, the Father of Lights, and the Fountain of all Wisdom, that we, "qui in Nomine Tuo sub auspiciis clementissimae Reginae Victoriae hic convenimus, *Gratia Tua coelitus adjuti ea omnia investigare, meditari, tractare, et discernere valeamus, quae honorem Tuum et gloriam promoveant, et in Ecclesiae cedant profectum;*" and that His Spirit, "qui Concilio olim Apostolico, *huic nostro etiam nunc insideat, ducatque nos in omnem veritatem, quae est secundum pietatem; ut—Fidem Apostolicam et vere Catholicam firmiter et constanter teneamus omnes,* Tibique rite puro cultu intrepidi serviamus,"—many must assuredly have felt that it was a gross mockery to offer up such a petition, in the knowledge that on nothing whatsoever were we about to deliberate and determine, conducive to the glory of God or the good of the Church, unless we made some attempt to avert this profane mockery, by using the only opportunity granted to us of endeavouring to obtain the power to do that, in the execution of which we were seeking God's help and guidance. If we made this effort, we might clear our own souls from the guilt; and we might then leave

it to God to dispose and turn the heart of our Soverein to do what in His supreme wisdom He vouchsafed to decree for His Church. Else it would be more seemly that the prayer should be wholly omitted: so might its omission be a witness against us, to remind us of our sunken estate, and to bid us strive to regain the privileges we have lost.

On the other hand, while there has been this growing desire that the Church should be enabled to deliberate and legislate on matters concerning her welfare, opposite voices have been heard, voices of warning and dissuasion, as was to be expected in an affair of such difficulty and importance. Yet, even of those who have spoken dissuasively, almost all have begun by recognising that the present position of the Church is itself an anomaly, and that under favorable circumstances this anomaly, as the term itself implies, ought to be rectified. Thus for instance the Bishop of Ossory, in the Pamphlet in which he asserts the inexpediency of restoring the Synodical Powers of the Church at this time, opens his argument by saying, "I have long felt—that the want of a power of self-government in spiritual matters, under which the Church has so long laboured, is an anomaly in its constitution, which is discreditable and in many respects injurious to it. I have long looked forward to the time when this anomaly shall be removed, as not merely rendering the Church more perfect in theory, but more efficient for the great purposes of its institution" (p. 7). And he adds soon after (p. 9): "I am sure that the Bishops do hold that a power of self-government is essential to the perfection of the Church, and to its full efficiency." They who have objected to the revival of Convocation, have rested their arguments in the main on the ground, either that the constitution of the Convocation disqualifies it for discharging the functions of the supreme authority in our Church, or that, in the present state of the Church, the questions which would necessarily arise, if there were a body to discuss them, cannot be mooted without great danger.

To the latter objection, although it has been urged with the best intentions, by persons whose position and character equally

entitle them to respect, I would not for my own part attach much importance. For there are two staple arguments, one or other of which the *vis inertiae,* resident in human nature scarcely less than in matter, is wont to oppose to every project for the melioration of society, even when the project is acknowledged on all hands to be in itself highly beneficial. If things are going on quietly and peaceably, we are sure to be told, *Let well alone,* as the phrase is; *Do not disturb and trouble us; you see there is no need of any change, when everybody is so happy and contented.* On the other hand, if, as is mostly the case when a change is urgently called for, men's minds are agitated, and contentious passions are stirring, we are then warned against the hazard of lanching out on a stormy sea. And this will be the commonest case: for there is seldom a time when they who are looking out for dangers will not see a cloud, though it may be no bigger than a man's hand, in some quarter of the sky. Thus Archbishop Secker in 1761 alledged the perilous character of the times, as a decisive reason why the Convocation ought not to sit, though its sitting would otherwise be likely to promote the wellbeing of the Church: and doubtless in 1961, unless, as we trust, the Church has long before resumed her powers of self-government, the Primate of that day will repeat the same strain. In this manner the season for a well considered, well measured improvement passes away, under the delusive notion that timidity is prudence; whereas all history teaches that, especially in critical times, boldness has much more of real prudence. We are less likely to be overwhelmed by the surge, if we advance a-head, than if we lag in the midst of it. There is a profound wisdom, which most men will recognise at a distance, but very few at the moment of need, in Bacon's quaint remark, that "Occasion turneth a bald noddle, after she hath presented her locks in front, and no hold taken; or at least turneth the handle of the bottle first to be received, and after the belly, which is hard to clasp." He adds, "There is surely no greater wisdom than well to time the beginnings and onsets of things:" and so we may well lay down that the right time

for an innovation is, when its propriety and desirableness are recognised by the general consent of the persons best qualified to pronounce upon it. Now this, we have seen, is the case with regard to the need of some synodical assembly in the Church. Therefore let us not be deterred from following that general consent, because one partial danger is anticipated in this quarter, another in that. Were there no danger, little good could be expected. That which cannot be abused, will seldom be of much use. We all know that governments may pervert the powers committed to them: but it is no less certain that almost any form of government is far better than anarchy. A strong government too might, if it set law at defiance, do more harm than a weak one: yet there can be no surer maxim of polity, than that a strong government is better than a weak. Only let care be taken that the government be so constituted as to embody the greatest attainable amount of political wisdom and justice; and then let it act, the issue being committed to Him who overrules and orders all things. With regard to the immediate dangers apprehended in our day from the divisions in the Church, my own persuasion is, that the extreme opinions on either side would find very few, if any, representatives in an Ecclesiastical Synod. The experience of the last Convocation, scanty though it certainly was, confirmed the conclusion to which I had been brought by previous consideration, that the wisest and most soberminded among its members would exercise the chief influence in it, and that, if any violent propositions were brought forward, they would be rejected by a majority of above five to one.* On this point let me again quote

* In a paper circulated three years ago by the Clerical Committee establisht in the Diocese of St Asaph to take measures for the preservation of the two North-Welsh Sees, it is asserted that, "at the last Meeting of Convocation, held in the Autumn of 1841, all recognition of the authority of the [Ecclesiastical] Commission was absolutely and unequivocally disclaimed and repudiated." I know not whether this statement has appeared elsewhere, or how far it may have gained credence: but as, if it were correct, it would overthrow my position in the text, and refute a large part of my argument in behalf of the revival of Convocation, it

the Bishop of Salisbury's Charge for 1842. "There might be haste and heat and prejudice and ignorance and incapacity, and party divisions, and extreme opinions, and unsound judgements, and all the objections which ever attach to assemblies of fallible men, and from which Synods of Clergy cannot claim to be exempt. But I trust there would be found also prudence, and calmness, and knowledge, and sound judgement, and moderation, and impartial

seems worth while to mention that the statement is altogether incorrect, and without the slightest foundation. So far as my memory serves me, I do not believe that a word was said by any of the speakers in our brief debate on the Address, in any way touching on the authority of the Ecclesiastical Commission. The discussion which did take place, and some erroneous report of which must have furnisht occasion for this misstatement, turned on a totally different point. The Address sent down to us by the Upper House for our adoption naturally spoke of the deplorable religious destitution prevailing in large parts of England, and then, after expressing thankfulness on account of what had already been done to relieve that destitution, went on to urge that greater efforts were still needed. When this was read in the Lower House, the expression of thankfulness seemed to us to imply an approval of the recent Bill for the appropriation of Ecclesiastical Revenues. I do not believe that the framers of the Address had any conscious reference to that specific measure: they rather referred to what had been done of late years in the way of building new churches, and of increasing the number of labourers employed in the ministry. They can never have meant to inveigle the Lower House into a commendation of a measure, which a considerable majority of that House had strenuously resisted. But, when this unintentional covert meaning struck us, it became necessary to consider what was to be done, in order that we might not thus palpably belie our real feelings. Two courses suggested themselves: one was, to omit the expression of thankfulness; the other, to qualify it by introducing some exception with reference to the Act concerning the Cathedral Revenues; and the former was adopted, principally because it was more respectful to the Archbishop and the other Bishops who supported that Bill, and because no practical good was to be effected by a verbal condemnation of a measure which had already received the full sanction of the Legislature. So that the spirit which animated us was altogether different from that ascribed to us in the statement which I have felt called upon to contradict, and which, if it were well founded, would prove that the Convocation, were it allowed to proceed to business, would be a most pugnacious and stubborn body, that the spirit which led to its suppression, would immediately spring up afresh with

minds; I trust that faithful attachment to God's holy law, and an earnest desire to follow the guidance of the Spirit of wisdom and truth, would keep us, if not from the presence, yet from the predominance of evil, would restrain all excesses of a rash and meddlesome spirit, and teach us to repair what is defective and to supply what is lacking, without tampering with what is sound and true, and established, through the teaching of the Catholic Church, on the foundation of the Word of God," p. 35. There is much truth too in a remark made by the same Prelate in the House of Lords, when the Archbishop of Dublin presented the Petition on this subject in 1842, that, as the meeting of Parliament has often quieted disturbances which had arisen during the recess, so may a like result be not unreasonably anticipated from the sitting of Convocation. For there is a majesty in the voice of Law, when it proceeds from its constitutional organs, that strikes men with awe, and subdues their irritations, and commands their submission, if not their cordial assent. All too, who know anything of the general character of our Clergy, must be aware that, though one may here and there find a person, who fancies he is serving God with the spirit of a martyr, while he is stubbornly contending for his own fancies and prejudices, no principle is more dominant among the great body of them than the love of peace and order.

The other class of objections, grounded on the constitution of

undiminisht violence, and that the Lower House had learnt nothing in its century of suspended animation, but was eager to seize the very first opportunity of bidding defiance to the Upper House and to the temporal Government. Such an act as that ascribed to us, of "absolutely and unequivocally disclaiming and repudiating all recognition of the authority of the Ecclesiastical Commission," ought at all events to have been preceded by a calm and careful investigation of two wide and important questions,—how far the Commission itself is consistent with the principles of our Civil and Ecclesiastical Constitution, and with the precedents afforded by the history of our Church, and how far its measures called for such a disclaimer and repudiation. Had we come to such a decision without this previous investigation, we should have proved ourselves unfit, not merely to discuss the high matters of ecclesiastical polity, but the most trivial that ever came before a parish vestry.

the Convocation, as being an inadequate exponent for the thought and will and conscience of the Church, is of far more weight. In truth, even among those who have exprest a wish for its revival, I am not aware that any one has entertained a predilection for its particular form; which in the first instance was not adopted with any view to its exercising the functions of ecclesiastical government, and consequently is by no means specially suited thereto. In calling for its revival, our motive has been, that it is the only form of Ecclesiastical Synod which has been in use for centuries in our Church; and though its functions were originally rather civil than ecclesiastical, in course of time it drew ecclesiastical matters also within its sphere. A wise stateman will ever desire that his institutions should strike root in the past, and will often rather expect a stout tree from the stump of an ancient institution, than from the seed of one wholly new. The form in the present case still subsists. The Convocation meets along with every new Parliament. Hence it may more easily be set at work, and receive the reality of life, as well as the form. Nor would there be anything at all singular,—rather would it be in accordance with what has continually occurred in the historical development of political institutions, as we see, above all, in the present functions of our House of Commons,—that an institution should grow in the course of ages to occupy a very different position, and to discharge a very different office, from that for which it was originally created. Only in such cases its constitution ought to be so modified, as to bring it into nearer correspondence with its new functions.

As to the specific objections which have been brought forward, I cannot enter here into a detailed examination of them; which is the less needful, inasmuch as, without disputing a large part of what has been alledged, I would merely contend against the inference drawn from it, and would plead that difficulties springing from the forms of an institution are no more to preclude our making use of it, provided it promise to be beneficial, than the dangers which a busy or timid fancy may anticipate from its adoption. These objections have been urged with very great ingenuity, and

an extraordinary profusion of antiquarian lore, in an Article in *the Quarterly Review* for March 1845. Both the ingenuity and the learning however are of that kind which not seldom overreach themselves; and the Article resembles the pleading of an advocate, who scrapes everything together and strains every point to make out his case. Sundry diversities and anomalies are enumerated in the manner in which the members of Convocation are elected. But that such difficulties are not insurmountable, is proved by the fact, that the usual complement of members has been returned to serve in each successive Convocation, whenever a new Parliament has been summoned since the Restoration; so that on this score there is no lack of precedents: and though the controverted cases would naturally be more numerous, if the meetings were convened to transact ecclesiastical affairs, this body of precedents would serve as a useful guide, when difficulties occur. The diversities and anomalies in the mode of election are surely not greater than those which prevailed in the manner of returning members to the House of Commons, before the recent Reform-Bill. Yet the Reviewer would hardly maintain that these disqualified that House for bearing its part in the government of the English Empire. As everything that grows up under the influence of the elementary powers of Nature, is shaped by those powers into a certain peculiarity, or, so to say, individuality of form, thus, even in those things which man has fashioned at first in the same mould, Time, acting as an elementary power, by various processes educes diversity. Moreover in earlier ages man himself wrought more in sympathy with Nature, and did not think it an impeachment of his works, that they were not all cut and squared by the same rule. Ancient institutions were constructed somewhat in the style of the Cyclopean architecture; and experience has abundantly proved that they were not a whit the less fitted for weathering the storms of ages, or protecting those who dwelt within their shelter. Again the Reviewer propounds divers obscure questions with regard to the forms of proceeding; which prove that one of the earliest measures of a Convocation, after its revival, must needs be to appoint a Committee of Forms.

This Committee would in the first place ascertain the course to be observed in ordinary business; and the conditions of special cases would be investigated as they arose. Set a body of men to work, among whom we may without presumption calculate on finding a few endowed with some degree of intelligence; and it will be strange if they cannot make out how they are to proceed. Practice furnishes solutions for that which afar off appears insoluble, and cuts the knot which it cannot untie. It opens doors, sometimes by using more or less force, sometimes by whispering *Sesame*, where Speculation would pore and grope about, and protest, after years of wasted toil, that no door is to be found. A further class of objections is drawn from the enormous change which has taken place in the English Church, as well as in the Empire, no longer confined to the British Islands, but embracing colonies and dependencies in every quarter of the globe. Yet here again, that the difficulty is not insuperable, may be argued from the parallel case of our Parliament, which is now the Great Council, not for the British Isles merely, but for the whole Empire; and in this respect too, if we began to act, difficulties would soon smoothe themselves, and paths would be discovered, roads over impassable, and tunnels through impenetrable mountains. In this age, when mechanical power is accomplishing so many impossibilities, may we not deem that moral power will also be able to effect something? or must Faith and Hope and Love shrink from every bugbear? In fact, the whole Article, with all its learning and ingenuity, reminds one of those sophistical chains of logic, by which it is proved incontrovertibly that motion is an impossibility; whereto a man bound hand and foot might whine a melancholy assent: but let him loose, and he will sweep away the logical web in the most conclusive manner, by moving. Was it not demonstrated of yore, what a flood of evils would flow in upon us from the use of tobacco, and from that of tea? how the English character was to be destroyed by them, and the strength and power of England to be undermined? and has it not been proved, by this man and that, how impossible it is to eat or to drink, even to eat bread and drink water, without

swallowing all manner of deaths? Yet still we eat and drink, and, in despite thereof, are alive. In truth it almost seems to be a peculiarity of the English character, to be prodigal and inexhaustible in the prognostication of evil. Hardly a change in our institutions is proposed, but a number of persons take alarm, and predict that the prosperity and glory of England will be ruined thereby; while others are no less confident that, unless the corruptions of our existing institutions are remedied, we must infallibly perish. Thus, in a letter written by the first Pitt in the year 1741, we find him saying, "I think the scene abroad a most gloomy one. Whether day is ever to break forth again, or destruction and darkness is finally to cover all,—*Impiaque aeternam meruerunt saecula noctem*,—must soon be determined." Such a letter might have been written when Attila was overrunning Europe: yet we, a century after, have to search, in order to find out from what quarter any danger could be lookt for in 1741. Doubtless too there has scarcely been a year since, when similar disasters have not been apprehended: nor does the failure of a hundred such prophecies incline the prophets to distrust the hundred and first. Therefore, although so many evils are foreboded by some from the meeting of our Convocation, we need not be appalled thereby. If we meet in faith, with the desire to do our duty, and to build up the Church in the beauty of holiness, the light of heaven will shine upon our path; and the clouds, which may seem to threaten, will be dispelled.

Nevertheless I am far from contending that the constitution of our Convocation is exactly what one should desire for a Council designed to discuss the momentous questions which would call for the consideration of an Ecclesiastical Government, were any such existing in these days. Some strong objections to it have been urged in *the English Review* for October, 1844; but the substitute there proposed would much rather increase than remove what is most defective in the present form. The writer recommends that the government of the Church should be committed to a Synod of Bishops,—a certain number of other clergymen eminent for learning, and of canonists, being admitted as advisers, but without

votes; and, if this were done, he holds, "nothing would be left to desire." Now such a Government would not be very acceptable to anybody, except to those who fancy that all the wisdom and all the power of the Church is centred in the Episcopate; and most of these would soon be disabused of that notion, when they found the wisdom of the Episcopate at variance with their own: least of all would it find favour with the Bishops themselves. Some of the reasons which tell with conclusive force against such a Synod, are pointed out by Dr Biber in his valuable pamphlet on the Supremacy, pp. 108—112; and several others, were it needful, might be added. Indeed, if we attend to the lessons afforded by divers recent proceedings in the University of Oxford, and call to mind how the measures proposed by the Heads of Houses have been rejected time after time by an overpowering majority, we may perceive that a body, which certainly does not possess greater advantages for ascertaining the mind and will of the Church, and what would best tend to build up all classes of her members in wealth and peace and godliness, would be little likely to secure any general concurrence and submission for its decisions. They themselves too would doubtless shrink from the arduous and perilous responsibility. But the only argument, which is, or can be adduced in behalf of such a proposition,—its being in accordance with primitive usage,—will not hold water. All the evidence that can be drawn from the New Testament is against it. He who has a complaint against a brother, is to bring it before the Ecclesia: Matt. xviii. 17. The incestuous person at Corinth is to be cast out by the Ecclesia · 1 Cor. v. 4. Even the Apostles themselves, at the Council of Jerusalem, did not think fit to decide the great questions proposed to them, unless with the concurrence of *the elders,* and of *the whole Church:* Acts xv. 22, 23. Nor did they proceed to the election of a new Apostle, in the place of Judas, except *in the midst of the disciples:* Acts i. 15. So, when the new order of deacons was appointed, they were chosen *by the whole multitude:* Acts vi. 5.* From these

* These passages were much canvast during the controversies about Church Government, which were carried on with such pertinacity

indications we may learn that the supreme authority in the primitive Church was vested in the Ecclesia,—not indeed as an unorganized mass, deciding questions numerically,—but with due regard to the various classes of which it was composed, none of these being destitute of a voice. That remains of this form of government were subsisting down to the middle of the third century, is clear

during the sixteenth and seventeenth centuries; and according to custom each party strained them in its own favour, so that neither learnt what they teach. Jeremy Taylor, whose ingenuity had overlaid his love of truth when he wrote his Treatise on Episcopacy, has recourse to every shift in order to reconcile the report of the Council in the Acts with his position that "Bishops only did vote in Councils, and neither Presbyters nor People.—Although (he says, § 41)—we find no man giving sentence but Peter and James, yet in xvi. 4 they are called *δόγματα κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων*.—But first, in this the difficulty is the less, because *presbyter* was a general word for all that were not of the number of the twelve, prophets, evangelists, pastors, and doctors. And then, secondly, it is none at all, because Paul and Barnabas are signally and by name reckoned as present in the synod, and one of them prolocutor, or else both: *so that such presbyters may well define in such conventual assemblies.*" Can Taylor have read over the account in the 15th chapter,—how it was determined that Paul and Barnabas—*should go up to Jerusalem to the Apostles and Elders about this question* (v. 2);—how, when they were come to Jerusalem, they were received *by the Ecclesia, and by the Apostles and Elders* (v. 4);—how, when an opposition was excited in the Ecclesia by some converts from among the Pharisees, *the Apostles and Elders* took counsel together, and then, after a long discussion, Peter addrest the brethren, and obtained a hearing for Barnabas and Paul;—how, after Paul and Barnabas had declared what wonders God had wrought among the Gentiles by them, James proposed the decision which had been agreed upon, and which was adopted *by the Apostles and the Elders, along with the whole Ecclesia;*—and how, in consequence of this decision, *the Apostles and the Elders* wrote to the brethren at Antioch;—is it possible, I say, that so acute a man as Taylor, after reading this account, can have believed that Paul and Barnabas were especially the Elders whose names are coupled with those of the Apostles in issuing this decision? Were Paul and Barnabas then the Elders, whom, as we are told in the 2nd verse, they, Paul and Barnabas, went to Jerusalem to consult, and by whom they were received, v. 4? Clearsighted as Taylor is, when he has no prejudices to delude him, he often in this work reminds one of the saying, that *none are so blind as those who won't see.* He proceeds, "I remember also that this place is pretended for the

from a number of passages in Cyprian's Letters. Thus in the 5th, written during his retirement from Carthage to the Presbyters and Deacons, he says, that, being alone, he had been unable to reply to the application of his co-presbyters, "quando a primordio episcopatus mei statuerim *nihil sine consilio vestro et sine consensu plebis*—(λαοῦ, of the laity)—*mea privatim sententia gerere.* Sed people's power of voicing in councils.—The pretense is in the synodal letter written in the name *of the Apostles and Elders and Brethren;* that is, says Geta, the Apostles and Presbyters and People. *But why not Brethren? that is, all the deacons, and evangelists, and helpers in government, and ministers of the churches?* There is nothing, either in words or circumstances, to contradict this. If it be askt, who then are meant by *Elders,* if by *Brethren* St Luke understands these church-officers? I answer, that here is such variety that, although I am not certain which officers he precisely comprehends under the distinct titles of *Elders* and *Brethren, yet here are enough to furnish both with variety,—and yet neither to admit mere Presbyters, in the present acceptation of the word, nor yet the Laity, to a decision of the question,* nor authorizing the decretal. For, besides the twelve Apostles, *there were apostolical men, which were Presbyters, and something more,—and evangelists and pastors besides, which might furnish out the last appellative sufficiently.*" It is melancholy to see so great and good a man betaking himself to such quibbling attempts to elude the plain meaning of words. Taylor does not state the matter fairly, in saying that "the pretense—for the people's power of voicing in councils,—is in the synodal letter." That letter receives its interpretation from the preceding verse, which he passes over, and which even his dexterity would not have easily twisted to his purpose: *τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ.* If the common reading in v. 23, *οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ,* is correct, it seems plain that the last clause answers to the last of the three clauses in v. 22, *σὺν ὅλῃ τῇ ἐκκλησίᾳ.* Had Taylor known what strong authority there is for the reading which Lachmann has adopted, *οἱ ἀποστόλοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ,* he would have escaped the temptation for his evasions. But, in spite of that strong authority, it seems likely that, as Vater suggests, the text may have been altered in order to bring it into nearer agreement with the later form of synodal letters; and *ἀδελφοὶ* is awkward and needless, if subjoined immediately to *πρεσβύτεροι.* Still at all events, though the decision was ratified by the whole Ecclesia, the letter might proceed merely from the Apostles and Elders.

Hammond, who treats on this passage in a note on Acts vi. 2, shews more candour, though he foists in his strange notion that

cum ad vos per Dei gratiam venero, *tunc de iis quae vel gesta sunt vel gerenda,* sicut honor mutuus poscit, *in commune tractabimus.*" For assuredly we are not to infer from these words, that

the Presbyters in the New Testament are Bishops, a notion only true in a different sense, namely, that there is no distinction between the two orders; wherefore the modern maintainers of the primitive institution of Episcopacy rather trace it to the Apostolate, than to the Presbyterate. "In the Council at Jerusalem (he says), with the Apostles and Elders, or Bishops of Judea, is joined *ὅλη ἐκκλησία, the whole Church,* in the choosing and sending messengers to Antioch, but that with a most discernible distinction. The Apostles and Elders, as they whose decree or appointment it was,—*ἔδοξε τοῖς ἀποστόλοις καὶ πρεσβυτέροις, — it pleased or seemed good to the Apostles and Elders to send chosen men,* the choice and mission belonging to them, and the persons sent *ἄνδρες ἐξ αὐτῶν men of them,* Bishops of the Council, but this with the knowledge and approbation of the whole Church, *σὺν ὅλῃ τῇ ἐκκλησίᾳ,* joined with them, as of those that were accessories, not principals, in the sending. So in the inscription of the epistle of the Council,—*The Apostles and Elders and Brethren send greeting.* Not that any but the Apostles and Elders, that is, Bishops of Judea, were members of the Council, or had voices in it (for that is cleared v. 6, at the first mention of their convening,—*The Apostles and Elders came together to consider of this matter,*—the debate of the question, and the decision, belonging only to them); but that the whole Church joined with the Apostles and Bishops, shewing their consent and approbation and submission to the decree of the Council. And thus in following times have Laymen subscribed the Acts of Councils in this form, *Consentiens subscripsi, I have subscribed consenting,* or testified my consent under my hand. As for the decree of the Council, though that be in the style of *ἡμῖν, us,* v. 28, which may be conceived to refer to all those that are named in the front, and so to the *ἀδελφοὶ, brethren,* yet 'tis apparent by v. 25, *ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, it seemed to us being assembled together,* that that belongs only to those that were assembled or sat in the Council, that is, the Apostles and Elders, v. 6; and so it is expressly set, c. xvi. 4, *δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων.*" I said that Hammond shews more candour than Taylor; but perhaps, if one observes how every expression is strained, in order to avoid recognising its natural import when unfavorable to his prepossessions, it would be more correct to say that he is less ingenious, and therefore seems less sophistical. If we look at the passage with an unprejudiced eye, it is clear that *ἐκλεξομένους,* in v. 22, refers to all the

the rule which Cyprian had laid down for himself was an innovation of his own, at variance with ancient usage; though they certainly seem to imply that all the bishops in his day were not

three classes just mentioned: it was determined by the Apostles and Elders, along with the whole Church, *that they would choose*, not that the Apostles and Elders should choose, but that they should do so along with the whole Church, according to the mode adopted in the election of the first Deacons. Nor is ἐξ αὐτῶν added to signify that the men so elected were to be taken from among the Apostles and Elders,—to say nothing of those apocryphal personages, "the Bishops of the Council,"—but that it was resolved to send messengers out of their own body, from among the brethren at Jerusalem, to those at Antioch, as well as a letter. Nor assuredly is the discussion spoken of in the 6th verse the one main act of the Council, as Hammond would represent it, so that ἡμῖν in v. 28, and ἡμῖν γενομένοις ὁμοθυμαδὸν in v. 25 should refer merely to the preliminary discussion among the Apostles and Elders. If we read the whole story connectedly, it appears that, when the opposition was excited by the Pharisaic converts, in consequence of what Paul and Barnabas declared to the Ecclesia, the Apostles and Elders gathered together, perhaps retired, to consider what was to be done, and then returned, probably to the same Ecclesia, and set forth the conclusion they had come to, which was adopted by the whole assembly ὁμοθυμαδόν.

On the other hand we may readily agree with Thorndike, a man of far subtiler intellect than Hammond, of subtiler perhaps even than Taylor, though no way comparable to him in the regions of fancy and feeling, that "the arrow is shot beyond the mark, when it is argued that this decree (of the Council of Jerusalem) is the act of the people, because it appears that they assent to it, seeing that they were bound to consent to the acts of the Apostles:" (*Right of the Church in a Christian State, c. ii.* §. 34). But when he proceeds, in §. 38, to argue, that, "as no water can ascend higher than it descended afore, so can no people have any further right and power in Church matters than that which the people had under the Apostles, because that is all the evidence upon which their interests can be grounded and acknowledged,"—we perceive that even he, though he seems to have been really desirous of attaining to some stable truth, amid the raging cross-currents of conflicting opinions, and though he exercises a critical discrimination beyond the common measure of his age, yet could not avoid the errour he speaks of at the beginning of his *Discourse of the Government of Churches*: "If we put the grains of affection and prejudice into the gold-scales which we weigh

equally scrupulous in conforming to it. With the lofty notions of the sacerdotal and episcopal dignity, which he manifests in other places, he would never have subjected that authority of his own

nice truths with, no marvel if the lighter go down." For, to look no further, as the obligation on the part of the people to submit to the decree of the Apostles arose, according to Thorndike's own view, from the relative position of the two bodies, when that relative position becomes wholly different, and the Episcopate or Clergy no longer have the same immeasurable superiority or unparalleled claims to submission, and the Laity are, intellectually at least, a body far superior to the Congregation at Jerusalem, *cadit consequentia et argumentum*, In like manner, it seems to me, unless his vision had been dimmed by his desire of cutting down the privileges of the Laity to a minimum, he would hardly have maintained in the last-mentioned *Discourse* (c. xii. §. 18), that the loss of the right which the people exercised in the election of the first deacons, is more than made up for by the practice which "the people of this Church useth at the present, though not in themselves, yet in the patrons of churches, to whom the Church yieldeth it, in the name of the people, in respect to the merit of those that built or endowed churches." For it is not easy to understand how the appointment of a minister by a patron, often a total stranger to the parish, and who will mostly be influenced in the main by personal considerations, can be an amends to the Congregation for no longer having the power of electing the minister most acceptable to them, even granting that this election were subject to an episcopal veto. Again, without this bias, Thorndike would not have contended, as he does in the same *Discourse*, c. xi. §§. 13, 14, and in his *Right of the Church*, c. ii. §. 34,—that, in the passage about the incestuous person (in 1 Cor. v.), St Paul merely calls upon the Ecclesia "to see his sentence publisht, ratified, and executed," and does not imply that the Congregation had any authority in themselves to cast out the offending member. For the passage plainly shews that the power of *judging those who were within*, their own members, was vested in the Ecclesia, —not in the Presbyters, to whom Thorndike ascribes it, but of whom no mention is made; and St Paul expostulates with them for not having exercised that power.

It is curious that Hooker, when he is maintaining the right proposition, that the Laity ought to have a voice in legislating for the Church, should cite the Council of Jerusalem, as though the report of it were unfavorable to his proposition, and should merely answer, "that the Council of Jerusalem is no argument for the power of the Clergy

accord to the controll of the Laity; but his sense of justice would lead him to maintain an ancient institution, even at his own cost, when others might be disposed to violate it. That it was agreeable to ancient discipline, appears from his 13th Letter, *Ad Clerum*. "Hoc enim et verecundiae et *disciplinae* et vitae ipsi omnium nostrum *convenit*, ut praepositi cum clero convenientes, *praesente etiam stantium plebe, quibus et ipsis pro fide et timore suo honor habendus est, disponere omnia consilii communis religione possimus.*' In like manner, in his 11th letter, *Ad Plebem*, concerning those who had lapst, he says: "Cum pace nobis omnibus a Domino prius data ad Ecclesiam regredi coeperimus, tunc examinabuntur singula *praesentibus et judicantibus vobis;*" and, a little after, he begs them to wait for his return, "ut, cum ad vos per Dei misericordiam venerimus, convocati coepiscopi plures, *secundum Domini disciplinam et confessorum praesentiam et vestram quoque sententiam*, beatorum martyrum literas et desideria examinare possimus." Again in his 27th letter, *Ad Clerum*, with reference to a similar question, he writes: "Cui rei non potui me solum judicem dare, cum multi adhuc de clero absentes sint,—et haec singulorum tractanda sit et limanda plenius ratio, non tantum cum collegis meis, *sed et cum plebe ipsa universa.*" So too, in the 25th Letter, from the Roman Confessors to Cyprian, it is acknowledged that these questions ought "caute moderateque tractari, *consultis omnibus episcopis, presbyteris, diaconibus, confessoribus, et ipsis stantibus laicis.*" Again the Roman Clergy, in the 30th Letter, express their approbation of this course, "Collatione consiliorum

alone to make laws. For first, there hath not been sithence any Council of like authority to that in Jerusalem. Secondly, the cause why that was of such authority came by a special accident. Thirdly, the reason why, other Councils being not like unto that in nature, the Clergy in them should have no power to make laws by themselves alone, is in truth so forcible, that, except some commandment of God to the contrary can be shewed, it ought notwithstanding the foresaid example to prevail:" B. VIII c. vi. §. 7. Cogent and conclusive as these reasons would be, if they were needed, it is strange that Hooker, even in this unfinisht draft of the Eighth Book, should have overlookt that the Council of Jerusalem was not a precedent against him, but decisively in his favour.

cum episcopis, presbyteris, diaconis, *confessoribus pariter ac stantibus laicis* facta, lapsorum tractare rationem."* Other passages confirmatory of these might be added; but these are more than

* Hence we see with what one-eyed vision Thorndike must have read Cyprian's Epistles, when he said, in his Treatise *Of Religious Assemblies*, c. IV. §. 13, that they who gave the people "right of deciding controversies, because they are mentioned in the Council at Jerusalem,—may please to consider St Cyprian's order, *which alloweth their presence for their satisfaction, not their voices to decide*: as they are present at Councils, but not called to give sentence." The reason why their presence was allowed, he conceives to be "in regard of the execution and effect which the sentence of the Bishop or ecclesiastical order then found by the consent of the people, when the law enforced it not." This, he supposes, was the reason why St Paul wrote to the Ecclesia at Corinth about the expulsion of the incestuous person; and he adds: "But since Kingdoms and Commonwealths are become Christian, the laws of those Kingdoms and Commonwealths, as they enforce the ministers of the Church to execute their office according to such rules as they enforce, so they constrain the people to yield outward effect to the same." This is a wretchedly low view of polity, especially of ecclesiastical polity. It is true, necessity has often been the occasion whereby the right principles of government have first gained their outward expression and recognition: the laws of the outward world continually compell man to acknowledge and bow down to the laws of the inward world, when he would otherwise set up his selfwill in opposition to them. But it is strange that a writer, professing a deep reverence for the polity of the Church, and for its authors, should lay down that St Paul and Cyprian merely admitted the Laity to have an influence in the Ecclesia for the sake of carrying their point, as a temporary expedient, without reference to any higher principle. Nor is his historical position, that Cyprian "alloweth their presence for their satisfaction, not their voices to decide," better grounded than his theoretical one. The passages quoted in the text, especially those from the 11th letter, *Ad plebem*,—which naturally are more explicit than the others, though all the others, if compared therewith, are plainly seen to coincide with them,—declare that Cyprian intended to proceed according to the *sententia* of the Laity, the Laity *praesentibus et judicantibus*. For an unprejudiced scholar will hardly imagine that *judicare* here is used in the sense which Jeremy Taylor, in the passage cited in the last Note, ascribes to it in a similar expression: "Therefore Councils were always kept in open churches, *ubi populus judicat*, not for others, but for

enough to prove that the Laity, in Cyprian's days, had a voice in the discussion and decision of such questions as came, not only before the Diocesan, but also before the Provincial Synod.

It is true, in the report of the Synod held at Carthage in the year 256, to pronounce on the validity of baptism by heretics,—as that report is printed along with Cyprian's works,—after reading that a number of Bishops had assembled, *cum presbyteris et diaconibus, praesente etiam plebis maxima parte*, we find nothing but a record of the opinions of the eighty-seven Bishops, all agreeing in denying its validity, and asserting that they who have received this baptism must be rebaptized on their admission into the Catholic Church. On the strength of this, and of a couple of other equally conclusive statements, the English Reviewer asserts (p. 37), that, though "priests and deacons were frequently present at Councils,—they took no part in the proceedings, except on special invitation from the bishops so to do,"—that "they came with their bishops to assist with advice, if called upon, but not empowered with any right of suffrage;" and the same thing he maintains *a fortiori* concerning the laity. This is a sample of the rash uncritical manner in which our admirers of ecclesiastical antiquity snatch up their conclusions with regard to the ancient doctrines and practice of the Church. They find two or three statements which seem to coincide with their own previous notions; and straightway they proclaim that those notions have the sanction of all ecclesiastical antiquity. An attempt should at least have been made to explain the apparent discrepancy between this passage and those previously quoted from Cyprian's Letters, where it is explicitly asserted that the inferior clergy and the laity were to take part in the deliberations, both by delivering their opinions and judicially. But, if we examine the report of the Council of

themselves, not by external sentence, but internal conviction." Institutions in their origin are not such mere shadows, though they may become so in their decadence. The sound tree does not grow by the filling up of the hollow tree; though the hollow tree may live for scores of years, and even for centuries, after the heart of the sound tree has crumbled away.

Carthage, we find it was not convened for the purpose of coming to any decision, but merely in order that the Bishops should deliver their opinions in succession. Thus Cyprian states in his introductory speech addrest to his brother Bishops: "Superest ut de hac re singuli quid sentiamus proferamus, neminem judicantes, aut a jure communicationis aliquem, si diversum senserit, amoventes. Neque enim quisquam nostrum episcopum se esse episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit.—Sed expectemus universi judicium Domini nostri Jesu Christi, qui unus et solus habet potestatem et praeponendi nos in Ecclesiae suae gubernatione, et de actu nostro judicandi." In these words he is manifestly referring to the despotical assumption of the Roman Bishop Stephanus, who was endeavouring to enforce his opposite conclusion by excommunicating the Asiatic Bishops for differing from it. So that, as the Synod carefully abstains from deciding anything, of course the inferior clergy could not take part in any decision. It was a matter in which the Bishops merely delivered their opinions in order, as our Judges do when called in by the House of Lords.

At the same time it is plain, from a number of indications in Cyprian's letters, that the Clergy had already begun to overshadow the Laity, and to curtail their rightful authority in the Church; while the Episcopate on its part was in like manner overshadowing both the Laity and the Clergy, and was gradually drawing the whole power to itself. In this age too do we discern the first germs of the subsequent pretensions of the Papacy. Thus each class, while it designed to strengthen itself, really weakened itself, by its usurpations, and, from losing the support of those below, became less able to resist the encroachments of those who were above it. In acting thus, the Episcopate may often have had no intention, or even consciousness, of usurping what did not belong to it, and was assuredly not influenced solely by personal ambition. A benevolent zeal would lead it to exert that authority, which in times of struggle and persecution would readily be conceded to persons occupying the position of the chief shepherds and guides of their flock. In such cases energy and fortitude invest a

man with power, which he has no set purpose of assuming. But unhappily that, which in the first instance is done unobjectionably, under the pressure of circumstances, is afterwards regarded as a precedent, and claimed as a right. It would be an interesting enquiry, if a scholar, duly qualified with learning and critical discrimination, endeavoured to ascertain what traces the history of the Church in later ages still affords of the influence originally exercised by the Laity, and to describe the progress of the encroachments whereby they were deprived of their full Christian franchise. With regard to Synods, it would seem as though one cause, which led to the exclusion of the Laity from them, was the practice of convening Ecumenical Councils, which grew up immediately after the adoption of Christianity as the religion of the Empire. For various reasons would render it inexpedient that more than one deputy should come from each Diocese to the Council; and this would of course be the Bishop, who, so long as he was elected by the clergy and people, would also be in every sense their fittest representative. Moreover, as the only proper ground for convening an Ecumenical Council is to determine the fundamental principles of the faith, when these are assailed by wide-spread heresies, this especially belonged to the province of the Bishops, as the chief depositaries of the knowledge and traditions of the Church. On such questions very few laymen were in those days fitted to pronounce. If in the lower orders of the Clergy any were particularly eminent for learning and wisdom, they too might be specially summoned to the Synod, as Athanasius, while a deacon, was to the Council of Nicea. But even the Ecumenical Councils did not consist purely of Bishops or of Clergy. The Emperor, who presided in them in person or by deputy, stood in place of the Laity; and without this addition the decrees of the Council, after the Church became a national one, would no longer have been binding.

Now this is the great defect in the constitution of our Convocation: it represents the Conscience and Will, and expresses the voice of the Clergy, not of the Church. This was suited to its original function of imposing taxes on the Clergy, but unfits it for being the legislative Council of the whole Church. Hence Lord

Hardwicke's celebrated decision is no less valid on grounds of true ecclesiastical polity, than of constitutional law. The acts of the Convocation, as at present constituted, ought not to be deemed binding, except upon the Clergy, until they have received the sanction of Parliament. It is mainly owing to this defect, that Ecclesiastical Councils have fallen into such disuse in the whole Western Church since the age of the Reformation. The rights, which, we have seen, the Laity must originally have possest in the assemblies of the Church, were greatly impaired as early as in the fourth century, and appear even then to have become little more than a shadow. This, as has already been remarkt, was in no small measure the result of the Ecumenical Councils, in the Canons of which, enjoining annual meetings of Synods, they are merely termed Synods of Bishops. Still there is a great body of evidence shewing that for several centuries the Laity, as well as the lower orders of the Clergy, often, if not generally, took part in them, or at least were present. Thus, in the Acts of the Council of Eliberis, at the beginning of the fourth century, after the names of the Bishops who were present, we have those of a number of Presbyters; and then it is added, "Residentibus cunctis, (that is, all the Bishops and Presbyters), *adstantibus diaconibus et omni plebe,* episcopi universi dixerunt." At the first Council of Toledo, in the year 435, we read, "Convenientibus episcopis,—*considentibus presbyteris, adstantibus diaconibus, et ceteris qui intererant concilio congregatis,* Patruinus episcopus dixit." At the third Council of Toledo, in 627, "Post confessionem et subscriptionem omnium episcoporum *et totius gentis Gothicae seniorum,*"—King Recared addresses them. And in the 18th Canon of that Council it is ordered that the Bishops should assemble once a year, "*judices vero locorum, vel actores fiscalium patrimoniorum—simul cum sacerdotali concilio—in unum conveniant.*" At the fourth Council of Toledo in 671, the 4th Canon regulates how the Bishops are first to enter the assembly, then the Presbyters, *quos causa probaverit introire,* then, *diacones probabiles, quos ordo poposcerit interesse,—deinde ingrediantur laici, qui electione concilii interesse meruerint.* At the Council of Tarragona

in 516, the 13th Canon enjoins that the Bishops, *non solum a cathedralibus ecclesiis presbyteros, verum etiam de dioecesanis ad concilium trahant, et aliquos de filiis ecclesiae saecularibus secum adducere debeant.* In like manner the 10th Canon of the Council of Riez, in 439, on the annual assembling of Councils, enacts that *in ipsis conciliis et presbyteros et diaconos et judices sive curiales ac privatos praesentes esse oportet.*

It would require far more learning, and a much larger command of books, than I have at hand, to carry out this investigation, and to shew how and when and through what immediate causes the Laity and the lower Clergy were deprived of their synodical franchise in the various branches of the Church, how they first lost their influence on the decisions of the Councils, and were then at length excluded from the meetings also. For that this was the process which took place, seems scarcely doubtful; though Archbishop Wake, in arguing against Atterbury (in his *State of the Church and Clergy of England.* pp. 96 — 116), tries to make out that it was just the reverse, that the whole authority in the Councils of the Church rested originally with the Bishops, and that the change, by which Abbots and Priors first, then Cathedral Dignitaries, and lastly ordinary Presbyters obtained a voice in them, was "an encroachment of later ages." For it is hardly conceivable that a practice, which was so long and widely prevalent, should have gained this footing, and should even have been sanctioned by express regulations concerning it, unless it had at one time been accompanied by some real power. The shadow of an institution may subsist for many generations after the reality has past away, as has been seen over and over again in all long-lived nations; for instance, in the retention of the assembly of the Roman Curies for centuries after the whole system to which they belonged had been remodeled: and this is especially the case with regard to the Church, of all corporations the most permanent, and everything pertaining to which has a peculiar sanctity. Thus our Houses of Convocation still continue to assemble, though their assembling has for a century and a quarter been almost as much a mere form,

as the challenge offered by the Champion at the Coronation. Unless however there had at one time been a reality, there would hardly have been such an abiding shadow. To suppose that the Lower Clergy and the Laity merely came to the Councils as spectators and hearers, is as implausible a notion, as that the two Houses of Convocation merely assemble to witness the meeting of Parliament. Nor does the solution proposed by Wake and others, that, when any members of the Lower Clergy are mentioned as having been present, they had been specially summoned on account of business in which they were personally concerned, seem applicable to the majority of cases. Nor again does the fact, that the Bishops alone mostly signed the Acts of the Council, prove that the whole power was vested in them: at almost all public meetings the reports of the proceedings are merely signed by the presidents. And though ordinarily the Bishops alone spoke, so did the Kings alone in the Homeric assemblies; yet this did not render the assent, the *ἐπευφημία,* if I may coin such a word, of the people a nullity. The speakers in public assemblies will naturally come in most cases out of certain classes, especially in earlier ages, before the great body of the people have learnt to feel their intellectual and moral and political importance. Of such a kind would seem to have been the primitive form of the Councils of the Church. The approbation and consent, the *ἐπευφημία,* of the people gave a binding force to the ordinances proposed to them. This point is well stated by Field, in his excellent Treatise *Of the Church,* (B. v. c. 49), where, speaking of the persons who were present at the General Councils, he says, that they are "of divers sorts. For some are there with authority to teach, define, prescribe, and to direct: others are there to hear, set forward, and consent to that which is there to be done. In the former sort none but only Ministers of the word and sacraments are present in Councils; and they only have deciding and defining voices: but in the latter sort Laymen also may be present. Whereupon we shall find that Bishops and Presbyters subscribe in this sort: *Ego N. definiens, subscripsi;* that is, I, as having power to define and decree, have subscribed. But the Emperor, or any other lay

person, *Ego N. consentiens, subscripsi;* that is, I, as one giving consent to that which is agreed on by the spiritual pastors, have subscribed. That the Emperor and other Laymen of place and sort may be present in General Councils, no man maketh doubt. For though Pope Nicolas seem to deny that the Emperors may be present in other Councils, where matters of faith are not handled, yet he confesseth they may be present in General Councils, where the faith, which is common to all, and pertaineth not to clergymen alone, but to laymen and all Christians generally, is treated of; it being a rule in nature and reason, *Quod omnes tangit, ab omnibus tractari debere;* that is, that that which concerneth all, may be handled and meddled with by all, so far forth as conveniently it may, and as there is no manifest reason, in respect of the disturbance and hinderance of the deliberation, to repell them from such intermeddling."

That the Laity, having once enjoyed this right, should have lost it, will not seem unaccountable to any one who calls to mind how in the course of ages one Christian privilege after another was wrested from them, even that of reading the Bible, and the Cup in the Eucharist. Of course, among the causes which combined in bringing about this result, a part arose from the condition of the Laity, moral and intellectual. When almost all the intellectual cultivation and all the theological knowledge in the Church were confined to the Clergy, it seemed in accordance with that equity, which, however unconsciously, exercises an incalculable influence in reconciling men to social institutions, that the decision of questions requiring much knowledge and skill should be committed to the possessors of those rare qualities. But after the Reformation, when Samson had entered the city of Knowledge, and had carried off the gates along with him, so that all men might freely enter after him, and no one could any longer bar them out,—when knowledge thus grew to be more and more generally diffused, and was no longer restricted to a privileged class, — when the Bible was thrown open to the Laity, and it became inevitable that thoughtful laymen would meditate and speculate upon divine things, as well as upon human,—it

ceast to be possible that a body selected from one part of the Church should be regarded and submitted to as the legitimate representative and organ of the whole. Hence even the Church of Rome has closed the long series of her Councils with that of Trent; though in her the objections just mentioned have far less force than among Protestants, and are smothered and supprest, instead of being allowed to grow up freely. In Protestant Churches on the other hand, it has been found impossible to uphold the authority of a Synod, except where the Laity have resumed their rightful place in it; as in the National Assembly of the Church of Scotland, and in the American Convocation. An additional proof how urgently this is required by the mind of the Church in our days, has been afforded by the recent proceedings in Prussia; where, when the Provincial Synods assembled two years ago, to consider what would be the best form for the National Synod which their great and good King purpost to convoke, the only point, I am informed, on which all the Provincial Synods concurred, was in expressing an earnest desire that their Lay brethren should be summoned along with the Clergy. In our own Church too, if we are to have a really efficient Ecclesiastical Synod, the Laity must form part of it. They are indispensable primarily, because of right they ought to be there; and right is the only sure and lasting ground of power: all the excuses for the usurpation which excluded them have vanisht. They are indispensable, in order to gain weight for the decisions of the Synod, and to obtain the concurrence and sympathy of the great body of the Church, which would look with jealousy on the proceedings of a merely clerical Council. They are requisite, in order to give a sound practical character to our deliberations: for, though some of the causes which led Clarendon to pronounce that clergymen "understand the least, and take the worst measure of human affairs, of all mankind that can write and read" (*Life* V. I. p. 74), may be less operative now than two centuries ago, from the greater intercourse and fusion between the various classes of society, still one cannot feel sure that he would altogether retract this opinion, were he living in our days. They are requisite,

to keep us from wasting our time in dogmatical disputes, and to preserve us from the noxious influence of those idols of the theatre, which no class is proner to worship.

How far this necessity may be apprehended and appreciated by those amongst us who are most anxious for an Ecclesiastical Synod, I know not. Archbishop Whately indeed, who has taken the most active part in endeavouring to obtain one, says, in a Note to his *Kingdom of Christ* (p. 266), that "if the Laity are admitted to a share in the government of the Church, and to ecclesiastical offices, this would be not only allowable, but wise and right. That laymen,—that is, those who hold no *spiritual* office, —should take part in legislating for the Church, and should hold ecclesiastical offices, as in the Scotch Kirk, and in the American Episcopalian Church, (always supposing however that they are members of the Church, not, as in this country, belonging to other communions) is far better than that the whole government should be in the hands of men of one profession, the Clerical."

Dr Biber also, in his Pamphlet *On the Supremacy*, to which I have already referred, while he forcibly urges the need of an Ecclesiastical Legislature, rightly insists that the Laity ought to take part in it (p. 117), shewing that this would be agreeable to primitive usage (p. 106), and to the practice of the British and Anglo-Saxon Churches, pp. 48—60.

The Bishop of Oxford again, who, as Archdeacon of Surrey, was one of the most prominent among the members of the last Convocation in endeavouring to obtain some expression of our desire for the revival of the deliberative Council of the Church, when he is speaking of the first meeting of the American Convocation, in his History of the American Church, says (p. 220): "It was gathered together in the full likeness of that Council, to which *the Apostles and Elders came together at Jerusalem.* For now, as then, it met with bishops at its head, with presbyters and deacons, each in their own order, ministering under them, and with the laity, *the multitude of the faithful,* taking solemn counsel for the welfare of their Zion." And again, in p. 254: "Some indeed there were,—who contended that laymen should not sit at all

in Synods of the Church. But for this there seems to be undoubted warrant. From the intimations of the Acts of the Apostles, we can hardly doubt that, in some way or other, the laity took part in the discussions of the primitive Church. It is as plain that they made up the body in which dwelt the Holy Ghost, as that the power of discipline and rule was vested in the hands of the Apostles. The general history of the Church in the succeeding age suggests, that then also the believing people ratified with their exprest consent the decisions of the earliest synods. That such was the custom in our own land, is clear from plain historical records. It is proved by the earliest remains of our annals, that the bishops presided over ecclesiastical Councils in England, and, with a vast attendance of the people, settled all matters of religion against heresies. After the subjugation of this island by the Saxons, their kings, with the chiefs and bishops, held councils, in which they decided all which concerned the safety of the Church and kingdom, and, to maintain their peace and discipline, enacted laws, with the sanction both of the laity and prelates. Further, if at any time canons were past in a merely ecclesiastical Synod, they were not binding on the body of the clergy, until they had received the sanction of the monarch, as the representative of the laity; for no decrees of ecclesiastical Councils possest the character of public enactments, until thus sanctioned by the king's authority. Both in Scotland and England, in the ninth, tenth, and eleventh centuries, councils were held for settling both civil and ecclesiastical affairs; in which it is plain, from their signatures, that kings and great men of the laity sat with and even outweighed the bishops. On this point our ancient records cannot be mistaken. 'Let the Bishop and the senator' say the laws of Edgar, about A.D. 950, 'be present at the provincial synod; and afterwards let them teach divine and human laws.'—'King Eadmund,' says the code of Anglo-Saxon laws, 'assembled a great synod at London-byrig, as well of ecclesiastical as secular degree, during the holy Easter-tide.'—'In the reign of—Wihtred,—there was assembled a convention of the great men in council. There was Birhtwald, archbishop of Britain, and the

forenamed king, and the ecclesiastics of the province of every degree spoke in union with the subject people.' So speak the laws of King Alfred. 'After this it happened that many nations received the faith of Christ, and that many synods were assembled throughout all the earth, and also among the English race,—of holy bishops, and also of other exalted witan.' And even in later times, when the clergy and laity no longer sat together, the decisions of the synod were ratified by the assent of the assembled laity. It is not therefore to the presence or votes of the laity in the American Convention, that objection can be made. In this respect the constitution of the synod did but follow primitive examples." It is very satisfactory to find so clear and decided a conviction on this point in a person whose character and abilities, and even his name, must needs give him a powerful influence in our ecclesiastical affairs.

To strengthen the foregoing arguments by the highest authority in our Church on matters of Ecclesiastical Polity, I will here add the following sentences from Hooker, whose largeness and freedom of mind raise him far above the polemical partisans, able as many of these were, in the succeeding century. "It is undoubtedly a thing even natural, that all free and independent societies should themselves make their own laws, and that this power should belong to the whole, not to any certain part of a politic body, though haply some one part may have greater sway in that action than the rest; which thing being generally fit and expedient in the making of all laws, we see no cause why to think otherwise in laws concerning the service of God; which in all well-ordered states and commonwealths is the first thing that law hath care to provide for. When we speak of the right which naturally belongeth to a commonwealth, we speak of that which needs must belong to the Church of God. For, if the commonwealth be Christian, if the people which are of it do publicly embrace the true religion, this very thing doth make it the Church, as hath been shewed. So that, unless the verity and purity of religion do take from them which embrace it that power wherewith otherwise they are possest, look, what authority, as touching laws for religion, a

commonwealth hath simply, it must of necessity, being Christian, have the same as touching laws for Christian religion: b. viii. c. vi. § 6." Then, after answering the objection which he supposed might be drawn from the Council at Jerusalem, as we have seen in the last note but one, he proceeds: "As now the state of the Church doth stand,—till it be proved that some special law of Christ hath for ever annext unto the Clergy alone the power to make ecclesiastical laws, we are to hold it a thing most consonant with equity and reason, that no ecclesiastical laws be made in a Christian commonwealth, without consent as well of the laity as of the clergy, but least of all without consent of the highest power.—In this case therefore that vulgar axiom is of force: *Quod omnes tangit, ab omnibus tractari et approbari debet.* Whereupon Pope Nicolas, although otherwise not admitting lay persons, no not emperors themselves, to be present at Synods, doth notwithstanding seem to allow of their presence when matters of faith are determined, whereunto all men must stand bound. *Ubinam legistis imperatores, antecessores vestros, synodalibus conventibus interfuisse? nisi forsitan in quibus de fide tractatum est, quae non solum ad clericos, verum etiam ad laicos et omnes pertinet Christianos.*—But were it so that the clergy alone might give laws unto all the rest, forasmuch as every estate doth desire to enlarge the bounds of their own liberties, is it not easy to see how injurious this might prove unto men of other condition?—Wherefore, of them which in this point attribute most to the clergy, I would demand what evidence there is, which way it may clearly be shewed, that, in ancient kingdoms Christian, any canon devised by the clergy alone in their synods, whether provincial, national, or general, hath by mere force of their agreement taken place as a law, making all men constrainable to be obedient thereunto, without any other approbation from the king before or afterwards required in that behalf?—There are which wonder that we should account any statute a law, which the high court of parliament in England hath established about the matter of church regiment; the prince and court of parliament having (as they suppose) no more lawful means to give order to the Church and clergy in these

things, than they have to make laws for the hierarchies of angels in heaven.—The most natural and religious course in making laws is, that the matter of them be taken from the judgement of the wisest in those things which they are to concern. In matters of God, to set down a form of public prayer, a solemn confession of the articles of Christian faith, rites and ceremonies meet for the exercise of religion, it were unnatural not to think the pastors and bishops of our souls a great deal more fit than men of secular trades and callings. Howbeit, when all which the wisdom of all sorts can do is done for devising of laws in the Church, it is the general consent of all that giveth them the form and vigour of laws, without which they could be no more unto us than the counsels of physicians to the sick. Well might they seem as wholesome admonitions and instructions; but laws could they never be without consent of the whole Church, which is the only thing that bindeth each member of the Church to be guided by them. Whereunto both nature and the practice of the Church of God set down in Scripture is found every way so fully consonant, that God Himself would not impose, no not His own laws upon His people by the hand of Moses, without their free and open consent." Here, as in other instances, this great teacher of political wisdom is maintaining those principles against the Puritans, which in our days need much rather to be maintained against the most violent adversaries of the Puritans.

As to the various practical questions of detail, which would necessarily arise with regard to the constitution and the procedure of a Synod composed jointly of the various orders of the Clergy and of the Laity, I cannot discuss them here. Doubtless there would be a good deal of difficulty in settling and adjusting them; and this is aggravated by our ignorance of the position and powers of the Laity in the Councils of former ages. But, as their relation to the Clergy is in many respects very different now, there must of course be a corresponding difference in their relation as members of a Synod. One indispensable condition, as Dr Biber rightly urges, would be

that, whatever mode of election were adopted, the elective power should be vested in the body of ordinary communicants, and, *a fortiori*, that the persons elected should be chosen out of that body. That the wisdom needful for such a work is not wholly wanting in these days, may be seen from the admirable scheme for the constitution of the Synods in the Prussian church, in M. Bunsen's Treatise on that subject: and as in all matters of practical policy we Englishmen boast to be, and, from the manifold experience which we have had for more than ten centuries, ought to be, superior to other nations, we may reasonably trust that these difficulties also would smoothe themselves away, if we were enabled to set to work in right earnest at finding out how to overcome them. After the convictions I have just been expressing, it may be deemed inconsistent to entertain any wish for the revival of our Convocation. That however seems to be the only way at present, in which our Church can attain to giving a general expression of her voice; and one may therefore wish for it, as the likeliest prelude and preparation for something better. The Bishop of Exeter, who, in his Charge for 1842, has spoken strongly on the want of an ecclesiastical Synod, has there remarkt (p. 43): "It is said that Convocation is not such a body, as is suited to synodal proceedings, that it was not originally constituted for a Synod, and that the progress of time had developed sources of very grave mischiefs inherent in its constitution. If so, it may be altered, and brought nearer to the model of the primitive Church, with such modifications as the existing state of things may demand. Surely it must be as safe to trust Convocation with the task of reforming its own constitution, as it has been found to trust other bodies in a similar work; and be it remembered that the Supremacy of the Crown, dutifully acknowledged by our Church even in its Articles, would be at all times ready to prevent or repress the mischiefs, which might arise from any exorbitant or unwise proceedings of such a body."

With regard to the objection which has been urged with much force by the Quarterly Reviewer, that, if we were allowed to meet for the transaction of business, we should assemble without any

experience, or any previous habits of debate, seeing that this objection, if it be allowed to check us, would be just as strong a hundred years hence as it is now, we may leave it to act upon those who hold that one must never attempt anything, because one cannot at first starting come forward as an accomplisht master. The maxim of practical wisdom however is not that we are never to try to swim until we can swim, but rather that by swimming we are to learn to swim. Nor would there be any benefit in our spending a score, or five score of years in practising in the sham-fights of a debating society. The battles in the early part of the French Revolution confirmed irresistibly, what previous experience might have taught, that such training is likelier to unfit, than to fit men for real war, the only efficient training for which is itself. Moreover our condition, with all its defects, is not quite so helpless as the Reviewer represents it. The Rural Chapters, which have lately been revived in several Dioceses, and the Diocesan Associations, which have been establisht, I believe, in almost all, supply us with occasions for meeting and transacting business in consort, at the latter along with our lay brethren, from whose presence we often derive invaluable assistance; and the questions which at such meetings we are led to discuss, though with a narrower aim, are not seldom of the same kind, as would come before an Ecclesiastical Synod.

Nor would I be daunted by that which has been held up in divers quarters to scare us, the fear of the public press. Though newspapers are the chief idols of the age, an idol has no power except over those who are infatuated enough to worship it. At the presence of an honest, righteous purpose, the idol falls to the ground, and discloses its hollowness and impotence. If we need actual experience to convince us that Ecclesiastical Synods in our days may deliberate gravely concerning the most important matters, notwithstanding the public press, ample evidence has been afforded by the American Convocation, and by the Scotch National Assembly, as well as by the recent meeting of the Prussian Synod. Though Pasquin is said to have been a

formidable power in the Romish Church, we will not vail our flag to his English representatives.

The Quarterly Reviewer indeed, and others, have admonisht us that our *strength is to sit still*, and have reminded us of the Divine warning, *In returning and in rest shall ye be saved; in quietness and confidence shall be your strength; and ye would not.* The purport of this warning however is only to prevent us from having recourse to illegitimate means for the sake of delivering ourselves from an oppressive yoke. When a burthen is upon us, which we cannot remove by the exertion of any lawful power, we are to submit to it. But the command does not apply to cases where a lawful course is open before us. When tyranny of any kind is pressing on the Church, her strength will mostly be to sit still. But there is no such tyranny now. Through God's mercy the Church is free from all outward bondage. If she is under any bondage, it is through the weakness of her own will, through her own apathy and carelessness, through her jealousies and contentions. Under this, our strength is not to sit still, but to rise up and cast it off.

Note K: p. 40.

Since this Charge was delivered, the institution of Rural Chapters has been revived in the Diocese of London; and the regulations for them issued by the Bishop seem to have been modeled in great measure after those framed for our Diocese by Bishop Otter; the lovers of whose memory must needs rejoice that, even when dead, he should still be the source of benefits, not only to his own immediate children, but also to other portions of our Church. From the language used by the Bishop of St David's in his Charge for 1842, we may expect that the same institution will soon be revived, if it is not so already, in his Diocese. In page 17, when speaking of the rural Deans, he says: "Another important branch of their office is, to serve as centres of union for the clergy of the Deanery.—I am convinced that great

benefit would be likely to arise from meetings of the Clergy, held periodically in each Deanery under the presidency of the Rural Dean, for the purpose of communication on all subjects connected with the general and local interests of the Church. In these conferences doubts might be removed, and information and advice interchanged, on whatever points either of doctrine or practice might occur in the course of your parochial ministrations. And with these meetings there might be advantageously connected the formation of libraries and reading societies, which might supply the want of theological works, and particularly of the more important in modern literature, which is often so painfully felt by clergymen in retired situations with limited incomes." The last suggestion I hail with much pleasure, being convinced that the formation of Theological Libraries in connexion with our Rural Chapters might be a source of wide and lasting good, on a scale continually increasing, as the libraries would every year become richer in sound theological works. In this persuasion I have ventured to offer a like recommendation at several Chapter-meetings, and in my Charge in the year 1841, p. 55; and some beginnings have been made in the way of carrying it into effect.

A similar opinion, strongly in favour of such meetings, has been exprest by the Bishop of Glocester in his Charge for 1844, p. 21. "Ever since I have held my present station among you, I have been in the habit of recommending that the Clergy of each neighbourhood should have frequent meetings for the special purpose of considering the state of their respective parishes, of giving and receiving counsel in the difficulties which are of perpetual occurrence in parochial ministrations, of collecting contributions for ecclesiastical charities, of regulating a clerical book-society, and disposing of other business conducive to the general benefit of the Clergy, and the right discharge of their functions. If such meetings take place under the presidency of the Rural Dean, a regular and constant opportunity will be afforded of communicating with the Diocesan, in order that, upon all subjects of moment which arise, they may be in possession of his sentiments. I shall not disguise that, in addition to those objects, I have always

regarded such meetings as the means of bringing together in friendly association and for purposes of mutual benefit, those whom a difference of sentiment, or at least a difference of party, had kept assunder. Much asperity of feeling would be mitigated, much jealousy would be allayed, were they whose views on some controverted points are different, more in the habit of meeting upon common ground, in the advancement of matters of common interest, in regard to which no discrepancy of sentiment exists. Other grounds of recommendation will suggest themselves to your minds in favour of such periodical meetings, which are, I believe, maintained in several parts of this Diocese. I understand that elsewhere the ancient Decanal Synods have been revived with the best consequences. These are in effect assemblages of the same character and tendency as I have just described, with the addition of such solemnity and authority, as tend to give them weight and permanence. Many of you are probably acquainted with the history of these synods from a book of much interest to our profession, *Horae Decanicae Rurales.* Whether such solemn meetings can conveniently be adopted under the present circumstances of this Diocese, I am not prepared to decide. But in this, as in other matters, I desire to consult the wishes and feelings of my Clergy; and, should it be consonant to the general sense of the incumbents in the respective Deaneries, I shall be happy to give to the scheme all the sanction of my authority, with the distinct understanding that at such meetings questions of a controversial nature are never to be agitated."

Nay, even the Archbishop of Canterbury, slow as he ever is, from feeling the importance of every word which falls from a person occupying his position, to recommend anything like an innovation, has said in his last Charge, for 1844, after touching on the revival of Rural Deaneries: "The establishment of associations, corresponding with these ecclesiastical divisions, which might bring the Clergy together at stated times, and afford opportunities of personal intercourse and consultation on matters of interest to the Church,—such as the administration of their parishes, the conduct of schools for the poor, the relief of clergymen disabled by infirmity,

and their widows and orphans,—has been recommended by high authorities in the church, and under good regulation would, I believe, be exceedingly useful. It would give me pleasure to see them established in this Diocese; and one of their earliest and most beneficial occupations would be, to procure and perpetuate a regular supply from every parish for the maintenance of Missions in the Colonies,—a tribute of charity from the Church to her exiled children, a pledge of her parental affection, and unceasing regard to their welfare in body and soul. If the only result of such brotherly union among the Clergy were to enable the Church, by the joint application of all her powers, to send forth her ambassadors on the seas wherever there is need of their aid, she would have the satisfaction of having faithfully executed one of the great commands of her Lord. But I should look for the further advantage of leading the way to the settlement of differences, which disquiet both Clergy and Laity, and deprive the country at large of much of the benefit which would be derived from cordial co-operation in the spirit of brotherly love:" pp. 34, 35.

In a note on this passage he adds, with the exemplary caution which characterizes him: "The attention of such meetings—would of course be restricted, by definite rules, to the subjects specified in the Charge, or subjects of a similar nature. Discussions on matters of theological controversy, or on the general polity of the Church, should be carefully excluded, and no publication of proceedings be allowed. The emanation of public resolutions or acts from such meetings would lead to the disturbance of order in the Church, and too probably multiply, instead of healing, divisions." On the expediency of these regulations my own observation and reflexion had led me to a like conclusion. Of course there is a danger lest the discussions at Rural Chapters should assume a controversial character: but, whenever I have been present at them, they have been conducted soberly and with good temper; and if activity and zeal have their possible evils, inactivity and listlessness have their certain and far more mischievous ones. To obviate the former, it seems to me very desirable, that, according to Bishop Otter's rules, a report of the

proceedings at each Chapter should be transmitted regularly to the Archdeacon, and by him, at least when there is any call for so doing, to the Bishop. Thus any tendency to assume a polemical character might be checkt at the outset. The Archdeacon would feel it his duty to pay frequent visits to a Chapter where any such tendency was discernible: and, from the respect for ecclesiastical authority which distinguishes the great body of the Clergy, his interposition would almost always be effectual. If not, the Bishop's would be so.
