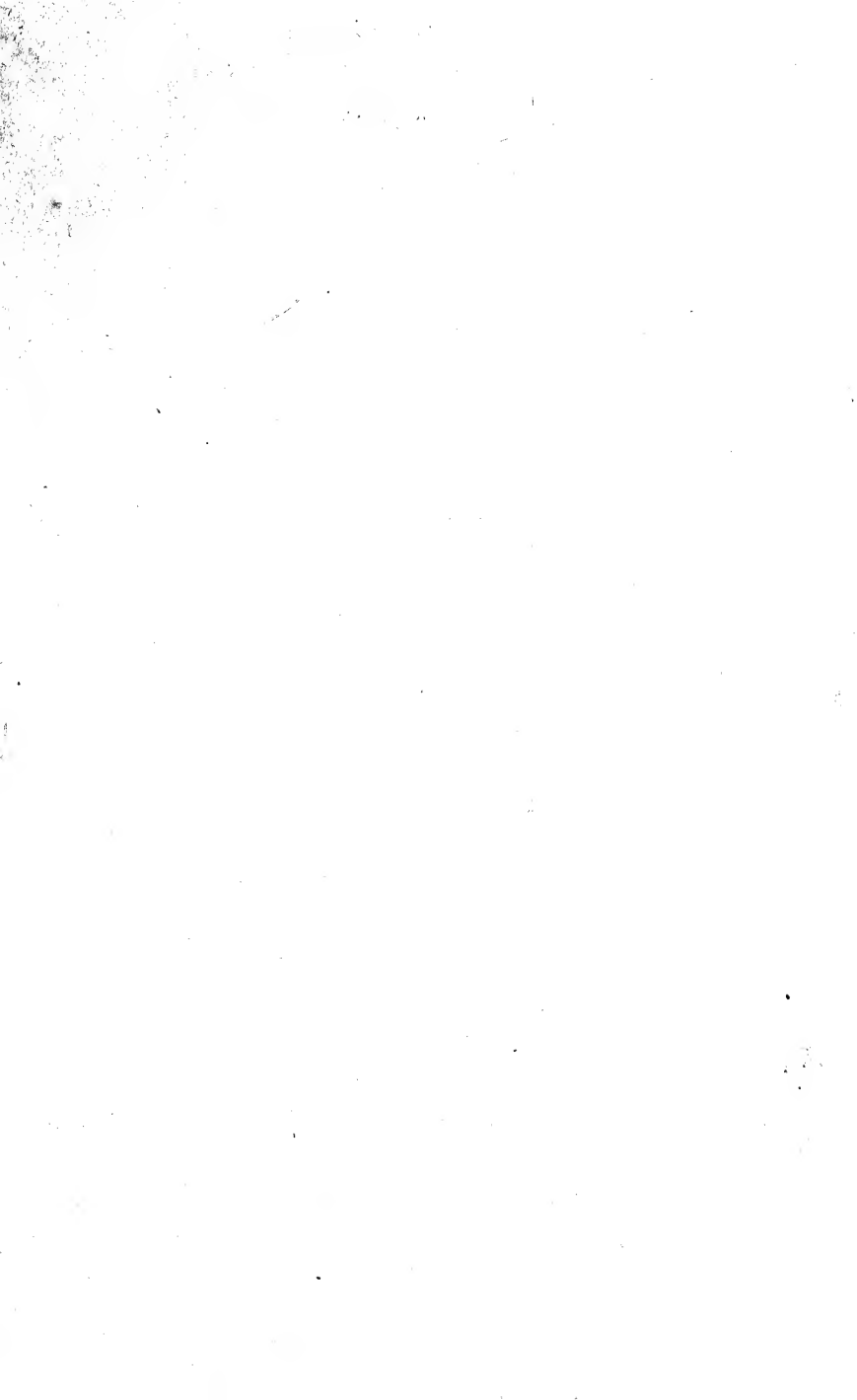
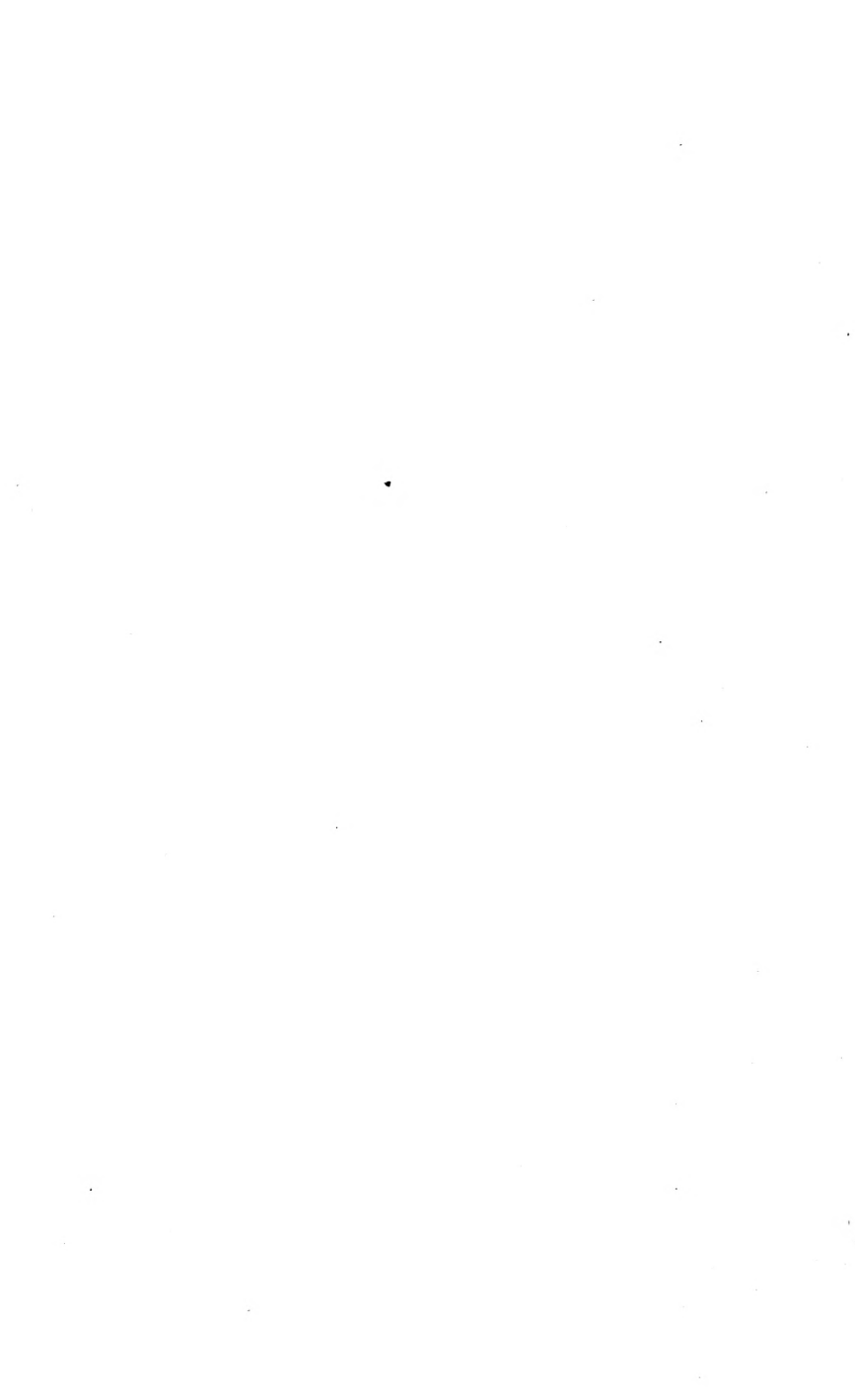


LIBRARY  
OF THE  
UNIVERSITY  
OF ILLINOIS





*From the Author.*

*On the Sale of Church Patronage,  
and Simony.*

---

A PASTORAL

BY

CHR. WORDSWORTH, D.D.,

BISHOP OF LINCOLN.

---

SECOND EDITION.

---

1874.

—  
LINCOLN :

PRINTED BY JAMES WILLIAMSON, HIGH STREET.  
LONDON : RIVINGTONS.

*Price Threepence.*



## *On the Sale of Church Patronage, and Simony.*

---

TO THE CLERGY AND LAITY OF THE DIOCESE OF LINCOLN.

---

BRETHREN OF THE CLERGY AND LAITY,—

NO ONE, who considers the signs of the times, and is acquainted with the circumstances of the case, can fail to foresee that a severe trial is at hand,—perhaps a violent struggle,—with regard to Church Patronage.

Purchase has been recently abolished in the Army, at a great national sacrifice; and the question is now freely asked,—If promotion in the Army is to depend solely on merit, ought advancement in the Church to be saleable for money? Is the salvation of men's souls of less importance than the protection of their bodies? Are faithful and valiant Soldiers more needed for warfare against foreign foes than against spiritual enemies? Are national conquests more glorious than moral victories? and is it more noble to enlarge the territory of England than to advance the Kingdom of Christ?

The Ecclesiastical history of another part of Great Britain in the present century is fraught with instruction to ourselves.

Purchase of Ecclesiastical preferments is unknown in the Free Church of Scotland,—and in the Established Kirk the purchase of next presentations is illegal. Why,—it may be said,—is it allowed and encouraged in England? Are the spiritual interests of the Parishes on this side the Tweed less entitled to the protection of Law than those who dwell on the north of the border? If Church Patronage is to be a marketable commodity in the former case, why not in the latter?

But this is not all, Scotland also teaches us this lesson. If we neglect to adopt measures for a salutary reform in Church Patronage, we may have cause ere long to rue a revolution with regard to it.

In the spring of 1834 the "Veto Law" was passed by the General Assembly of the Kirk of Scotland. This Law was framed for the protection of Parishes against the intrusion of unworthy

Ministers by Patrons. In the autumn of the same year, the celebrated Auchterarder case occurred. Lord Kinnoull, as Patron of it, nominated and presented Mr. Robert Young to the Cure. The "call" to it was sustained by only three names in a Parish of 3,000 souls. And among 330 persons entitled to vote, there were 287 dissentients, who objected to the settlement of the nominee. An appeal was made to the Presbytery; and from the Presbytery to the Synod of Perth and Stirling; and thence to the General Assembly; and on the 30th May, 1835, the proceedings of the Presbytery, disallowing the call, and sustaining the dissentients, were confirmed.

But the question was not allowed to rest there. It was carried into the civil Courts; and after long debates, a majority of the Judges of the Court of Session decided on March 10th, 1838, that the Presbytery of Auchterarder "had acted illegally in refusing to *take trial of* Mr. Young, and in rejecting him on the ground that a majority of the male heads of families, communicants in the said Parish, have dissented, *without any reasons assigned*, from his admission as Minister."<sup>\*</sup>

An appeal was made to the House of Lords 18th March, 1839, and on the 2nd May, Lord Brougham and Lord Cottenham delivered their judgments to the effect that the presentee was not rightly rejected by the Presbytery.

Perhaps the wisest thing that was said in the course of the protracted discussion of that grave question, was dictated by the Duke of Wellington in a letter to Lord Aberdeen in 1840.†

"What I would recommend (his Grace said) to the Kirk to consider is, that their utility as an Establishment depends in a great measure upon their intimate connexion with the State. They cannot be an Establishment without such a union, *every care being taken to preserve their exclusive spiritual power, and to secure it to them*. But in the exercise of this exclusive power, particularly of

<sup>\*</sup> See Vol. 1, p. 446 of Dr. Buchanan's *Ten Years' Conflict*, being the history of the disruption of the Church of Scotland. Glasgow, 1849; and the interesting record of these events in the recently published *Memoirs of Dr. Guthrie* (1871).

† Earl of Aberdeen's *Correspondence*, p. 26.



those branches thereof which have relation with the municipal power of the State, it is very desirable, and not inconsistent with former practice, that *the Kirk should state clearly the rule which it is proposed to adopt, that that rule should be made the subject of an Act of Parliament, and should regulate all such questions for the future.*"

If this judicious advice had been followed with regard to Patronage, the unhappy disruption, which has now taken place in Scotland, and which is disastrous to religion and polity, might have been averted. The Patrons might have been maintained in their equitable rights; the spiritual welfare of the People would have been promoted, and the reasonable liberty of the Kirk would have been preserved.

But these wise counsels were disregarded.

In the year 1843, in consequence of this dispute concerning Patronage, the Kirk was rent assunder. The Schism has now become inveterate. The People have triumphed over the Patrons: but, whether the victory has proved a boon to themselves, and whether liberty has not often degenerated into licentiousness, may admit of a doubt. This, however, is certain,—that the exercise of Patronage, having been abused, is now paralysed, and is in danger of being extinguished, even in the Establishment itself.\*

Here is a warning for England. Let the counsel of the Duke of Wellington not be forgotten. Let the Church declare her laws concerning Patronage, and against Simony, as set forth in Holy Scripture, and in the judgment and practice of the best ages of Christianity, and by our own divines at the Reformation. And let the State give effect to those laws of the Church. In this, as in other matters, the surest and speediest way to arrest Revolution is by seasonable and salutary Reformation.†

\* See "The Statement in the Law of Church Patronage by a Committee of the General Assembly of the Church of Scotland (pp. 28, 30) where is a petition to Parliament (adopted on May 28, 1869) for the *Abolition of Patronage*; and (p. 30) a motion was adopted on May 25, 1871, for the introduction of "a Bill into Parliament for the *Abolition of Patronage*."

† It is satisfactory to know that measures have already been adopted in this direction; in the Report of the Committee of Convocation (on the Law of Patronage) presented in the Upper House by the present Bishop of London in Feb. 17th, 1860 (Chronicle of Convocation, p. 224), and in the Report, due, in a great measure, to the Bishop Suffragan of Nottingham, of the United Committees presented to the Lower House in Feb. 1871; (cp. Chronicle for July, 1873, p. 485). A motion will shortly be made in the House of Lords (by one who will do ample justice to the cause) for a Select Committee of enquiry upon this subject,

Let me now advert to another consideration.

Friendly overtures have recently been made, not without some success, to our Nonconformist brethren, especially to the Wesleyans, with a view to their re-union with ourselves—a consummation earnestly to be wished for the sake of our common Christianity.

They who have taken part in these measures of reconciliation have found, by painful experience, that a barrier is opposed to this reunion by the scandal of the sale and purchase of Church preferments; which would not be tolerated in any dissenting community.

Charges are brought by Nonconformists against Laymen and Clergymen in the Church of England, which cannot be refuted;

—————“Pudet hæc opprobria nobis

Et dici potuisse, et non potuisse refelli.”\*

The “*Ecclesiastical Gazette*” is supposed to be the accredited organ of the Church of England. In the pages of that semi-official periodical is an unblushing display, month after month, of an unholy traffic in spiritual things. There, if we may so speak, the sellers of sheep and oxen exhibit their sacrifices; the moneychangers set up their tables, and they who sell doves attract customers in the Temple of God. The Divine Head of the Church, Who, on two occasions—one at the beginning of His Ministry, the other at the close of it†—drove the traffickers in sacred things with holy indignation from His presence, and said, “Make not My Father’s house an house of merchandize,” and “My house shall be called the house of prayer, but ye have made it a den of thieves,” beholds these things. He marks the Advertisements in which clerical purchasers of preferment,—Pastors of the Church of Christ,—are tempted by the inducements—not of saving souls and promoting the glory of God, in imitation of the Good Shepherd Who laid down His life for the sheep—but by such allurements as gardens and green-houses, coach-houses and stables, a comfortable parsonage, and well

\* Ovid, *Met.* i. 578.

† Matt. xxi. 12, 13; John ii. 14—16. This act of our Blessed Lord has been regarded by the best Expositors of Holy Scripture as expressive of His wrath against Simoniacal traffic in His Church. See for example St. Augustine’s Comment on John ii. 14—16. *Tractat.* x. in Joannem.

kept grounds, with a trout-stream and grammar school for the sons, and with the sea not far off for the wife and daughters, and good society, and a railway station within a mile, and an income of £800 a year; and it is added that the incumbent is 75 years of age, and that the population is small, with light duty.

We are informed that this traffic is increasing.\*

Some persons may say, Why bring these things to light? Why not throw a veil over them? Why encourage obloquy and swell clamour against the Church? I answer, They bring themselves to light, they shew themselves openly in noonday. They parade themselves before the eye. To attempt to disguise them is to encourage them. The wounds of the Church will fester unless they are probed. The only remedy is in vigorous and immediate action;

Alitur vitium vivitque tegendo,  
Dum medicas adhibere manus ad vulnera Pastor†  
Abnegat . . . .  
Cuncta prius tentata; sed immedicabile vulnus‡  
Ense recidendum.

Besides, even if they could be concealed from human eyes, what would it profit us? He Who is described by the beloved disciple

\* The evidence of this increase in traffic is given in the following Advertisements transcribed from the *Ecclesiastical Gazette* of December, 1873. Similar notices may be seen in the Numbers for January and February, 1874:—

“IMPORTANT NOTICE—REMOVAL.—Mr. ———— begs to inform his Clients that, in consequence of the continued increase of Business in the various departments of his Ecclesiastical Offices, he will REMOVE opposite to larger Offices, &c., from January 1st, 1874.”

“THE CHURCH PREFERMENT REGISTER for November—first work of its kind ever issued—contains full and confidential particulars of about ONE HUNDRED AND SEVENTY ADVOWNSONS, PRESENTATIONS, &c., in almost every County and Diocese. For SALE by private treaty. Sent to *bonâ fide* Principals, or their authorized Solicitors, on receipt of three stamps. Address, &c. N.B.—Personal attendance every day (except Saturday) from Ten till Four o’clock.”

“MR. ———— OFFICES FOR THE SALE, PURCHASE, AND EXCHANGE OF CHURCH PREFERMENT, &c.

TO PATRONS.—Mr. ———— having on his books the names of over TWO HUNDRED *bonâ fide* Purchasers, will be glad to receive, in confidence, the particulars of ADVOWNSONS, NEXT PRESENTATIONS, EPISCOPAL CHAPELS, &c. intended for disposal.”

The following is from the Number for February, 1874:—

“The Monthly Register of Church Preferment, for February, contains particulars of a very large number of ADVOWNSONS, NEXT PRESENTATIONS, DISTRICT CHURCHES, EPISCOPAL CHAPELS, &c., for Sale, and should be seen by all intending Purchasers. Forwarded on confidential application of Principals, or their Solicitors, in return for two stamps. Apply, &c.” So bold is this nefarious traffic become, that in the Gazette for March, 1874, many Advowsons are advertised for sale “with immediate possession”!

† Virg. Georgic, iii., 454. ‡ Ovid, Met. i., 190.

as walking in the midst of the Golden Candlesticks\*—which are the Churches,†—and as marking whether they burn brightly, has His eye upon them, and He will remove the Candlestick of a Church which allows its light to be dimmed by the impurities of worldly corruption. He will stir up against us those who desire our destruction. They who now demand that the Church of England should be disestablished and disendowed have their best allies in those of the Clergy and Laity, who abet and connive at the sale of spiritual things. The most effective appeals in the speeches of popular orators haranguing upon democratical platforms, and inveighing against the Church of England, are supplied by those Churchmen and Clergymen who sell or purchase preferments for themselves or for their friends and relatives.

Nor is this all. The infidel and the scoffer point with scorn to those Clergy and Laity who profess a reverential zeal for holy things and yet treat them as articles for sale.

Religious divisions among Christians, and the hostile aggressions of Secularists, and the open assaults of Scepticism and Unbelief gain strength from Simony in the Church.

We have shut up the Slave-market at Zanzibar, but we have opened slave-markets of souls in London. Congregations of immortal beings are publicly put up for auction, and are sold to the highest bidder; and the clergyman who has bought them, either directly by his own money, or by some clandestine and oblique subterfuge and evasion (which is known to God, the Searcher of hearts and the Judge of all,) comes and presents himself to a Bishop for Institution to the cure of souls, and makes a solemn declaration that he has “not made, by himself, or by any other person on his behalf, any payment, contract, or promise of any kind whatsoever, which to the *best of his knowledge or belief* is Simoniacal touching or concerning the obtaining the preferment of ———— and that he will not at any time perform or satisfy in whole or in part any such kind of payment, contract, or promise made by any other without his knowledge or consent.”

\* Revelation i., 13. † Rev. i., 20.

. . . . . “Sine me haec haud mollia fando  
Sublatis aperire dolis.”\*

These things are done among us, and are said to be on the increase, and are affording a triumph to our enemies, and are provoking God’s anger against us. At the same time it is not fair to say that the fault is with the *Church* herself. Simony is no part of her system. The Canons of the Church strongly and solemnly condemn it. She earnestly protests against it, and endeavours to remove it.† If the Church had her will, Simony would not exist. But the misfortune is that temporal laws stifle her voice and restrain her action. And some Laymen and Clergymen are found to use those temporal Laws as instruments of resisting her authority, and sullying the honour and injuring the welfare of the Church, of which they are members and ministers. But the fault is not with her, but with them. This is the condition of the Church in this world. Even among the Apostles was a Judas. “Offences must come, but woe to that man by whom the offence cometh.” (Matt. xviii. 7.)

In the mean time let it also be remembered that many of the Clergy and Laity are entangled in the sin of Simony, without

\* Virg. Æn. xii. 24.

† Among those protests and endeavours the following may be cited:—

Extract from “Chronicle of Convocation,” Feb. 17, 1860 (p. 224).—The present Bishop of London brought up and read the following Report:—

1. *That the existing Law of Simony requires careful revision; the object of which should be, on the one hand, to restrain really corrupt practices with regard to the sale of benefices and residences; on the other hand, to enlarge the discretion of the Ordinary with respect to sanctioning innocent and beneficial arrangements respecting the exchange of Livings, the resignation of disabled Clergy, the endowment of Livings by presentees, and other matters, which, according to the general law of the Church, and the reason of the thing, might safely and wisely be placed under Episcopal control.*

2. *That the discretion of the Ordinary should always be exercised with the consent of the Archbishop of the Province, and also with the concurrence of the Patron, in cases where his interests are directly or indirectly concerned.*

3. *That in order to effect these objects, the Statute of 31 Eliz. c. 6 should be repealed; and a statute passed, conferring on the Ordinary the discretionary powers which have been mentioned, and also either forbidding the sale of next presentations, or permitting it under such restrictions as may remove the grievous scandal incident to the present mode of advertising and selling next presentations to Livings. The statute should also provide more effectual means—by power of examining the presentee on oath, or by some other method—of enabling the Ordinary to detect corrupt and simoniacal presentations.*

4. *That the statute should be carefully prepared with reference to the ecclesiastical and the common law, and the decision of Courts of Justice; and that the preamble should be especially attended to, and should recite the object of the enactment to be the more effectually to restrain corrupt practices with respect to the sale of benefices and avoidances, and to enable arrangements not intrinsically but only technically simoniacal to be effected, with due regard to the authority of the Ordinary and the rights of the Patron.*

This Report was framed with the assistance of a learned and distinguished Layman, the Right Hon. Sir Robert Phillimore, Dean of the Arches.

being aware of it. They do not resort to the inspired Word of God, but to law books. They do not go to the House of God, but to chambers in Inns of Court. They do not inquire what Holy Scripture says concerning Simony, or what the Church of God declares with respect to it; but they apply to some professional adviser, or to some clerical agent for the sale of preferments, and they are assured by them that the thing which they desire to do is legal, and may safely be done, especially if cautious and circuitous processes are resorted to, and that no detection will ensue. And so their consciences are laid to sleep, and they readily and calmly take the above delaration (which, unhappily, has been recently substituted for the solemn oath in the 40th Canon), that they have done nothing which to the best of their own *knowledge* or *belief* is simoniacal; it having first been arranged that the best of their own knowledge should be ignorance, and that their own belief should be a denial of the doctrine of Scripture and the Church concerning the sin of Simony into which they are betrayed.

And if it should happen that after they have committed this sin, their conscience is awakened to a sense of guilt, if by some visitation of God—some blight in their domestic happiness—some solemn and sudden revelation of His wrath—they are bowed down to the dust in sorrow,—then what writhing of soul and agonies of heart are theirs! and then how bitterly do they rue the act to which their tempters have beguiled them, and how gladly would they exchange the luxuries of the comfortable parsonage for the privations of an ill-endowed cure, and how thankfully would they imitate the example of that conscience-stricken simoniacal Prelate, Herebert of Thetford, who laid aside his episcopal ring and crozier, and received them back again after a penitential discipline of self-reproach and self-abasement.\*

Our temporal laws concerning Patronage and Simony urgently need to be reformed, as was declared by the Royal Commission in 1864; but even if this were done, yet evasions of them would still

† William of Mamesbury de gestis Pontif. Anglorum, lib. ii.

be possible. The best security is in the enlightenment of our own consciences concerning Simony.\* Let us honestly endeavour to do this. Simony is so called from Simon, who offered money to the Apostles at Samaria, in order to obtain from them the power of giving the Holy Ghost by the laying on of hands,† and to whom St. Peter replied—"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money; for thy heart is not right in the sight of God; repent therefore and pray God if perhaps the thought of thine heart may be forgiven thee; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity." And it is clear that St. Peter proceeded to denounce certain judgments upon him from God for his sins, for Simon answered—"Pray ye to the Lord for me, that none of these things which ye have spoken come upon me."

At the present time it is sometimes alleged, that inasmuch as what Simon Magus attempted to do was to purchase a *spiritual gift* for money, therefore it is *not* Simony to buy an ecclesiastical *benefice* to which temporal revenues are annexed.

But this assertion contains a double fallacy.

First, it is true that what Simon attempted to buy was a spiritual gift, but he valued this gift not for any spiritual grace that it bestowed, (this is clear from his character as described in Holy Scripture and Church History),‡ but for the temporal advantage that would accrue from it to himself—whether in secular profit, or wordly fame, or both. This is what is done by the purchasers of Church Preferment. They purchase spiritual things with a view to temporal ends.

\* In a brief statement like the present it is not possible to treat this grave question adequately. Let me therefore invite the readers attention to the following works:—*L'au Espen De Simoniâ circa beneficia, Jus Eccles. Univ.* pars ii., Tit. xxx., and his separate treatise, *De Simoniâ*, *ibid.* Tom ii., p. 185, Colon, 1748. Bishop Gibson's *Coder*, p. 799. Bishop Stillingfleet, in his treatise on *Bonds of Resignation*, Lond., 1702. *Thomassinus de Beneficiis*, Tom. vii., p. 443, and Tom. x. p. 225. The treatise of *Suarez de Simonia in Migne's Theol. Coursus Completus*, Vol. xvi., p. 322. Dr. Phillimore's *Judgment in the Dean of York's case in Bury's Eccl. Law.* ed. Lond., 1842, iii. 607. *The British Critic*, Art. lx. Oct., 1841. Rev. W. D. Willis on *Simony*, 1865. Dr. A. Stephens *Eccl. Law*, Sir R. Phillimore's *Eccl. Law*, p. p. 1110—1147 Lond., 1873.

† Acts viii. 18, 23.

‡ Which represents him as a sorcerer (whence his name Simon Magus) and also as an arch-heretic. See Tillemont, *Memoires*, Tome ii., p. 16, cd. 1732.

Secondly, they allege that they buy the temporal benefice and not the sacred office. But this is not true. The benefice is annexed to the office, not the office to the benefice. The benefice exists on account of the office, and not the office on account of the benefice. The office is the principal thing, the benefice is an accessory to it. The administration of spiritual functions was not instituted for the sake of the temporal emolument, but the temporal emolument is granted for the administration of the spiritual functions.

Let us ask this question. Do they desire to proclaim themselves *hirelings*, and to incur the malediction of Him who said, "The hireling fleeth because he is an hireling, and careth not for the sheep?"\* The hireling cares only for his hire; this is the essence of his character; and if he tells us that his hire is what he buys, then he has condemned himself.

But further, it is evident that what he buys is the *cure of souls*, for he cannot touch any part of the temporalities before he has been admitted to the cure of souls. He must first come to the Bishop for Institution. Institution is a solemn act by which the Chief Pastor of a Diocese admits a Clergyman to a cure of souls in it: † Institution is the act of the Bishop, and is a pre-requisite to Induction. Induction is performed by another person, the Archdeacon; and by it the clergyman, having first been instituted to the cure of souls, and to the ministry of the Word of God and of the Sacraments by the Bishop, is afterwards put into corporal possession of the *temporalities* of the benefice.

It is clear, therefore, that what is bought (I do not say the only thing that is bought) is the admission to the Cure of Souls and the Ministry of the Sacraments; for if that were not first procured, there would be no claim to the revenues of the benefice. Therefore the purchase of a benefice by a clergyman, or by any one acting on his

\* John x. 13, see St. Augustine's commentary there (Tract xlvi.), in which the words of our Lord are applied to Simoniacal clergymen; also his Sermon on John x. 1-16, Sermon 137.

† The words of Institution are—"We do by these presents commit unto you the *cure and government of the Souls* of the Parishioners, and authorize you to *preach the Word of God, and to administer the Holy Sacraments* in the Parish Church. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."



behalf, is the purchase of spiritual things, which is Simony. This is the judgment of the Church Universal and of the Church of England.

As to the Church Universal,—to omit other authorities,\*—its mind was clearly pronounced by a decree of the fourth General Council, that of Chalcedon, A.D. 451.

The decree begins with condemning Simoniacal collations of holy Orders, and then proceeds to speak of preferment to *benefices* in the Church, and says, that if any Bishop, for the sake of money, shall have promoted any treasurer, or advocate, or sacrist, or any ecclesiastical persons, with a view to sordid lucre, he shall be in danger of deposition; and no one who shall have been so ordained or promoted shall derive any benefit from the ordination or promotion which has been purchased, but *be removed from the dignity or cure which he has obtained by money*. And if any one can be proved to have negotiated as an agent in such base traffic, if he is a clergyman, let him be degraded, but if a layman, let him be anathematized.†

By the law of the Church, Simony is defined to be a deliberate act or a premeditated will and desire of selling or buying such things as are spiritual, or of any thing *annexed unto spirituals*, such as an ecclesiastical benefice; or of giving something of a temporal nature for the purchase thereof; or, in other words, it is a commutation of a thing spiritual, or annexed unto spirituals, for something that is temporal; or as Lancelot‡ briefly expresses it, “*Simonia est studiosa voluntas sive cupiditas emendi vel vendendi spiritualia, vel spiritualibus annexa.*”

The Church of England is explicit in her declarations on this subject.

The opinions of our English Reformers may be seen in the Injunctions published by King Edward VI., in 1547, and Queen Elizabeth, in 1559,§ where it is said that “to avoid the detestable

\* These have been collected by Launoy in his learned work on Simony. *Launoy Opera*. Tom ii. Pt. ii. p. 451—563, ed. Colon. 1731. See also the works quoted above.

† This is the second Canon of the General Council of Chalcedon; and may be seen in Labbe's *Concilia*, Tom iv. p. 756, ed. Paris, 1671.

‡ Lancelot *Instit. Juris Canon*, Lib. iv. t. 3.

§ See Bishop Gibson's *Codex*, p. 01.

sin of Simony, and because the buying and selling of Benefices is execrable before God, therefore all such persons as buy any Benefices shall be deprived of such Benefices, and be made unable at any time after to receive any other spiritual promotion." And among the Canons of 1603, Canon 40th was specially framed "for the avoidance of the detestable sin of Simony, and because the buying of Ecclesiastical functions and livings is execrable before God."

In the Canons of 1571, framed under Archbishop Parker, and subscribed by the Bishops of both Provinces, is the following remarkable decree concerning Church Patronage and Simony,\* "The Bishop shall earnestly exhort Patrons of benefices to consider the needs of the Church, and to have ever before their eyes the Last Day and the Judgment and Tribunal of God; and, therefore, not to present any one to an ecclesiastical office except such persons as by learning, discretion, piety, probity, and blamelessness of life are qualified to discharge so weighty a function; and that they do nothing in this matter, otherwise than with integrity, honesty, and sincerity. And let the Bishop warn them that he will use all fair and lawful means to discover the truth therein. And if he should find, either at the time of presentation, or after it, that any corrupt proceeding or Simoniack traffic has been resorted to, in any manner whatsoever, however clandestinely, either directly or indirectly, either by the Patron himself or by others, with a view to the procuring of any money or price, or any commodity, or any portion of the revenues, let him advertise the Patron that he is resolved to make a public proclamation of the fact, not only in his Cathedral Church, but also in other places, to the disgrace and eternal infamy of the Patron; and that he is further determined to remove the Presbyter, whom he has so nefariously presented, not only from the benefice which he has dishonestly entered, but from all ministrations in the Diocese."

Such was the language of the Church of England at the Reformation, concerning Church Patronage and Simony.

\* In Cardwell's *Synodalia* i, p. 129.

Our greatest Lawyers have used the same. Lord Chief Justice Coke says (1 Inst. 17, b) that "the Common Law doth detest Simony and all corrupt bargains for presentation to any benefice; and its design is, that a fit person for the discharge of the cure should be presented freely, without expectation of any thing."

But I will not dwell on the temporal aspects of the question, which is dealt with in the Statutes of 31 Eliz. cap. 6, and 12 Anne, cap. 12, which not only forbids a Clergyman to purchase for himself a next presentation with his own money, but *to take and accept* a next presentation so bought.

If the purchase of a next presentation by a Clergyman is Simoniacal, it is difficult to see why the purchase of an Advowson, with the intent to use in his own behalf the next presentation, is not also Simoniacal; for what is an Advowson but a series of successive presentations? And if he may use the next presentation for himself, and then sell the Advowson to another Clergyman who may do the same thing in his turn, we have what the prophet calls a process of "drawing sin as with a cart-rope" (Isaiah v. 18).

Our principal concern here is with the declarations of Holy Scripture, and of the Church. They affirm that Simony is a sin in the sight of God, and that "it consists not only in trafficking for the gifts of the Holy Spirit (Acts viii. 18-20), but in purchases made by Clergymen of spiritual preferments (Bingham, Ant. xvi. 6)."

The Church of England (in the 40th Canon of 1603) defines Simony to "be the buying and selling of Spiritual and Ecclesiastical functions, offices, promotions, dignities, and livings," and declares it to be a "detestable sin," and "execrable before God." Simony is punishable by Ecclesiastical Laws; the Canon of 1571, just quoted, seems plainly to assume this. And our most learned Canonists have shewn—namely, Archbishop Wake, Bishop Stillingfleet, and Bishop Gibson (see Codex ii. 798, 801)—that it was never the intention of the Civil Legislature "to repeal Ecclesiastical Laws concerning Simony, or to determine the nature and bounds of it." The Temporal Courts have generally held that "Simony

is a thing of spiritual cognizance," and have granted consultations accordingly (Gibson, 798). In the case of *Baker v. Rogers*, the Court of Common Pleas declared that it appertains to the Spiritual Court to determine what is Simony (*Ibid*, 798), and Bishop Stillingfleet says (Ecclesiastical Cases i. 59, ep. p. 316), "by the Canon Law it was deprivation for a Clergyman to be convicted of buying an Ecclesiastical Benefice for his own benefit."

Let me now offer some remarks by way of practical application.

The Law of Church Patronage cannot remain as it is. The question is—What is to be done for its amendment?

1. Let the attempt already made in Parliament by the present Home Secretary, Mr. Cross, with every prospect of success, be renewed. Let the sale of Next Presentations to Cures of Souls be prohibited by law, with penalties imposed on all persons who are concerned in them. Let also the sale of Advowsons\* for private interests, after a certain date, be forbidden. This may seem a stringent measure; but nothing short of it will remove the present abuses, and allay the prevalent just indignation against them. It is alleged, indeed, that good comes from the present system: that the wealth of capitalists, purchasing benefices for their sons, is thus brought into the Church, and that some of our most exemplary clergymen have thus been placed in positions of influence, and that great benefits have thence accrued to their Parishes and to the Church at large. This is not questioned; but there is scarcely any system, however vicious, from which some good may not be elicited; and though it may please God of His mercy to over-rule evil with good, and to bring good out of evil, yet He condemns those who "do evil that good may come." (Rom. iii. 8.)

The sale of spiritual things is declared by Him to be sinful; it is a profanation of what belongs to Him, and is therefore sacrilegious; it is an encroachment on that Christian liberty with which Christ

\* If in any case the sale of Advowsons were justifiable, it was in the case of certain livings in the gift of the Lord Chancellor. The Sale was for the benefit of the Church, and might, perhaps, be excused on the same principle as the casting of the wheat into the sea to save the ship and the crew (Acts xxvii. 38), and as the pulling down of an old Church is justified when it is done for the sake of building a better one on the same, or a more commodious, site.

has made His people free ; it is a slave-trade of souls ; and it is a great hardship to the faithful and zealous labourer in His vineyard. There are upwards of *six thousand benefices in private patronage*. If they are sold for money, the reasonable hopes of advancement which might otherwise be entertained by the poor meritorious Curate are blighted.\* Here is a bitter disappointment to those who are growing old in the Ministry ; here is a powerful discouragement to many who would otherwise enter it. Here is a great hindrance to the benevolent schemes of those who would otherwise augment poor benefices. Men will not subscribe to increase the saleable property of Patrons. Here is a public scandal, a plague-spot in the Church ; and a cause of division and weakness. If the sale of next Presentations were forbidden, these evils would be removed, and great benefits would accrue to the Clergy, to the Church, and to the Nation at large.

2. Let Bishops be protected and supported in refusing to institute Clergymen, who, either directly or indirectly, are guilty of Simoniacal practices. Let Parishes also be protected in declining to † receive such Clergymen as their Pastors.

The best course for rich capitalists, who have sons in holy orders, is *not to buy "good livings"* for them, but to *endow poor ones*, and to offer their sons for the pastoral cure of those Parishes. This would be a noble investment of their capital ; and would yield a rich profit in a better world.

3. Let it be suggested also for consideration, whether Bonds of resignation of benefices should not be rendered illegal. After

\* The following important statement on this subject has just been printed by the Officers of the Curates' Augmentation Fund :—"The average time in which every clergyman might expect to obtain a living, if all patronage were administered with the strictest impartiality, would be eleven years. Curates without special claim on *private patronage* or sufficient means to enable them to take a very small living are compelled to wait for promotion about, on an average, *twenty-six years*, many being obliged to remain *curates all their lives*."

† To my own knowledge a living lately became vacant. It could not be sold during the vacancy. What was done ? A decrepit clergyman was found, and he was presented to the living. And then the living was advertised, and sold with "prospect of immediate possession," and a large price was realized accordingly. The indignation of the Parishioners may be imagined.

Another case may be mentioned. A clergyman is a patron of a benefice which he holds ; and wishes to sell the Advowson. He privately promises to present a clergyman who buys the Advowson, or for whom it is bought ; and then he resigns the benefice and presents him to it.

‡ Bishop Stillingfleet's Discourses concerning Bonds of Resignation of Benefices in point of Law and Conscience ; in his *Ecclesiastical Cases*, Vol. i. p. 175, Lond., 1702. The thirty-fifth Canon of the Church of Ireland (A.D. 1634), condemns Bonds of Resignation. The judgments of Lord Chancellor Thurlow and Lord Chancellor Eldon against them, may be seen in *Burn iii.*, 632, 636 ; *Phillimore*, p. 1122, 1124.

reading the learned treatise of Bishop Stillingfleet on this subject,‡ few persons can entertain a doubt that these bonds approach very near to Simony. They are now lawful under certain conditions by 9 Geo. 4, c. 94; but in this matter that which is lawful is not expedient (1 Cor. vi. 12, x. 23); and the temptation to do it ought to be removed.

4. The present Declaration taken at Institution, concerning Simony, ought to be amended, either by being restored to its original form as it stood in the 40th Canon, or by being directed against all purchase, either direct or indirect, of the benefice.

But laws without morals will have little effect. Let all who are concerned in this matter examine their own consciences, as in the sight of God, and let them inform and regulate their consciences by His Will and Word, and by the judgment of His Church, and resolve by His grace to act accordingly.

1. Church Patronage is a sacred Trust to be administered for the glory of God, and the good of His People; and He will demand a strict account of Patrons how it has been exercised. Can a Patron look with any reasonable hope to that Day of reckoning, if he has used it for his own temporal interest? On the other hand, there is not a more noble spectacle, in this money-getting and money-loving age, than that of a Patron resisting the temptations of worldly gain, and administering his patronage in a pure, unselfish, disinterested spirit of Christian patriotism and loyalty to God and man. The Patrons of Ecclesiastical benefices hold a high place of honour, and are entitled to respect. They represent those who laid on God's altar the offering of tithes and other revenues to be dedicated for ever to His Glory, and to the salvation of souls. Their very name indicates a trust. They are *patrons*—that is, advocates, defenders of the rights of God and His people.\* Those rights are their *clientela*; a more honourable retinue than ever escorted a Roman Patron in his progress through the crowded streets of the city, or flocked early in the morning to offer their salutations

\* Patrons are expressly called "advocati" and "defensores" in the Canon Law, see *Van Espen*, Part ii., Tit. xxv., cap. i.

in his marble halls.\* The privileges and consequent responsibilities of Patrons, have been expressed in the following not very elegant, but truthful and just lines :—

Patronum faciunt dos, aedificatio, fundus ;  
and what follows ?

Patrono debetur honos, onus, utilitasque.

The onus and utilitas are consequent on the honos, and therefore it is added—

Praesentet, praesit, defendat ; alatur egenus.

It is difficult to imagine a more dignified office than that of the Christian Patron. He is the honoured son of a loving mother, the Church of God. In ancient times the nobles and princes of Europe gloried in the privilege of protecting and adorning † Christian Churches. The Patron was met at the door of the Church by the Clergy and Congregation as a public benefactor. And he regarded the gratitude of the faithful, who enjoyed the benefit of a watchful and zealous Pastor by his means, as his best reward on earth ; he had the recompense of their prayers, and of their blessings upon him and upon his family ; in those prayers and blessings he had a pledge and foretaste of the infinite and eternal reward which he would receive at the Great Day from the Good Shepherd Who shed His life-blood on the cross for him and for them. What unspeakable pleasure did he feel on visiting the Church, and in taking part in its holy ministrations, and in the consciousness that they were due, in great measure, to himself, as an instrument in the hand of God. Here was his joy in life, here was his comfort in the hour of death.

God be thanked that this beautiful picture is still realized in many Churches and Parishes in this and other Dioceses.

But let us look on the other side.

The Roman Poet, in his description of the nether world, and on the penalties reserved for those who have lived guilty lives on earth, represents the Furies as inflicting the most painful torments on those

\* Virg. Georg. ii. 462,

† See the *British Critic*, No. lx., p. 294, which has suggested some of the thoughts and words here.

who hated their brethren, or maltreated their parents, or devised frauds on their clients;

“Hic quibus inuisi fratres, dum vita manebat,  
Pulsatusve parens, et fraus innexa clienti.”\*

Are not these sins committed by him who injures his Christian brethren, or does wrong to his mother the Church, or practises deceit on the Parishioners, who are his clients, and of whom he is the Patron? What would have been said of the Roman Patron who sold his clients for money? What must be said of the Patron of a Church who barter the souls of a congregation for worldly pelf? Can there be any true profit to him from such a bargain as that? It is much to be feared that the purchase money may be a blight on his property, and eat as a canker into his estate, his family and himself, in body and soul, in this world and another.

On such grounds as these the sale of advowsons has been strictly forbidden by Laws of the Church. (See Van Espen, Pars. ii., Tit. xv., c. iv.) What would be said of a Bishop, if he sold his life interest in his advowsons? But why should the souls of Parishes in lay patronage be saleable, and in a worse state than those in Episcopal hands?

But if we thus speak of Patrons acting in this manner, what must be said of their legal advisers?

Dr. Thomas Fuller† describes the character of a good Advocate, and compares him to the loyal soldier, who will never fight against his Prince; and in like manner, he says, the genuine Christian Advocate will never fight against Him Who is the Truth, and the King of Kings. The good lawyer will never fight against Christ.

It is therefore submitted very respectfully for the consideration of solicitors and pleaders, especially of ecclesiastical lawyers, canonists, and civilians, whether their profession would not be much more honourable in the opinion of all good men, and much more profitable to themselves with reference to another world, if, instead of applying their learning and talents to devise means whereby the Clergy may evade the laws of the land concerning Simony,

\* Virg. Æn. vi., 607.

† Fuller's *Holy State*, p. 51.



and contravene the authority of Holy Scripture and the Church of God, they would endeavour to deter them from these sins, which, though not perhaps discoverable by human eyes, or punishable by human tribunals, will assuredly expose them and their abettors and accomplices to severe pains and penalties from Him, before Whom all clients and lawyers must appear, and from Whom nothing is hid, and by Whom all things will be judged?

Bishop Stillingfleet thus writes\*—It is much to be “wished that Lawyers would not encourage their clients in indirect methods of obtaining presentations. Here lies a great part of our present mischief. Clergymen who want benefices say, We are ignorant of the Law, but we go to those whose business it is to understand it, and they tell us that they have cases and precedents in their books, and therefore why are we to be blamed if we submit to them?”

Thank God there are many noble examples of Christian lawyers among us—may their number be greatly increased—who have dissuaded and deterred the Clergy from dishonouring themselves and their profession by resorting to unworthy artifices for the sake of worldly gain. Their names will shine hereafter among those of our Mores and our Hales of former times, and of many in our own days, who have shed a holy lustre on the Bench and on the Bar.

But the principal remedy of the evil lies with the Bishops and Clergy of the Church.

Of all the weights which press heavily on the conscience of a Bishop, one of the heaviest is that which is laid upon him by the present laws of the land with regard to Church Patronage and Simony. Sometimes cases arise where everything appears to be against him. Patrons are against him; because they present unworthy Clergymen to Benefices, who claim admission to the cure of souls in Livings which they or their friends have bought by means which are morally Simoniacal, but which cannot perhaps be legally proved to be so. Lawyers and clerical agents are against him, because they give opinions, or devise expedients, and set traps

\* Bp. Stillingfleet, *Ecol. Cases*, i. 358.

by which the Clergy are ensnared into what is Simoniacal in the eye of God and of the Church. Clergymen themselves are sometimes against him, because they come to him with a deed of presentation in their hands which has been purchased for them by a friend. Or they may even have bought it with their own money. They buy advowsons, or life interests, of Patrons, and claim the right of presenting themselves to the cure of souls which they have bought with their own money—proving by the very act of the purchase—that they are morally and spiritually disqualified for the cure.

It seems to be forgotten by some, that a Bishop is the responsible guardian of the souls in every Parish in his Diocese. A *Bishop* is the *Curate* (to use the word in its proper sense) of his *Diocese*. And “Institution” is the act by which he devolves the cure of souls in a Parish on the Clergyman whom he institutes to it. “*Accipe curam tuam, et meam,*” is the ancient form of Institution,\* and contains a solemn truth. Can a Bishop, therefore, in conscience, institute a Clergyman to a cure of souls which he has bought? Would he not, by so doing, be a “partaker of other men’s sins” (1 Tim. v. 22).

And yet they whom a Bishop admonishes in a spirit of love, and whom he would restrain from committing a heinous sin, and from forcing themselves into a cure thus bought, and whom he desires to save from the consequences of that sin,—in this world and in another,—do not regard him as a benefactor, but count him as an enemy, “because he speaks to them the truth.” (Gal. iv. 16.)

But though all these things are against him, he must commit his cause in faith and patience to God, and be content to suffer for the truth’s sake. He must carefully consider what is the Law of Holy Scripture and the Church, and he must act accordingly.†

\* Gibson, p. 807. Burn, i. 167.

† The following circular letter, with regard to Clergymen acting as Patrons for their own benefit, was issued by the late Bishop of Exeter:—

“*Bishopstowe, Torquay, 28th March, 1867.*”

DEAR MR. ARCHDEACON,

Questions having arisen respecting the operation of the Act 12 Anne, c. 12, I request you to make known through the Rural Deans that I have thought it right to decline to accept any nomination of a *Clerical Patron of himself to a Living*, unless the Patronage has accrued to him by gift or succession. This resolution of mine has been taken as most conformed to the spirit of the Statute.

I am, dear Mr. Archdeacon,  
Your faithful friend and brother,  
H. EXETER.”

With a view to the remedy of a grievous abuse in this respect, let me quote the words of an earnest writer, who has published a learned work on Simony.\*

“It may excite some surprise that the Bishops should not execute their powers in refusing to institute Clergymen to Benefices, who, if a closer investigation were made on their appearing before them for Institution, might be detected in their endeavour ‘to come by their promotion by fraud or deceit,’ and be prevented even from forswearing themselves, should they be inclined after a due explanation of their position to persist in taking the oath.

“It is but little known, that the Bishops are under a severe restriction in this matter. Should the Bishop resolve to reject the nominee of a Patron, it will not be sufficient that he is fully satisfied in his own mind that the person presented has been guilty of buying and trafficking for the preferment in question, but he must be prepared to *prove* the facts upon which he grounds his refusal, in a Court of law, under the process of a writ of *quare impedit*. And unlike the other Judges of the land—for it must not be forgotten that the Bishop is the Judge in his Diocesan Court—he is liable to the costs of the whole procedure should he not be able to establish his case. This has a very marked and unjust effect upon the bringing of Clerical offenders to punishment. And it must necessarily affect the due prevention of Simony. But what remedy? The same as applies to the case of Curates. If a Curate, deprived of his licence by his Bishop, feels himself aggrieved, he can appeal to the Archbishop. And so it ought to be in the case of an accusation of Simony, without the liability of incurring the ruinous costs to which a Bishop is subjected; and from these and many other causes it is, that Simony walks among us with bold and open front.”

Though Simony is unhappily prevalent among us, yet scarcely any case of it has been brought into Court (I believe) since that of the late Dean of York in 1840.

The main responsibility here rests with the Clergy.

\* The Rev. William Downes Willis, M.A., Prebendary of Wells, London, 1865, p. 92—93.

If the Clergy, whom it may concern, would take due care to enlighten their consciences as to the true character of Simony ; if they would not carry their conscience to law books, but to the Word of God, and to the judgment of the Church ; if they would be on their guard against all secular allurements to obtain preferment by questionable means, and would not entangle themselves in snares, and so rob themselves of that peace of mind and approval of God, which every good man will value infinitely more than any benefice in this world ; and if they would unite in a deliberate resolve to take no part, either directly or indirectly, in any purchase of a benefice for themselves, or in procuring any benefice by means of any corrupt promise or engagement, and if they would determine to decline any benefice so purchased, or procured (and I rejoice to know that many of them are so minded), then the sin of Simony would soon disappear from among us.

We may apply here the solemn words of our Blessed Lord to His disciples, "I say unto you, that except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. v. 20.) The Clergy, the appointed teachers of the pure and perfect morality of the Gospel, must not allow their consciences to be brought down to the level of secular jurisprudence ; they must live above the standard of temporal law-courts. Temporal laws, which are framed "for the lawless and disobedient" (1 Tim. i. 9), are unsafe guides and guardians for those whose work it is to save souls. The shrewd acuteness of the juriconsult (very necessary and laudable in its own province) is a very different thing from the tender sensitiveness and the disinterested self-sacrifice of the Christian Priest. An act may be Simoniactal in the eye of God and His Church, though no human tribunal may punish it. He must look upward to the dictates of that higher Law "whose seat is in the bosom of God ; and whose voice the harmony of the world." (Hooker, i. xviii. 7.)

The Clergy are entitled by the Law of God to a liberal maintenance. The labourer is worthy of his hire (Luke x. 7). But he who labours for hire is a hireling, and is condemned by Christ as

such. (John x. 12, 13.) The Lord hath ordained that they who preach the Gospel should live of the Gospel. (1 Cor. ix. 13 ; Gal. vi. 7). But woe unto those who preach the Gospel in order to live by it ; and not that they to whom they preach may live for ever by their ministry. In Scripture the examples of selfishness in Ministers of holy things are exposed to eternal infamy in Balaam, who loved the wages of unrighteousness, and prophesied for reward (2 Pet. ii. 15), and in Hophni and Phinehas, who made men abhor the offering of the Lord, by thinking of what they could draw up for themselves by their own flesh-hook. (1 Sam. ii. 12, 14), and whose sin is therefore said to have been very great ; and in Gehazi, who was punished with leprosy for not fearing to bring contempt on his master Elisha, and on Elisha's God, by his covetousness (2 Kings v. 22, 26, 27), and in those of whom Micah speaks : "The priests teach for hire, and the prophets divine for money ; yet will they lean upon the Lord and say, Is not the Lord among us ? None evil can come upon us." (Micah iii. 11) ; and in those teachers, of whom St. Peter speaks, "by reason of whom the word of truth is evil spoken of, who through covetousness with feigned words make merchandise of men's souls ; and whose damnation now of a long time slumbereth not." (2 Pet. ii. 3.)

Such sins as these have become far more heinous under the Gospel than they were under the Old Dispensation.

The Church of England, adopting the words of Holy Scripture, reminds her Priests at their Ordination, that "the Church and Congregation which they must serve, is no other than the Spouse and Body of Christ ; that they are His sheep, which He bought with His death, and for whom He shed His Blood upon the Cross." Shall any man dare to sell or buy the Spouse of Christ with money ? Shall any man venture to sell or buy the Body of Christ ? By so doing, he adds the sin of Judas to that of Simon Magus. The Christian Fathers do not hesitate to call all such persons "sellers of Christ,"\* secular traffickers in spiritual things, who imagine that

\* See Theodoret, *Eccl. Hist.*, i. 3 ; and the passages in Bentley's Sermon on the Fifth November, near the beginning.

“Godliness is a trade.” (1 Tim. vi. 5). Shall any man treat Christian congregations—the sheep and lambs of Christ, which He has purchased with His own blood—as if they were only like the beasts that perish, to be carried from pens in market-places to slaughter-houses in the shambles ?

This is what is done by those Christian Priests who, like the shepherds denounced by Ezekiel, undertake the pastoral office in order to eat the fat and clothe themselves with the wool (Ezek. xxxiv. 2—4), and to whom he says in the name of God, “Behold I am against the shepherds, and I will require My flock at their hands.” (*Ibid.* 7.)

But let us hope and pray that such shepherds as those, if they have been like Gehazi in sin, ‘may be like him in repentance’ (see 2 Kings viii. 4); and that the number may greatly increase of those who can say with the Apostle to their people, “I seek not yours, but you” (2 Cor. xii. 14), “I have coveted no man’s silver or gold—for it is more blessed to give than to receive” (Acts xx. 33—35), “neither at any time used we a cloke of covetousness, God is witness.” (1 Thess. ii. 5). And whatever may be their temporal condition in this life, may they obey the precept of that blessed Apostle, who out of weakness became strong, and who rejoiced to follow his Master to the Cross, and who, having heard those words which prescribed the test by which his love to Christ was to be proved, “Feed My lambs; feed My sheep” (John xxi. 15—17), left this solemn charge to the clergy, “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; Feed the flock of God, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock; and when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away.” (1 Pet. v. 1—4.)

I am, my dear Friends,

Yours faithfully,

Lent, 1874.

C. LINCOLN.

## P R A Y E R .

**O** LORD JESU CHRIST, Who didst twice drive the buyers and sellers from the courts of Thy Father's House, and didst give power to Thy holy Apostle St. Peter to rebuke and resist Simon at Samaria, when attempting to purchase the gift of God for money; we humbly beseech Thee to cleanse and defend Thy Church from all secular traffic in spiritual things, and grant that being alway preserved from false apostles, it may be ordered and guided by faithful and true Pastors, to Thy honour and glory, Who livest and reignest with the Father and the Holy Ghost, One God, world without end. AMEN.

**A**LMIGHTY GOD, we beseech Thee to have mercy upon all who are entangled in the snare of the sin of Simony, and deliver them from it, through JESUS CHRIST our Lord. AMEN.



BY THE BISHOP OF LINCOLN.

**A** PASTORAL LETTER on CONFESSION and ABSOLUTION.  
Price 3d.

**T**WELVE ADDRESSES on CHURCH QUESTIONS of the DAY.  
3s. 6d.

**H**OLY YEAR of HYMNS. 6th ed. 1s.

**T**HEOPHILUS ANGLICANUS; on the Church. 10th ed. 5s.

**A** PASTORAL to the WESLEYAN METHODISTS of the Diocese.  
8th ed.; price 3d.

**O**N TEMPERANCE SOCIETIES. 3rd ed. Price 1d.

RIVINGTONS: London, Oxford, and Cambridge.

The above may be had of JAMES WILLIAMSON, 290, High-street,  
Lincoln, who also supplies

THE HOLY BIBLE,

With Introductions and Notes by CHR. WORDSWORTH, D.D.

THE OLD TESTAMENT,

In the Authorized Version, with Introductions, Notes, and Index.

<i>In Parts.</i>			<i>In Volumes.</i>		
PART	£	s. d.	VOLUME	£	s. d.
I. Genesis and Exodus ..	0	14 0	I. The Pentateuch .. ..	1	5 0
II. Leviticus, Numbers, Deuteronomy .. ..	0	12 0	II. Joshua to Samuel ..	0	15 0
III. Joshua, Judges, Ruth ..	0	9 0	III. Kings to Esther .. ..	0	15 0
IV. Books of Samuel .. ..	0	7 0	IV. Job to Song of Solomon	1	5 0
V. Kings, Chronicles, Ezra, Nehemiah, Esther ..	0	15 0	V. Isaiah to Ezekiel .. ..	1	5 0
VI. Book of Job .. ..	0	7 0	VI. Daniel, Minor Prophets, and Index.. ..	0	15 0
VII. Psalms .. ..	0	11 0			
VIII. Proverbs, Ecclesiastes, Song of Solomon ..	0	9 0			
IX. Isaiah .. ..	0	10 0			
X. Jeremiah, Lamentations, Ezekiel .. ..	0	16 0			
XI. Daniel .. ..	0	5 0			
XII. Minor Prophets .. ..	0	9 0			
Index .. ..	0	2 0			
	£6	6 0		£6	0 0

*Any Part, or any Volume, may be had separately.*

THE GREEK TESTAMENT,

With Introductions, Notes, and Index.

<i>In Parts.</i>			<i>In Volumes.</i>		
PART	£	s. d.	VOLUME	£	s. d.
I. Gospels .. ..	0	16 0	I. Gospels and Acts of the Apostles .. ..	1	3 0
II. Acts of the Apostles ..	0	8 0	II. Epistles, Apocalypse, and Index.. ..	1	17 0
III. St. Paul's Epistles ..	1	3 0			
IV. General Epistles, Apocalypse, Index .. ..	0	16 0			
	£3	3 0		£3	0 0

*Any Part, or any Volume, may be had separately.*





