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“The Camp of Salvation.”

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A SERMON

PREACHED IN ELY CATHEDRAL,

ON SUNDAY, JANUARY 27TH, 1878,

IN BEHALF OF THE

Society for Promoting the Employment of Additional Curates,

BY

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*(Published by Request.)*

PUBLISHED AT THE OFFICE OF THE SOCIETY.

7, WHITEHALL, LONDON.

—  
1878.

To  
The dear Memory of One  
Whose death-bed I quitted (unknowingly)  
To preach this Sermon ;  
Returning to find it bright to the last  
with the steady tranquil Light  
of  
The Lamp of Salvation,  
By  
“ JESUS CHRIST THE RIGHTEOUS ! ”  
I reverently Dedicate these pages.

“ O, ye holy and humble men of heart :  
“ O, ye spirits and souls of the Righteous,  
“ Bless ye the Lord,  
“ Praise Him and magnify Him for ever.”

## A S E R M O N .

“For Zion’s sake I will not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.—ISAIAH LXII, v. 1.

THIS morning’s lesson belongs to the final section of the great Evangelical prophecy. It seems to find the fullest meaning we are yet capable of finding in it, as we read it under the influence of the faith and hopes stirred in the heart of the Church by the Feast of the Epiphany. “Arise, shine for Thy light is come” is its keynote.\* “And the sons of strangers,” the prophet goes on, “shall build up Thy walls, and their kings shall minister unto thee \* \* \* therefore Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.”† Such is the substance of the vision which began to be fulfilled as the three wise kings trod close upon the heels of the shepherds who came first to the cradle at Bethlehem; and which has gone on fulfilling itself as the kings of the earth, through century after century, have become the Church’s nursing fathers and their queen’s her nursing mothers, and as the isles of the most distant seas have, one by one, been brought under the dominion of Him Who was made known to wise and simple by the sign of the swaddling clothes and the manger.

And to this grand vision has succeeded that revelation of the true office of the Saviour Whose birth was tidings of great joy to all people, which was one of the lessons for last Sunday:‡ “The Spirit of the Lord God is upon me; because the Lord has annointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are

\* Is. lx, 1.

† id. v, 11.

‡ Cap. LXI. v, 1.





ried one, these are the images of their favour in His eyes. But if is *reward* His with Him, His *work* is also before Him. It is *work* indeed. A way is to be prepared. A highway has to be cast up. Stones need to be gathered out. A standard must be lifted up. "Holy" and "Redeemed" are the significant names of the chosen people which they must never forget. And they must *be sought out* on the one hand, and, on the other, the city of God must *not be forsaken*.

How can we listen quietly to such language? If it stirs it also saddens and shames us. I cannot stay to press it home upon ourselves. But we can never do amiss to take in simply however hastily, the glory of the ideas of prophets and apostles as they forecast the Church of the redeemed. It is a spiritual Society—that is, an organization and association for the spirits of men, as nations and kingdoms are the organizations and associations for the fellowship and government of man on the temporal side of his being and life. It is a perpetual witness to, and provision for, his spiritual nature, and his need of other food and sustenance than bread alone, other satisfaction for the secret hunger and thirst of his soul than his own reason and mind can adequately supply. It is a Society therefore with principles and laws of its own—not disdaining nor invading the right of societies and families of men framed for other, and in some instances, for scarcely lower objects, but holding terms with them, recognizing and accepting them as equally part of the divine order,—but offering to kings and people alike a divine sanction for their authority and their mutual relationship, and offering to all of them equally the only true rest for their souls. It is a society, therefore which cannot be ignored, yet which holds its own whether men will or not; sustained in being by its direct dependence upon the Lord and Giver of Life, and its correspondence to the most universally felt needs of men. It keeps alive the loftiest ideas of human destiny, the most awful sense of human responsibility. It enforces these by a Divine Example of which all men at their best admit the perfection and the power, enabling men to reach them and discharge them by the aid of a body of teach-

ing so simple and yet so profound that the wise and learned find anchorage and rest in it, when the last word of scientific strife is spoken, and "the wayfaring men though fools cannot err therein." And it keeps up these ideas and aims, and keeps alive this fellowship of man with God, by the perpetual virtue of divine Sacraments, entrusted to this Society, whereby the gift of new creation, brought to us in the Incarnation of God may be sealed upon each individual, and kept alive in him; making us "partakers of the Divine nature," so that we "dwell in Him, and He in us." It is a Society therefore, finally, which keeps before us the most tremendous sense of our high calling, and shrinks back from no language, by which it may be kept alive in our hearts and consciences; which speaks of "a holy nation, a peculiar people, a royal priesthood,"—"thy people shall be all righteous,"—"I will make thine officers peace, and (even) thine exactors righteousness." And we know equally well the language of the New Testament, both of precept and imagery, which culminates in the Apostle's vision of "a glorious Church, without spot or wrinkle or any such thing." We see then our calling, brethren. And this Society, so full of light and heat from above, is further bound to let its light shine around it before men; that they too may come into it, and learn to glorify God. It must be enough for ourselves, this morning, to have listened once more to the terms of this vocation, "called by My Name"—"called to be saints." But the special appeal to us to-day is to estimate our responsibility for making known the calling of God to the rest of mankind, rather than that of making our own calling and election sure. And in all simplicity I advocate this Society for the Employment of Additional Curates because I believe that amongst outward agencies for doing this, as regards our fellow-countrymen at home, it stands out as the foremost and best possible instrumentality for enlarging the borders of the Church, and spreading the kingdom of Christ in our own land. And I shall ask you to follow me in a careful consideration of its claims. First, however, what is the need of such Societies, and what is their true relation to the Church?

I have called this Society by implication, and I now call it explicitly the most strictly and characteristically Church Society we have for Home purposes, at all events. And I do so for a higher and larger reason—though this is important enough—than that it is absolutely free from any party bias, and abstains from all manner of dictation in the bestowal of its funds; leaving the clergy whom it helps to select their own colleagues, subject only to the Bishop's approval as expressed in the bestowal of his licence. But the Additional Curates Society does a great deal more than this to justify its claims to be called perhaps *the* Church Society, the Society which busies itself not with promoting this or that opinion or idea, or even only with promoting the Employment of Additional Curates, but with the promotion and extension of the Church of England itself. It is the nearest approach we have at this moment, as I hope to make you see, to a central body sitting and taking counsel, either through its general Committee, or some of its sub-committees, on the practical affairs of the Church at large, and taking steps to meet,—on the best plan that can be devised,—the need which is perceived, whatever it be. The Society in this way succeeds in being and doing a good deal of what Convocation itself might be and do, but is not and does not, though there is every reason to hope that the action of this Society may lead to Convocation fulfilling some of its natural functions more completely than at present. For this Society in fact goes far to supply at present, unofficially and of course imperfectly, a central organization for the practical purposes of the Church, the recovery of which, in a formal and constitutional shape, is a foremost need among many urgent needs, of the Church of England at the present day. And this useful action of the Society is none the less valuable because it may quite possibly have been entered on unconsciously. It comes about on this wise. The original and still principal business of the Society is and always will be the employment of additional clergy. In a word the Society goes to the root of the matter. For after all said and done, and after all the largest possible admission of

the need and of the value of Lay Help, the systematic and organized work which is needed to bring the ministrations and the influences of Religion to bear upon the people, especially under the conditions of life in the great towns which seem to be absorbing England, can only be supplied by a large and constant increase of the separate ordained ministry.

And further the Society has learnt that the employment of Additional Curates need not and ought not to mean the incessant and unlimited multiplication of parishes. There is not much room to doubt, that although it might be easily shown that there are many places still where the formation of a new parish is the right step to take, in other places the process of sub-division has been carried imprudently far, and struggling districts of poor people with an ill-endowed pastor are left to struggle, ruinously to every higher capacity of either priest or people, with the problem of pounds, shillings and pence; while the richer and older parish from which they have been cut off leaves them to struggle alone, or maintains an uncertain and almost more damaging protectorate. Nor is it much more doubtful from what cause this tendency to subdivide has sprung. It has that common root of nearly all the other weaknesses of the Church of England, viz., the tendency to treat her parishes and their endowments as so much *property*, whether of the holder or of the so-called patron. Every new parish however poor and ill-endowed is another piece of "property," "preferment," or "patronage," for some one,—for the patron, at all events, if not, as is sometimes said, in melancholy jest, for the incumbent. This is inevitable as matters stand, and I say again that sub-division is of course the right policy in many cases. But it is not so always. And this Society has found this out, and is acting on the knowledge; at least so far as to prepare the way very carefully before any subdivision is attempted, and to provide a larger clerical staff for the existing parish churches. And it is clear that a growing favour may be perceived for what has been called the Minster system of working large Parishes; by which is meant the employment of a num-

ber of curates, perhaps with Mission chapels, attached to the Parish Church, in preference to the abrupt formation of starveling district parishes. Thus we read in the Report for 1876, pp. 15-16 :—“ The Society’s main work is to extend and to make perfect the existing parochial system by throwing that life and warmth into the various and multiplied labours of the parochial clergy, which must result from the cause just stated, viz., the supply and co-operation of faithful Assistant Curates. But while this is going on, while existing Parochial institutions are being fostered, and well-founded plans of already systematised work, strengthened, *new ground* is constantly being broken up by the Curates working from these parochial centres. Of the 637 grants made by the Society in 1876, 485 were for Curates who in addition to ordinary Parochial duties, were also employed in sustaining Mission Services in licensed rooms. This statement briefly indicates the course of the Society’s action.

It is this: The Society holds that, as a general rule it is undesirable to cut off a poor mission district from the sympathy and co-operation of the mother church and parish until the work of the parochial Curate in such Conventional Mission District, radiating from the licensed room as its centre, has so far advanced as to have gathered together a congregation which should form the nucleus of a new parochial system. \* \* \* The plan of the Society is not only to supply the first requisite of mission work—the living Ministry—but to supply it in such a way as to make it most effective. It aids in placing Missionaries in the overcrowded Parishes of our large towns, but by its firm adherence to the ancient Parochial system of the Church, those Missionaries are not, in the earlier years of their work living and working in isolation.”

The working of this plan is well illustrated by an example from your own Eastern counties.

Great Yarmouth is one of the few great parishes that still remain undivided, and is worked on what may be described as the “Minster System.” To its noble church is attached a large staff of clergy who while sustaining frequent and varied

services at this their common centre of work have, as it were, their special centres of more missionary labour in the conventional districts into which the ground is parcelled out. To each of these districts a clergyman is attached who has the charge of a Mission Room for week-day services and other work. This represents, I believe a growing conviction. And in the act and in the course of acquiring this experience and information the Society has insensibly but irresistibly become a centre of knowledge and influence, as to the work and the methods of work, not only in the parishes aided, but in those others,—alas! by no means few—which it cannot aid, but which besiege the Society with evidence of their need; and a centre of influence with which nothing else exists to come into competition. It is necessary to say this in order to avoid the appearance of some assumption or forwardness in the recent development of its action; and to say it before we answer the question what is the true office of Church Societies, and their true relation to the Church.

They were originally a makeshift and an expedient, and such they still remain. The great Societies remain the monument, and in varying degrees the living witness and expression of the first attempt to combine organized voluntary effort for the extension or efficiency of the Church, with the established position of the Church of England, and to avoid recourse to Acts of Parliament for her benefit, and at the same time to own and act upon the duty of each generation to itself and to its neighbours and to its posterity. But they are also the evidence of a great weakness and defect. The need of them arises out of the defective, too often the totally absent, organization of our dioceses. It has to be owned, and I do so freely, that the best diocesan organization must leave room for such central Societies, at all events for the raising and administering of a central fund. But it is equally clear that for its effective distribution, the aid of local knowledge and organization is necessary, and the problem of the future is to combine the two. The risk hitherto has been lest societies should obliterate this conviction. The true unit of Church organization is the *Diocese*, and there may have

been, perhaps still may be, some risk of late that in re-affirming this fact, the place of the Societies should be ignored.

Let our first answer then to the question before us be—the character of these Societies is that of voluntary organizations of the living energy of the Church, in particular directions, by furnishing it with a central fund, and a central council for that particular object. And their true relation to the Church of England is that of stimulating and keeping alive the energy and action of the Dioceses, in the same direction. And our answer will involve the further important inference necessary to complete it.

In proportion as this office of the Society is realised, will the sense of its subordinate, and subsidiary character, in relation to the whole Church and its natural organisation grow. The readiness even to efface and suppress itself, where possible and desirable will be seen. The tendency to create a central Bureau with absolute though vague authority of its own will be held in check, and will approach the vanishing point. And this is what we do see in this Society. The complaint has never been heard of its assumption of authority that belongs to others; the influence naturally acquire<sup>d</sup> has been used in the most practical and public-spirited way. The rare virtue of unselfishness, the almost impossible virtue for a corporation of modesty, seems to have been nearly attained by this Society. We find a perfect readiness to retire into the back-ground as the proper organisation of the proper agencies acquires life, and takes a really working shape.

Accordingly we find the present excellent General Secretary of the Society, who has proved his loyalty to it by the unwearied work of nearly twenty years, moving a series of resolutions\* in this sense at the recent Diocesan Conference in

\* The following were the resolutions referred to (see Report of the Truro Diocesan Conference in the *Home Mission Field* of the Additional Curates Society for April, 1878):—(1) That the existing organisation of the Additional Curates Society for the collection of funds in the Diocese be accepted by the Conference in preference to the creation of a new and independent Diocesan Fund. (2). That a Committee of this Conference be appointed to work in active co-oper-

that infant Diocese of Truro, which is warming so many hearts with the evidence that not only is work of the wisest and most patient, still at our disposal, but that ideas, enthusiasm, and poetry are not dead in the hearts of English Churchmen, and English Prelates. We find the Society itself, I say, promoting the development of Diocesan action and authority, and devolving some of its own acquired authority upon the more natural holders of it, and while asking for local advice for the central body, offering to leave local administration in local hands. I cannot enter into details: but the main features of the scheme of this true relationship are these. Experience has shown that on the one hand, Diocesan Societies, or Committees fail to raise adequate funds locally for the extension of Home Mission Work. Central organisation and machinery is needed: and the duty of the richer Dioceses to help the poorer needs to be enforced. On the other hand local knowledge and authority is needed not only for the more satisfactory application of the grants in aid, but for discerning the places where they are most needed, but where perhaps neglect, and other local causes, leave the need unknown. Central Societies of this kind only move when they are moved. They need local knowledge to show them what Parishes need moving, local influence to move them, and to give the Society its work. For this purpose we can see the wisdom of the plan advocated by this Society, and adopted already in the youngest Diocese, soon to be copied, let us hope, in all:—

1. A great Central Home Missionary Society as the best means of raising funds, securing its equal distribution, and both exciting and directing zeal.

2. Committees of Diocesan Synods, presided over by their

ation with the Central Committee. (3). That such Committee draw up a scheme of co-operation to be submitted to the Central Committee, and that such scheme, when agreed upon by both Committees, be submitted to the next Conference for confirmation. (4). That the Society's District Organising Secretary be *ex officio* an Hon. Secretary of the Diocesan Committee. (5). That for the year now commencing the Committee of the Diocesan Conference have power to co-operate with the Central Society in whatever may be mutually agreed upon.



own Bishops as the best means of assigning and applying the grants. And, if to this be added the suggestion that every Diocese should seat a member of its Synod, probably one of those who represent it in convocation, at the general committee of the Central Society, it is clear that much has been done to combine the maximum of efficiency and public profit, with the minimum of inconvenience and officialism in the working of the Society; and to obviate the risk of that unauthorised bureaucratic dictation and unworthy jealousy which have wrought so much confusion in some directions, and still threaten it in others; and which have tended to create in the Church of England a Society-ridden system, the paradise of Committees and Secretaries, the despair of reasonable and practical Churchmen. I have shown reason enough, as I believe, for my claim for the Additional Curates Society to be par-excellence *the* Church Society for promoting the Church's work at home.

Nor will it be wonderful that a Society which has succeeded in so organising itself should have drawn into its hands affairs not originally lying within its reach. To some of these I now call your attention.

1. Whatever movements of spiritual life have stirred the surface of the Church's life have almost insensibly, as they grew, and drew attention to themselves, found a focus for their action, and a framework for their fuller organisation in this Society. This has been the case, in the first place, with what we now know as Parochial Missions,—those special efforts to quicken the vital force of any parish or congregation, by a series of special preachings of God's Word, special ministries to the sin-laden, or the doubtful, or the enquiring:—endeavouring by the concentrated energy of spiritual activity for a week or ten days, to “stir dull souls to prayer and praise,” to lift the standard both of work and zeal throughout the parish, and to lay the foundation of new operations. And the blessing of God has rested on these, and they have borne surprising fruit in all these directions. A good deal of this eludes organisation, and cannot be definitely prepared for, being in fact

effective in proportion to its more or less spontaneous and unforced character. But the need of some preparation, the value of experience in such work, the importance of knowing the fittest men to send to this or that particular place, and the necessity of arriving at some certainty, that the work begun in a Mission will be carried on,—all these requirements have led to the formation of a Central Council for trying to satisfy them, and the employment of a clergymen to go beforehand, and to lend his help in the various forms of needful preparation, to organize them, to bring the right men to the right place, to keep up a spirit of devotion by keeping those interested in the work informed of Missions as they are held, that they may be remembered in the prayers of the faithful. And for all this the Additional Curates Society has at once been found the natural home. And it is willing to receive special gifts for the necessary cost of holding Parochial Missions. I know not what may have been done at Ely. But if any of you here or elsewhere have owed blessings—whether of awakening, of enlightenment, or of reconciliation,—to a Parochial Mission, and have had occasion to bless God for some voice of grace or warning which has come to you then, I wish not only to suggest to you the fitness of an offering of your substance for the furtherance of similar Mission Work at home, for the quickening of the soul's life of others, but to ask you to keep well in mind that in being asked to support the Additional Curates Society you are not merely—though that is important enough—facilitating the employment of another Clergyman in some distant parish unknown, but strengthening generally the hands of a Society which has come to be charged with the main responsibility for one of the most important religious efforts of our day. In this respect certainly the Additional Curates Society is working as no other Society has the opportunity of working, for the general welfare of the Church of England.

2. In a like manner another enterprise from which much good may under God's blessing, be looked for, has found a centre and a sheltering roof in the Additional Curates Society. I refer to the assistance of suitable young men in their educa-

tion for Holy Orders, who may be hindered by poverty from giving themselves the necessary training and tuition. The question is too large for discussion, but we may take it for granted that a real need exists of such a benevolent fund, administered at once with discretion and delicacy. The supposed failure in the supply of candidates for Holy Orders is probably only partly true. The educational changes at the Universities—useful and valuable as many of them are in the interests of general education—have certainly reduced the chances of the sons of the poor—in whatever station born—of obtaining money assistance in their education. The exhibitions fall to those on whose previous education the most money has been spent. Were there no other cause for the promotion of such a fund as I am speaking of, this would suffice. It is probable that the alleged unwillingness of able young men to serve the Church on the score of sceptical misgivings, has been absurdly overstated, and is being disproved every day, by the enlistment of the best University men in her ranks. And it is certain that some recent influences, in the field of ecclesiastical rather than strictly theological controversy have had at least as much, if not more, to do with such hesitation and falling off as has really been found. “But the main cause,” of such failure as has occurred, it has been truly said “is to be found in the new careers in all directions which are open to young men of good education in the rising generation, and which attract many whose mental gifts and moral bent would have inclined them in other circumstances to seek Holy Orders.” Meantime, and here I cannot do better than quote one who has been largely instrumental in starting and working this fund as it is worked now through this Society,\* “There is a remarkable and increasing disposition on the part of young men in poorer circumstances to devote themselves to ministerial work. They would become clergymen if they could, from motives of pure and unselfish enthusiasm ;

\* Dr. Liddon, in a letter published by the Committee of the Ordination Candidates' Exhibition Fund.

and would probably be found some years hence, among the most untiring and efficient of the Church's workmen. The Ordination Candidate's Fund is an effort to assist young men of this description to complete their education with a view to Ordination. Possibly, in times to come some fund of this kind will form part of the working machinery of every one of our Dioceses. But the needs and the opportunities of the present moment are too great to allow us to wait for this. The Church needs men more than buildings, and men are to be had if some effort is made to meet our changed and changing circumstances. To assist this effort, if not the most showy, is I believe, one of the most useful ways of helping forward the Church's work that are open to her wealthier members in the present day."

Nor is] the testimony of one of our most active and experienced Bishops to the need of such a Fund less emphatic. The Bishop of Lichfield speaking expressly in behalf of this Society said: "Again, when I say that this Society has multiplied the number of parishes, what follows? Why, that we must have a larger supply of clergy. Where are we to get them? That, again, I say is a people's question, I say go to the very source of supply from which our Lord drew His disciples. Go to the poorest of the poor, and trust to God to raise up from that depth men capable by His grace to be effectual ministers of His Gospel. There is a great scarcity of clergy. The want is felt everywhere. In the "black country," my clergy tell me they may advertise but it is often in vain. Now, if we take from the lowest ranks, without any invidious feeling, if we find the Universities fail to supply us with the requisite number of men, what must we do? Why, open our hearts and doors as widely as possible to every young man in whom we may discern the promise of early piety, which leads us to hope that he may become a faithful minister of the Gospel. "Lower the standard," people say to me,—I say I will not. My business is to raise up these men, and not to lower the standard; and I say that the raising of these men to the requisite point of real efficiency in the ministry can

not be done but by the *personal* superintendence of the Bishop. The superintendence of Candidates for Holy Orders devolves upon the Bishop, and the natural result is that we must have Dioceses of such size that the Bishop can take the oversight of all that belongs to the Diocesan system." If then any single Churchman whom God has blessed with ample means, should be inclined to further in this way the work of this Society, and the spread of the Kingdom of Christ, by the multiplication of well-trained and well-educated ministers and messengers of the Kingdom of Heaven, it is hard to see how he could more directly and more effectively aim at his object than through the fund which is now being administered by what is practically a sub-committee of the Additional Curates' Society. In the three years of its existence it has raised above £2,000. It has received 195 applications for aid, and has given aid in 73 of them, sending half of the candidates to one of the older Universities, and exhausting (at the date of the last report, Easter, 1877) all the funds in hand.

3. But I must not be silent upon another and perhaps the most far-reaching department of Church Extension to which the last sentence of the great Bishop just quoted has already pointed. I refer to the need of reduction in the size of Dioceses and of increase in the number of Bishops. Hear again the same Bishop who has already spoken:—

"Now, let me speak of what has been the effect of this Society's work. It is, as we see, carrying the influences of religion into places, and among persons who were not subject to those influences before. What must be the first direct effect? Why!—to add very considerably indeed to the work of the Bishop! The Bishop of Manchester confirms 10,000 candidates a year, I—9,000 a year: But if the Society and all the other means of which I have spoken, blessed by God's continued presence, produced to the fullest extent the work they are intended to do, our confirmations must be doubled, and then it follows that the work of the Bishops must be lessened

by the division of their dioceses. *The first effect of the Society's work is to create a demand for more Bishops.*" \*

And the supply of this need too, has, once more, been brought within the range of this great Society's operations, and has done more perhaps than aught besides to make it, what I have ventured to call it,—our great Church Society,—our makeshift and experimental Central Council,—if you will,—but still the best and only one we have got,—possessing at once knowledge and experience, freedom from hampering traditions and dictation, able to act to the extent of its ability as soon as a conviction is reached, and a plan laid for giving effect to it,—and possessing no inconsiderable means for giving effect to it,—through the liberality of wealthy and self-denying Church Men and Women. Much has been done by the Committee formed by and from the Additional Curates Society, to bring to its present completion the scheme for the new Cornish Diocese already spoken of; and to effect the subdivision and re-arrangement of London and Rochester—(of far less happy omen, and which cannot be accepted as a permanent settlement,—but) which has resulted in seating a Bishop at the Shrine of the Proto-martyr of Britain, and in one of the noblest of English Minsters, S. Albans Abbey. And several similar schemes are receiving the attention and will receive the active support of this body. The whole matter is more beset with difficulty than either of the others. It raises questions for the discussion of which this is neither the time nor the place. But I cannot be content without offering two remarks.

It is impossible to withhold sympathy from those who maintain that many changes are needed before they can heartily throw themselves into a movement for the extension of the Episcopate as we have it amongst us to-day. But the answer

\* It is startling, and in one sense sad, to read these words of the great Bishop of the Maoris of New Zealand, and of our "Black Country at home," with the terrible commentary supplied by his recent deeply-mourned departure from us; another victim of overwork, and of the inveterate jealousy and prejudice which have hitherto kept, and still try to keep, the Dioceses of England of the same number and extent as they had in the reign of Henry VIII.

to this misgiving, to which the utmost respect and tenderness is due, coming as it does from the men who have the highest veneration for the Episcopal office, and the deepest desire for its restoration to complete efficiency—seems to be, first, that it is right and wise to work for the best with the materials you have, and on the lines of existing institutions,—to wade boldly through the strong current of tradition, in its deeply channelled bed, and not to sit waiting for the formidable stream you want to cross, to flow by of its own accord; and secondly that every addition to the episcopal body in England tends imperceptibly but distinctly to the very changes we desire, inasmuch as the worst mischiefs to be redressed, are the mere incidents of an almost absolute and a virtually irresponsible oligarchy. And the second observation is this. We may fairly unite in declaring that we want real and proper *new Bishops*, with Dioceses, Diocesan jurisdiction and Diocesan powers, and a responsibility of their own, and not mere suffragans, the paler reflection of an already pale original, the deputy drawing his inspiration and traditions from the ideas or authority already acknowledged to be weak or insufficient, and which are supplemented solely because they are so. It may be doubted if in any single case such a solution can be accepted as satisfactory. It is certain that in most cases if not in all, it could only result in perpetuating the very evils we are trying to root out. And with this great question again the Additional Curates Society, through a very representative special committee, is vigorously trying to cope. Let any who feel its importance strengthen their hands by their alms, and send at least a prayer for their guidance in a difficult task to the Throne of Grace.

But I have occupied you too long. I have travelled over so wide a ground and tried to enable you to survey the whole work of the Additional Curates Society because I conceive that to be my special errand here to day—or I might have been easily content to try and lead you in thoughts of the more general and elevating character with which the Prophet's lofty words inspired us as we began. Let us briefly recur to them.

We do so to-day with the added sanction of the blessed memory of the great Apostle of the Gentiles still hanging about our minds, if in any real way we "had his wonderful conversion in remembrance" on His Festival last Friday. Let us catch up one or two of his characteristic sayings, and weave them with the Prophet's longing cry. "The love of Christ constraineth us;" "In labours more abundant;" "Love hopeth all things, believeth all things, endureth all things." "I am made all things to all men, if by any means I may save some." "To make known the mystery of His will—that in the dispensation of the fulness of time, He might gather together, in one, all things in Christ." "Built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord." "That now"—not to all nations only should the Epiphany of Jesus Christ be made,—but that now even "unto the principalities and powers in heavenly places should be made known by the Church the manifold wisdom of God." Such is St. Paul's conception—such too is his way of going about to realize it—of the office and witness, in earth and heaven, of that great Society, that true Zion, of which Isaiah spake beforehand by the Holy Ghost, and for which he too longed and strove: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Can we hesitate, as we hear these tremendous aspirations, and see these superhuman efforts of Prophet and Apostle to kindle that Lamp, to keep it alight, and to hand it on undimmed to all generations,—as we listen to their loud and well-proved professions of a zeal that will not hold its peace, and an energy that cannot rest, till righteousness and salvation be the light of all the nations and the glory of the Church of Christ,—can we hesitate, I say, to pray for the peace and safety and vigour of our own Jerusalem, and to lend her sorely taxed energies the utmost assistance in our power, by supporting loyally and liberally her tried and trusty handmaid, the Additional Curates Society?













