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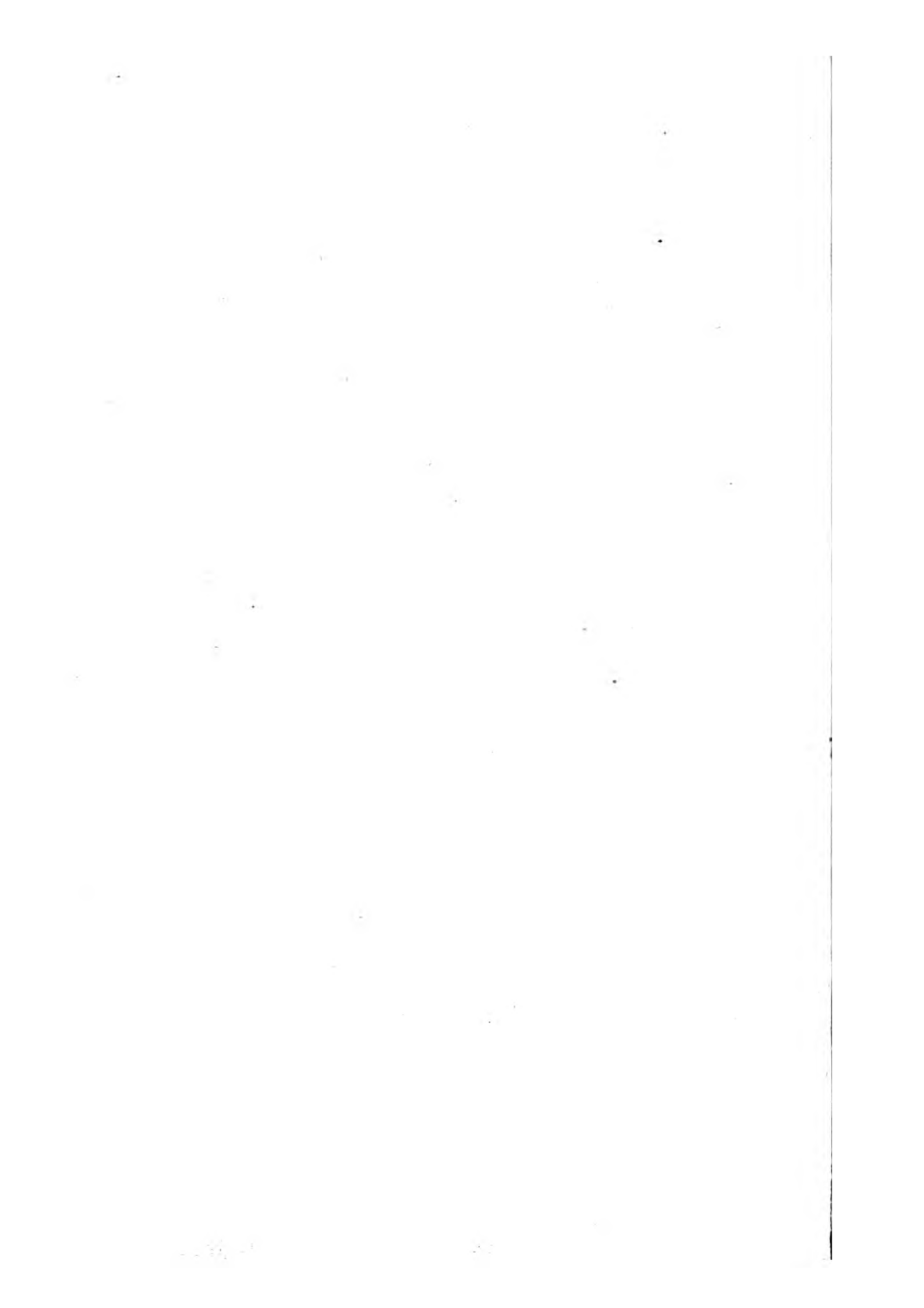
THE HISTORY OF THE  
COUNTY OF LINCOLN  
FROM THE CONQUEST TO THE PRESENT  
BY  
JOHN HALLAM, ESQ.

1817









SOME THOUGHTS ON THE DUTIES  
OF THE  
ESTABLISHED CHURCH OF ENGLAND  
AS A NATIONAL CHURCH.



# SOME THOUGHTS

ON THE

## Duties of the Established Church of England as a National Church.

### I.

#### CATHEDRALS.

*(Delivered at Canterbury Cathedral, September 26th, to the  
Cathedral Body.)*

MY Brethren, members of this Cathedral body :

I have to thank God for enabling me again to meet you at a visitation. A visitation is a solemn occasion both for him who holds the visitation and for those whom he visits. The four years which have passed since we last met in this transept have not been without their important effects on the Church of which we are members, and on each of us one by one. And when I consider that I, holding this visitation now, am entering on the close of the twentieth year of my episcopate—that twenty years have passed since I was first called to the superintendence of the Church in the greatest city in the world—you will readily believe that the sense of the responsibilities which have devolved upon me is almost more than I



can bear. Thank God we meet once again ; let us endeavour to make this visitation what it is intended to be—a time when we have to ask ourselves solemnly as before God, whether, as life is swiftly passing, we are each of us, in the position in which we are placed, rightly doing our duty to one another, to the flock of Christ, to our own souls, and to the Lord who died for us.

There is not one of us here to-day—the bedesmen who, receiving some advantage from their connexion with this cathedral, are summoned Sunday after Sunday to take part in its solemn services, the children who sing in the choir, the lay clerks, the boys of the King's School and their masters, and the various other members of this body—there is not one who may not profit by the solemnity of this occasion, asking himself, be he in a higher or in the humblest position, whether in the sight of the Lord Jesus Christ he is rightly fulfilling his duties. God grant that, as the end cannot be very far off, even for the youngest of us, as it is very near for the oldest, we may be all getting ready for the great Assize, and may, in the questions which this visitation brings before us, hear some echo of that voice Divine which will soon call us all to account.

The subject on which I propose to address the clergy and others present at my visitation, during the seven opportunities which I hope to enjoy of meeting the assembled diocese, is this :—I wish to suggest some thoughts as to the particular duties which at this time devolve upon the Established Church as the National Church of this country.

In the days in which we live some hesitate to assign to us the position of the National Church. A National Church is a national protest for God and for Christ, for goodness and for truth ; and if we of the Established Church are not making this national protest no one else certainly makes it. No other religious body in this country can claim that commanding influence over the thought of the age which, by God's blessing, belongs to us. No other religious body in the country has either that connexion with the State, or, if this be thought a small matter, that power of influencing the whole social life of the nation, which, thank God, is still reserved to us. We may think lightly of the vast sums of money which of late years have been poured into the treasury of our Established Church for the re-edification of our places of worship ; we may think lightly even of those vast sums which have been contributed by members of our Church for the instruction of our poorer brethren —believing that, after all, it is not the silver and the gold, but the precious doctrine of the Lord Jesus Christ and the purity and holiness attendant on the true profession of that doctrine, on which we have to rest our claims. But still these outward signs are not to be despised. They show us how great and widely extended is the influence which God has given to this Established Church of ours, and how great, therefore, is the responsibility that rests on us, rightly to do our duty in this great Church of which we here present are an integral part.

Now perhaps it is an advantage that in commencing a series of addresses on this subject I should first meet

you, the members of this cathedral body. A cathedral in each diocese is a sort of epitome of the Church, and this great metropolitical cathedral, with all its associations of the past, and its hopes for the future—with the work which it is doing, and the work to which it is called, still higher than any which it has hitherto accomplished—is, I say, a good and fair representation of the Church of England.

I have called that Church the Established National Church, not forgetful that it is an integral part of that wider Church of Christ which belongs to all ages and to all countries, not forgetful that this National Church of ours, even in its peculiarities as an Established Church, asserts with great distinctness its connexion with the Catholic Church of Christ. Here in this cathedral we have brought before us almost every particular in which the Church, either amongst ourselves or in distant lands, is called to fulfil the work of its heavenly Master. The first names which were read over to-day were those of the poorer members of this body, whose presence amongst us is a standing memorial of the apostolic precept ever to remember the poor. Every institution, of the Reformation period, as well as before it, whether a great grammar school or any other pious institution founded to advance the cause of Christ, seemed to take care that the poor were not forgotten. It is by its ministration to the poor that the Church especially follows its Divine Master; and in a cathedral town what duty is there more incumbent on those who dwell in it, than to see that all the poor persons who are gathered together in consequence of that influx of

inhabitants which the cathedral's presence implies, shall be well tended in respect of their temporal and their spiritual wants? I have heard it said that there was a time when our cathedral towns were sadly neglected in respect of pastoral ministration to the poor—when a canon or other dignitary of the cathedral thought it almost beneath his dignity to minister to the poor in the parochial churches of the town. Thank God all such un-Christian folly has been swept away, and we now all understand that the presence of our families in any neighbourhood where poor persons are gathered together lays upon us a deep responsibility to watch for their welfare; and that the highest dignitary of the best endowed church in the world could never be found more properly in his place than when ministering to the poorest of Christ's servants.

Again, we have present here to-day the teachers and pupils of the choristers' school. Shall not this remind us of the obligation under which the Church of Christ lies everywhere to attend to the education of the children of the poor? So again, rising higher in the list which has been read to you, we have the members of the King's School. Shall we not rejoice that the Church of England distinctly recognises its mission for the education of the middle and upper classes?

And then when we come to the higher order of those who belong to our body, we find here in this cathedral some marked characteristics which distinguish our Church wherever it is doing its duty. I do not forget that in this cathedral, though in

an obscure corner of it, there still remains a memorial of those days when the Church of England, looked to as the mother of the Protestant Churches of Europe, gave an asylum to our persecuted Protestant brethren who came from other lands. This memorial of the past may have become now little more than a sentiment, but it is a sentiment not to be thought lightly of, and I consider it certainly no small honour of my episcopate to have received, in consequence of a few words which I was able to speak in the House of Lords on the subject of those French Protestants, the thanks, as chief pastor of the Church of England, of a large and intelligent body of some seventy pastors of the Reformed Protestant Church of France. So that here there is something to remind us of our connexion with those who in distant lands maintain under great disadvantages the truths for which the Reformers were content to die.

We have also in our body—I rejoice to think that we have among our honorary canons—some of those who represent the Church of England in far-off lands. It is something to have the metropolitan of the Dominion of Canada and the Bishop of one of our West Indian dioceses distinctly connected with our cathedral; to have present with us to-day one who presides over a diocese extending from Madeira to Constantinople, and another who for many years has held the important position of Warden of St. Augustine's College, for the training of missionaries to the heathen. Thus from the very constitution of our metropolitan Church we ought to be in no danger of

forgetting that the Church of which we are members has duties as wide as the world.

And then when we come to those who are residing amongst us at home, how great are the responsibilities which rest on this and other cathedrals at this time. This is an age in which there is a great deal of uneasy thought seething throughout the nation. It is a time when sound and religious learning is specially required to meet the wants of those amongst whom we live. Let us be thankful that the arrangements of our cathedral bodies provide quiet places where men may follow a studious course, causing their light to be seen for the guidance of those who have need of guidance in this anxious age. Part indeed of our cathedral body must necessarily be connected with the distinct work of the diocese in the midst of which we live. But we have a mission extending far beyond the diocese, and I for my part am not one of those who think it would be an advantage for our cathedral bodies if all their labours were concentrated on diocesan work. I think that, looking at all the cathedrals of the land, we may hold it an advantage that they have been often distinctly connected with our great universities—that those who are working actively in the midst of our great towns are able at times to return to the cathedral city and tell of what they are doing amongst the masses with whom they have their usual sphere of labour.

Still towards the diocese especially, the members of each cathedral body have great duties; and while they are useful to the Church generally by their learning, by the efforts which they make to spread

the influence of the Church throughout England and in foreign lands, it will especially be by the way in which true Christianity is maintained in the diocese near their own homes that the usefulness of the members of our cathedral bodies will be judged. Now many treatises have of late been published to show how our cathedrals may best perform their work and how they may be improved. A good deal of feeling throughout the country has been excited on this subject. It is no disparagement of those who administer our cathedral system to say that it is capable of improvement. I suppose there is no institution that is not capable of improvement, and certainly our cathedral system forms no exception to the general rule. Therefore, we who love our cathedrals are very much indebted to those critics who have given us their opinions as to how these institutions may be improved. I am not here to-day to review those various treatises, or to pronounce any opinion upon the many and sometimes discordant suggestions which have been made. But I think I may with advantage mention an historical fact which has occurred since we last met—namely, that the bishops, having read, I presume, such treatises and having their minds directed to the subject of which these treatises discourse, advised me about three years ago to assemble at Lambeth Palace representatives of all the cathedrals of England. I doubt whether in that old chamber in which we assembled any more important body of men was ever brought together; and if any one was disposed to think lightly of the cathedral chapters of this country he would have done well to

have considered who were the persons gathered in that room. We had present the heads of almost all the cathedrals in England and Wales, an array of men such as is very seldom to be met with in any assembly. Heads of great educational institutions were there who had passed from the labours of instruction to the comparative quiet of the cathedral close—men who had spent years upon years in laborious ministrations amongst the poor in our great cities—men whose books had a fame that extended through Europe and beyond the Atlantic. The object of calling that meeting was to see whether it was or was not desirable that some immediate steps should be taken for improving the cathedral system throughout the country, and whether it was or was not desirable that the legislature should be invoked in order to assist in this good cause.

Perhaps I may mention some of the difficulties which presented themselves on that occasion as impeding the real usefulness of the cathedral system as it at present exists. It was said that all experience has proved that men do best that which they are expected to do according to their individual characters and by their individual energies—that if you were, for example, to make it a rule in any diocese that nothing was to be done in any particular parish for the improvement of the system existing in that parish without a vote of all the clergy of the rural deanery, you probably would find that progress would be well-nigh impossible; that if you are to have the consent of twenty of the neighbouring clergy to every sort of improvement which you



wish to introduce in the various parishes in which you are individually labouring, you will never get the consent of those twenty, however well disposed they may be, and thus your parishes will suffer a paralysis. It was urged that so also in our cathedral bodies, if each member of the body had more distinctly a work assigned to him which he was called himself to perform, and was not necessarily a mere unit in the corporate body whose consent was to be required to all action, you might find that there would be greater activity of life : and it was asked whether it would not be well so to revise some of the statutes and rules by which our cathedral bodies are governed, as to enable each individual to work more freely in an allotted sphere of his own within the wide circle of the cathedral's duties, doing his work himself as he thought right, and in his own way, uncontrolled by his brethren. This was one point that was brought before us with great force. Of course the difficulty of assigning specific duties to the several members might be great, but still I think I am not misrepresenting what took place on that occasion when I say that there was a general feeling that some considerable improvement might be effected in this way, and that it might be well to revise the ordinances and practice of our cathedral, in order to give more life and elasticity to the individual efforts of the separate members of the body corporate.

There were many other points brought forward : for example, some urged that it was desirable that the chapters should be wider than they are at present ; and the distinction between the cathedrals of the

old and of the new foundation which now exists was alluded to as suggesting that cathedrals of the new foundation might well follow the example which some at least of the old foundations had shown from their original creation. At York I believe every prebendary is necessarily a member of the chapter, and has been so since there was a cathedral in York, and residentiaries, I am told, are not more really members of the chapter than are the non-residents. I do not know that it would be desirable to introduce such an arrangement into every cathedral. But I say that this was one of the subjects which was discussed, and that it is a subject worth discussing—that we may know whether the governing bodies of our cathedrals may not with advantage be extended in their area. Take, for example, the cathedral with which I was last connected before I came to my present See, and the election of the proctor who represents the cathedral body in Convocation. For some time back none but the residentiaries of the cathedral of St. Paul's had anything to do with the election of their proctor. But of late this has been changed, and all prebendaries, as well as the residentiaries, have, I understand, their part in that work. It was urged on the occasion to which I have alluded that some similar change might be introduced in other matters also, and that it was obviously the intention of the legislature that honorary canons should be incorporated—not exactly into the governing body of the cathedral—but into the work of the cathedral, and that some change might be made which would thus give both the diocesans, and their brethren the

residentiaries, the benefit of counsel in important matters.

Other questions were raised also ; for example, as to preaching in cathedrals, whether it was not desirable, far more than is the custom in any cathedral at the present time, to call in persons from a distance who have extraordinary gifts of preaching, to stir the hearts of our people, not only on great occasions, as of some charitable celebration, but on ordinary occasions also ; and the example of St. Paul's Cathedral and Westminster Abbey was largely quoted, where the evening services have certainly called forth, at least in outward appearance, a great deal of life which otherwise would have lain dormant. Much of the efficiency of these services has arisen from the fact that preachers from all quarters have been invited to preach, if only they were deemed by those who have the nomination to be likely well to instruct and to arouse the affections of the people.

The discussion to which I have called attention went even so far as this—it led to the Prime Minister being spoken to privately as to the wisdom of doing for cathedrals what has long since been done for the universities—namely, of issuing a Commission under the Royal Seal to enquire what alterations could be made with advantage in old statutes which cathedral bodies were unable to alter for themselves. But, wisely perhaps, it was determined that it was better to allow a time to elapse during which the various cathedral bodies might for themselves consider carefully what improvements they could make in their system. I gladly acknowledge that that time has not been wasted, and

that no one can be acquainted with what has been going on in our cathedrals of late years without seeing that there has been a determined and resolute effort in almost every quarter to make the system as efficient as possible. How far it may be desirable to remove the obstacles which stand in the way of further improvement it is not necessary for me at present to say. That the matter will occupy a good deal of public attention some day there can be no doubt. But let us be thankful that meanwhile there is so much zeal manifested on all sides—that we find the preaching in cathedrals more conformed to the wants of the age than it was some thirty years ago—that there is a greater readiness to make the cathedral thoroughly useful, not only for the cathedral town but for the whole diocese. We shall certainly best fulfil our part by welcoming from whatever quarter every improvement which can be suggested, provided those improvements are directed in a wise and thoughtful spirit, and with due regard to the original purposes for which our cathedrals were founded. I have not thought it necessary to dwell on that especial and perhaps greatest function of the cathedral church, namely, that it should exhibit to the diocese an example of the highest form of worship with all the appliances which sacred art, moderated by sound judgment, can contribute—to encourage a love of our services and an understanding of their full meaning, and to foster throughout the diocese an intelligent appreciation of sacred music. These duties will hardly be neglected in this age.

It is well to note that in some of our cathedrals

efforts, it is said, have been made quite recently for the instruction of the younger clergy. In one cathedral the special office of the chancellor<sup>1</sup> has been revived, and I am told that he is expected to deliver lectures which I believe the clergy may attend, and has become also the head of a theological college. Such theological colleges, indeed, in connexion with our cathedrals are not uncommon, and may be very useful where they are not suffered to interfere with the intimate connexion between our clergy and the great universities.

All these things I now mention merely as examples of the way in which you, my reverend brethren, with whom rests the responsibility of guiding this great cathedral body, will be best able to fulfil your responsibilities in an age which certainly expects much of you, and the wants of which are so great that your responsibilities cannot be overrated. May I make one or two other practical suggestions?

We hear a good deal in the present day of the difficulty of finding a due supply of ministers to work for our Church. No doubt in other dioceses this want is much more felt than it is in ours. But even in ours, as I understand, considerable difficulty at times arises from the want of an immediate supply of persons duly qualified for the work of the ministry. Would it not be well for those who are here at the centre of the diocese to be looking out for young men, either in the school over which they preside or in the diocese generally, who show such an aptitude for the ministerial

<sup>1</sup> See Bishop of Lincoln's Charge of this year.

office that if proper advantages were afforded to them they would be likely to prepare themselves for the ministry? We know how much good has been done in this way as regards missionary effort by seeking for young persons who are likely to become missionaries, and by training them and directing their thoughts towards missionary work. This has been done, I believe, largely in the diocese of Salisbury. Cannot we have something of the same kind amongst ourselves? When we see a promising boy shall we not give him every assistance in our power to prepare himself for the university, and when he goes to the university help him further, that he may become a useful minister of Christ? A country which produces in a short time some thirty millions of money to restore the outward fabric of our churches, will not fail to respond to any appeal made for funds to assist those who otherwise could not provide themselves with due education, fitting them for the ministry.

Again, here is another matter which I think presses upon us. In an active age like the present, more than in any other, there is sure to be a number of clergy who have worn out their best days and are left in very humble circumstances when old age and weakness come upon them. It cannot be otherwise, because every improvement in the ideal of what is required of the Church of this country makes it more necessary that men should be in their activity, if not in their prime, if they are to perform well the duties of parochial ministers. Is it not desirable that something should be done to enable those who are worn out in the

service of Christ to pass their last days in comfort ? Here again I feel confident that an appeal to the wealth of this country would be answered, if those who have the leisure—none more fit than the dignitaries of our cathedral churches—were to take up this question, namely, How to our existing charities may be added some means of supplementing the resources and meeting the wants of the poorer clergy, especially in their years of decline.

Again, I visited yesterday our Clergy Orphan School. I was informed that the school was full—more full than it had ever been before, but that still there were twice as many applicants for admission as vacancies at each election. Does not this show that we ought all of us to endeavour that the charity of our fellow Churchmen should be appealed to for the education of the orphan children of our clergy ? And not only orphan children. Who that considers the matter is not struck with the difficulty which must lie in the way of any clergyman in ordinary circumstances who would properly educate his family ? Would it not be desirable that we should make some more determined efforts to place a really cheap and yet thoroughly good education within the reach of all our parochial clergy ? I know how much is done in this King's School in Canterbury ; but still the number of those who desire an education for their children and who cannot afford it even at the moderate expense of our King's School is very great indeed, and we who have the means are bound to assist them ; and those who have the leisure as well as the means are, I think, bound to organise some system more complete than

we have yet attained to for the accomplishment of this object.

I must not detain you longer ; the field is wide. Let me end with one remark as to the peculiar circumstances of the age in which we live, and the necessity that those who occupy prominent positions in our Church should meet those difficulties in a right and zealous spirit. I do not think that the controversy of the present day is with superstition. I do think that this controversy is with a growing infidelity, and if the clergy of our Church are not equal to the emergency some great catastrophe will befall not only the Church but the nation. A learned clergy was never more wanted than now—a learned and zealous clergy—a clergy understanding the wants of the age, and ready and able to supply those wants. From what place more naturally than from our cathedrals is the spirit to go forth which can cope successfully with the growing evil? May God grant, that, as this Cathedral in past times has numbered amongst its members many distinguished names, so now also it may well perform its part, and that the influence of those who govern it may be felt throughout the diocese, the Church of England, the nation and the whole Church of Christ.



## II.

## CONTEST WITH MATERIALISTIC ATHEISM.

*(Delivered in Canterbury Cathedral, September 27th, to the Clergy and Churchwardens of the Rural Deaneries of Canterbury, Ospringe, Westbere, West Bridge, and Sittingbourne.)*

MY Reverend Brethren, and my Brethren the Churchwardens :

It is scarcely necessary to repeat what I said yesterday as to the great solemnity of these Visitations, coming at comparatively rare intervals, intended to rouse all of us to a deeper sense of our responsibilities, and to make us each ask ourselves how we are fulfilling them. Our time of trial is passing very rapidly. I may note that since I came to the Episcopate, now many years ago, every diocese in the kingdom except one has been vacant, many of them more than once. And when we look around on this diocese, how many have been the changes since I first entered on the charge of it eight years ago. This is enough to make us feel that the short time of our probation is rapidly hastening to a close.

I do not think that we need take a gloomy view of the position of our Church, and of the helps and hindrances which we find in the discharge of the duties of our ministry. We live in an age of

restored churches, of increased services, of vastly increased numbers of communicants. We live in an age when schools are being erected everywhere, and the exception now is for the young not to be taught. To be sure I cannot fail to remember that some of those who are not well disposed to our Church tell us, that there was a time in our history before the Commonwealth, when there appeared to be a great revival of Church discipline and of Church order, a time when much was done for the restoration and improvement of the outward form of worship in the Church of England, but that while all this was going on there was still silently brewing that tremendous storm which within a few years swept throne and altar to the ground. For with all the outward appearance of what was good, class was then being ranged against class, and while the clergy seemed to rise to a higher sense of their responsibilities, and to put forth claims to the deference of the laity which had been unheard of in former times, there was a strong feeling quietly growing amongst a people determined to resist these claims, and to be revenged on those who made them. I am aware that outward appearances may be altogether fallacious, yet, thank God, I believe that the reformation of the age in which we live is not a mere outside matter, that whatever eccentricities may from time to time have alienated one class from another within our Church recently, there is still a larger measure of the spirit of love amongst us, and a deeper zeal for souls than was known in the age which immediately preceded ours ; that the outward signs of improvement are good

signs, because they speak of an inward improvement which will endure and help us, by the blessing of God.

While, therefore, it would be great folly to shut our eyes to possible dangers, it would be greater folly still to suppose that our cause is not a good cause, that there is not a bright future before us, if we answer to our responsibilities. And by God's help I fully believe that the clergy and laity of this diocese are ready and anxious, in the spirit of prayer and in dependence on Almighty aid, to do their duty for God and Christ in this difficult age in which our lot is cast. I am speaking on this occasion not to the clergy only, and in addressing clergy and laity alike I feel that I speak the sentiments of all the clergy who are present when I say that on the co-operation of our faithful laity our great hope lies for the full discharge of our difficult duties. I know that there never was a time when the faithful laity of this nation took a more true and intelligent interest in the welfare of their Church than they do at this moment, and, therefore, reckoning this amongst others to be a most wholesome and happy sign, I think we may enter upon the consideration of the difficulties which lie before us with good hope for the future—nay, with a full presentiment that by God's help we shall prevail.

Certainly some would desire to destroy the great institution of which we are the ministers, this National Established Church of England. Those who desire to do so, if, looking back to the past, they think any other Christian body would now profit by the injury to us, much mistake the feelings of

the age in which we live. If (which God's providence avert) it were to come to pass that any great and overwhelming changes were now to befall the Established Church of this nation, I think we should have before us a state of things resembling that which was ushered in by the great French Revolution, rather than what occurred in the days of the Commonwealth, when one set of Christians took the place of another. This is not an age in which Christians can afford to quarrel; they have a great cause to maintain against a growing power which resists all Christianity and which would establish some empire of merely human reason in the place of divine truth. It might be that for a time one branch of the Christian Church, which ever prospers where infidelity drives its opponents into superstition, might gain great advantage over the more pious souls amongst us, but I am sure of this, that if the Established Church of England went down, which, thank God, I do not believe is likely, no body of Dissenters would profit by the change. Are there any Dissenting bodies that command the thousands of our intelligent mechanics? Is there one such body which has any enduring influence over the seething thought of this anxious age? The question is not between one form of Christianity and another; it is a question between the truth of Christ and the denial of Christ, and I feel confident in the good feeling of this great Christian nation, that the cause of Christ is acknowledged to be the cause of the nation—that whatever may be the case in other lands we may have good hope for this land of ours. In some other lands I am quite aware that

very much of this state of things exists : Either you have atheistical philosophers or you have superstitious devotees. You have the men, except the priests, against the truth of Christ, and the women with the priests taking refuge in some debased form of Christianity which can scarcely hold its own against the growing intelligence of the age. I grant that there are some amongst ourselves who think they find a refuge from infidelity in the maintenance of superstition, but I believe they are weak even in numbers, and weaker still in their general influence on the community. However, it would be very unwise to shut our eyes to possible coming dangers, and therefore I ventured yesterday in addressing the Cathedral body of this place to urge the great necessity for everything that can be done being done to raise up a learned and thoughtful clergy, awake to the circumstances of the times, and earnest to do their part under the difficulties which threaten. A learned, able, religious, and zealous clergy—of course these qualities should not be confined to the clergy, and the only reason why the clergy especially are to be urged to show forth these qualities is that they may leaven those amongst whom they live. A learned, intelligent, and religious laity is as much a necessary and integral part of a prosperous Christian Church as are the clergy I have described.

Now it is very well to tell people that they ought to be learned and zealous in their work. As to zeal I can have no doubt there is far more of it amongst our clergy now than there was in past times ; here and there, indeed, there still remains a parish which

is dead; here and there we have a man set to be an example to his parish, who forgets his holy calling, and is rather a warning than an example; here and there we may have the poor neglected and unvisited, Sunday schools not existing, or if existing, dragging out a sort of half existence, because there is no religious life in the teachers, and therefore none in the taught. But these surely are the exceptions. The difficulty to which now I would rather direct your thoughts is, how in the midst of the thousand avocations which this increasing zeal and religious life necessitates, you are to keep alive such an acquaintance with literature and with the general subjects which exercise the intelligence of the age, as seems to be very necessary for the due discharge of the clerical office. A man has little time for reading who is working hard in a parish, and when we tell him that he ought to read, he naturally asks whether he is to neglect more pressing avocations that he may have time for study. This is a difficulty, and I may perhaps give a few hints as to how it is to be met. A great number both of clergymen and laymen in the present day take all their opinions, even on the most important subjects, if not from the daily newspapers, at least from reviews and other ephemeral publications. A man may be very learned in all that is told by what are falsely called the Church papers, and yet be a very ignorant man even in the subjects respecting which he reads much. A man may go a great deal beyond this and have picked up here and there a good deal from reviews and yet not be able to confront an intelligent mechanic whom he meets

in his daily ministrations, who has got, by what means perhaps we know not, some real acquaintance with the subjects of which his pastor is ignorant. What then is the counsel to be given? One thing is very plain, that every clergyman, and every layman who would assist the clergy in such matters, ought to look very carefully to his study of Holy Scripture. All of us at all events have that book, the greatest of all books, continually in our hands; the very business of the clergy is to be continually reading and expounding it. Let us see that we really study it, as in the sight of God.

It has been said recently that the great hope for this country, that is for the Church of this country, at the present time, amidst the agitations which have of late withdrawn men's minds from the fundamental points of the Christian faith to many questions of the mere outside, will be found in the rise of some new school of theology which shall obliterate all the existing schools and stir up a new vigorous life, diverting men's minds from contentions which have done much harm in past years. I do not think we want a new school of theology. What I do think we want is a revival of the old, to make it more thoroughly understand the exigencies of the time. I believe such a school will found all its teaching on the Holy Scriptures. I think there will be this difference between such a school and that which has preceded it—that it will be more jealous than that which went before it of any human additions to the pure Word of God—that it will be very careful not to exalt any human authority, even the most venerable, (however

important it may be to pay due attention to such human authority in its proper place,) to an equal rank with the Revelation of God. Now I believe that we have, powerful for good, working for good amongst our rising clergy, this very system which some say we want as a novelty. I cannot doubt that there is at this moment in the University of Cambridge, if not elsewhere, a fountain-head of such Scriptural truth, imbuing the minds of our rising clergy with a love for the unadulterated Word of God, powerful even already, and certain, by the help of God, to become more powerful as time advances.

Following then in the track pointed out to us by eminent theologians whom we respect and who are living amongst us, let all of us clergy and all the laity who would aid in Church work remember that if we cannot be learned in other matters, we may at least be learned in our knowledge of the Word of God. Nay, if we, the clergy, fail to be so, there will be lifelessness in our ordinary ministrations, we shall scarcely be able to command the attention of our people and to direct them week after week when they come to be instructed by us. But besides this there are many opportunities which all of us here present enjoy for deepening our acquaintance with the learned works of the past and the learned works which I am thankful to believe are still published amongst us. A man who wishes in the best sense of the word to be a learned man will study some one book—master some one book. I have mentioned One, which is, in truth, not a book, but a series of books, but let him master some human book also, and make



a good use of it—the work of some master of old times who has been found to do great service in the cause of Christ as age has succeeded age. A man who knows one book in this way and rightly applies it, though he may have little time for reading, will still in the truest sense of the word be a learned man. Yesterday speaking on this subject, I said that this cathedral church ought to be a centre of religious learning for the diocese, and I believe those who preside over it desire it so to be. It is something that we have in this cathedral a good library with some 9,000 volumes open for study to all persons who desire to approach it; the books of which are allowed to circulate freely through the diocese. A man living in a remote country place may have a difficulty in finding learned works when he desires to consult them, but that can scarcely be the case in this diocese, when, thanks to the arrangements of those who preside in this cathedral, so good a store is freely supplied for the benefit of all.

I stated yesterday that the subject on which I desired to address the clergy at the several stations of this visitation was the consideration of the duties which devolve upon the Established Church as the National Church at this time. Above all other duties I wish to urge upon you to-day to be zealous for the truth of Christ. The Church, indeed, is a protest especially for goodness; and you may ask, why make so much of doctrine when it is rather practice—Christian practice—which we wish to see spreading through the land. Many could pass a good examination on Christian doctrine, and yet would fare very

poorly in an examination as to the Christian life. There are hypocrites in every society, and always have been, and always will be. And there are men who without Christian doctrine, from the mere natural temperament which saves them from many of the temptations to which ordinary humanity is exposed, do show forth a good conversation, and are an example even to the most orthodox Christians by the purity and beneficence of their lives. But we have not to deal with exceptional cases. My belief is this, that a really widely extending good practice must be founded upon Christian doctrine. You may have—and our infidel writers of the present day are very fond of stating that you have—very pure precepts of morality in religions which are granted by all of us Christians to be false. But the question is not so much what precepts of morality are laid down, as what precepts of morality are followed, and extensively followed, from the presence of the motives which quicken principle into life. The distinction which, as we maintain, exists between Christianity and false systems advocating a pure morality is especially this: Christianity not only tells us what we ought to do, but gives us the motive principle by which through God's help we are able to walk in the path pointed out to us. I therefore take it for granted that all attempts to teach our people to speak the truth, to be honest, and to be good citizens, which are not based upon Christian principle will in the long battle of life be found to collapse. I have no belief in the enduring power of mere abstract morality so to indoctrinate

men with a love of the good and the holy, that without Christian principle they will be kept upright amid their many temptations.

We stand at this time face to face with very great dangers from the progress of a philosophy which has no connexion with Christianity. To enter on this subject fully would far exceed the limits of the present discourse, but I may say a few words as to dangers which seem imminently to threaten this country unless we maintain distinctly its Christian character. We stand face to face with a materialistic atheism. When I was young we were told there was no such thing as an atheist in the world, but all that is changed, and I believe you will find many now who will not hesitate to say they are by no means believers in the existence of a supreme and intelligent governor of the world. A materialistic atheism is in the air. You cannot account for the manner in which such sentiments rise and spread themselves. They are, I say, in the air. This is always the case with the false opinions which from time to time afflict nations ; they seem to rise and spread like a miasma, you cannot tell how they are generated ; what you have to learn is how they are to be met. Now some people, as I have said, think they are best met by reviving old superstitions, but I have no faith in that cure. I do not think it can do any good to try to supplant one error by propagating another. I think all experience proves this attempt to be pernicious ; those who try this remedy will find they are leaning upon a staff which pierces their own hand. Neither do I think that we are to meet this evil by an excess of

dogmatism, by defining and laying down the truths of the Christian religion, with a degree of minuteness which the wisest theologians have eschewed in past times. This I think also is a mistake. I confess to have felt a sort of shudder when I read in the *Times* newspaper about a year and a half ago day after day long discussions on the nature of the Trinity—discussions as to the exact relations of the First and the Second and the Third Persons in the ever blessed Trinity. And I doubted very much whether, even had these discussions, with their extreme minuteness, been conducted, not in the columns of a newspaper, but in a learned language and in the retreat of learned theologians, they would have been found valuable.

We have to resist a materialistic atheism. What then is to be done? If neither the revival of old religious practices, nor a more minute and prying examination into old Christian doctrines and the endeavour to formulate them with more exactness than before will prevail, shall we prevail by simply saying—We are the ministers of the living God, and you resist us at your peril and must stand the consequences? No doubt there is a truth in such statements, but it is not a truth likely to be appreciated by our antagonists, and I do not think such assumptions are very likely to strengthen our hands. Then are we to express merely a pious horror and say—We shake from us the contamination of those who are thus endeavouring to destroy the most secure foundations of our faith?

I think there is a more excellent way; it is a

very plain one, and it is within the reach of all of us. Have we not in our hands the everlasting Gospel of the Lord Jesus Christ, and has it not been found powerful in past times to resist all antagonists? Have we not the human conscience to appeal to weighed down by a sense of sin, and can we not present to it the blessings of that glorious Redeemer before the brightness of whose presence darkness and error will flee away? An appeal to the heart and conscience, a stirring of the sense of sin, a presenting of Christ in His all-sufficient power to save, this has been found powerful in past times, and by the blessing of God it will be powerful for us in the time to come. Let me therefore ask you, in resisting the progress of such an evil as we have been speaking of, to fall back upon the pure and simple Gospel, upon that access which it has always found to the heart and conscience of man.

You will not fail indeed to use arguments, for arguments are necessary, though they may convince few; they are necessary in order to beat back an assailant and to show that you are not afraid of him. Let me recommend therefore that in the difficulties of that controversy of which we have been speaking you never forget the help which the work of Bishop Butler gives. It is true that he lived in an age in which materialistic atheism had been driven back by the great spirits who had written before him. It is true that throughout his work he takes for granted that there is an intelligent and benevolent ruler of the universe, and that many of those with whom we have now to do will deny this his great principle. But in the *Analogy* you will find such an elucidation

of the genuine nature of the evidence which we have to deal with in treating of such subjects, as will of itself answer many of the objections which are made in the present day. A true estimate of the probable evidence on which religious truth is to be defended is greatly wanted in our controversies, and the more the work of Bishop Butler is studied, the more will those who study it intelligently appreciate the true evidence by which such controversies are to be tried.

Again, for a few moments, let me advise you never to be beaten in these arguments by persons who endeavour to make you maintain this controversy—Whether Christianity could be proved to be true, if you had not the historical evidence, which, thank God, you have. You will find that the advocates of the system of which I have been speaking try to withdraw your attention from the historical evidences, and to argue the question *à priori*, as if there were no two such great facts in existence, as I believe to be the greatest to which any philosopher can point in the history of the world—I mean first the fact that here is the Bible, a book of the history of which we have a very distinct account; and secondly the fact, here is the Church of Christ, an institution of the history of which, up to its origin, we have also a most distinct account. What two facts, on which philosophers pride themselves, are to be compared, in their practical significance, with these two? Is it, indeed, departing from the spirit of modern philosophy to take our stand upon these two great facts? What, compared with two such

facts as these, are any observed traces of primeval man in some distant cave which no one has thoroughly investigated? What, compared with these, are the traces of the feet of extinct animals impressed upon the mud here and there? Such observed facts of physical science are most valuable in their way and call no doubt for explanation. But are we to ignore these other greater facts? Here is this Book. It consists of how many different treatises? Do we or do we not know the history of each one of these treatises in the New Testament? I defy any one to give any account of the origin of these books so natural as that which takes for granted both their authenticity and their genuineness. And each book stands by itself. If we had nothing but the First Epistle to the Corinthians, we could trace it to the days of St. Paul; and what account of his belief recorded in that epistle could be given, so natural and so philosophical, as that the things he asserts are true? We have before us works in which authors have tried to lay down other hypotheses as to the origin of these books; but they are utterly vague. Nothing can account for the origin of these books so naturally and so philosophically as the assumption, that the books are genuine and authentic records of what they profess to tell. There is not one of the seven and twenty that does not assert distinctly the truth of the Gospel of Jesus Christ, and therefore I say that by the process on which modern philosophy prides itself, and on which it desires to insist—the very process of observing facts—we have a strong basis of proof with which to confute our adversaries.

Again, even if the books were gone, what of the Society which age after age has maintained these truths, and has spread them throughout the world? Most important are the books, valuable because of the doctrines which they contain. But, as a matter of fact, the doctrines have been taught by the Society, even independently of the books; and these doctrines are based upon alleged events, respecting which I maintain that no modern philosophy can give so clear and intelligible an account of their having been first believed, as is supplied by the acknowledgment of their truth. It is well that we should refresh our memory on such matters as these, though after all I am afraid it is not logic, the soundest and clearest, that will convince the gainsayers. We must reach their hearts in hours of sickness and approaching death, and when friends are taken from them; then we may find their consciences awake and their hearts open, ready to return to the faith of their childhood, and to believe in the great Redeemer.



## III.

## CONTEST WITH DEISM.

*(Delivered at Croydon, on Monday, October 2nd, to the Deaneries of Croydon and East and West Dartford.)*

MY Reverend Brethren, and my Brethren the Churchwardens :

You have probably learned already from the newspapers that the subject on which I desire to address the clergy and laity of the several centres at the present visitation is this : I desire to suggest some thoughts on the duties which devolve upon the clergy and laity of our Established Church as members of the National Church. These visitations, as I have said elsewhere, are very solemn occasions. They come only once or twice, or at all events but seldom, in an Episcopate, and they give a bishop one or two opportunities in the course of his life for expressing his mind fully to his clergy as to what he thinks of their duties and of the way in which they are fulfilling them. They are very solemn occasions to himself, for the questions which he addresses to others come with even greater force to his own heart. I have remarked elsewhere that the solemnity of these recurring occasions is enhanced by

the fact that when the roll is read many names before familiar are absent from it: every period of three or four years brings great changes in the Church. Many who were ministering in this diocese four years ago have passed to their great account.

As Archbishop of Canterbury I speak naturally, not of this diocese only, but also of the general body of the clergy in this province and of our whole Church. I could read to you a long roll of eminent servants of Christ; professors of theology known in their day for the influence which they exercised over their students, and the way in which they led them by genial, kindly intercourse to an understanding of the important office upon which they were about to enter; prelates who, at home or abroad, have made the name of the Church of England honoured, and have also (which is far better) advanced the cause of their heavenly Master; humble pastors, not less useful or less honoured than the others in their comparatively unnoticed spheres, who have won many souls to Christ—all of whom since we last met in visitation have gone to give an account of their stewardship. I desire, however, to-day to select two names to bring before you—the names of men eminent in their day and generation, who have passed away from their scene of labour in this Church of England since we last met. Not that they were, perhaps, more really useful or more really faithful to their heavenly Master than many others—not certainly that we desire to take them or any men as perfect models for our imitation, but because I think it may be well for us

to dwell upon the two names which more than any others, since we last met, have impressed upon our clergy thoughts as to the greatness of our calling as ministers of Jesus Christ. They possessed, each of them, certain qualities which, laying hold of the imagination, have arrested public attention, and they have, therefore, concentrated on themselves more of the thought of the generation in which they lived, than perhaps any two clergymen of the Church of England have ever done.

Since I last visited this diocese, while many have passed away, none, I think, have more attracted public attention by their loss than Samuel Wilberforce and Connop Thirlwall. The first was a man of unrivalled versatility of talent, having perhaps no equal in his peculiar characteristics, in the long list of those who have occupied the episcopal chair in England. I do not adduce these men that we may necessarily follow their direction; for, indeed, it is the peculiarity of this Church of ours, that, in the midst of that essential unity which binds us together in the love of our common Lord, and in a common zeal for the salvation of souls, there are infinite diversities of character, and there is room for every character to show its power of working for Christ. The last time, indeed, that I saw these two men together, the contention was sharp between them on no less important a point than this — whether it is or is not desirable that the Athanasian Creed should be retained in the services of the Church of England. And no doubt on many other matters — respecting the exact position, for

example, to be assigned to the ministerial office in our Church, and respecting the doctrines of sacramental grace—it would have been found that these two men greatly differed, while, for my own part, I do not hesitate to say that, claiming that liberty which belongs to the great Established Church of a great Protestant community, I may take the liberty of differing both from the one and from the other. But in the midst of differences there was an essential agreement—agreement that there was no office so high in the sight of God as that of winning souls for eternity—essential agreement in this, that the mode of winning souls for eternity was through the everlasting Gospel, which makes us partakers of the blessings purchased by the death of Christ. Therefore, while these and other eminent servants of Christ have differed within this Church of ours, we assert that there has been all along an essential agreement, and we are not so unwise—each of us maintaining our own distinct opinion, according to the convictions of our conscience and the light which the Holy Spirit gives us—we are not so wedded to our own opinions as not to learn lessons even from those who most differ from us, and not to appreciate eminent servants of Christ who are working faithfully within our Church, although they may be very unlike one another.

Let me say a few words, then, respecting these two eminent men. Of one I have said that he had marvellous versatility of talent, such as was hardly ever equalled. He was alike at home when in the dignified and sometimes chilling discussions of

the Upper House of Parliament he endeavoured to rouse those whom he addressed to life and energy, or when throwing himself without restraint into the exciting atmosphere of some public meeting, he pressed on men's consciences some subject of absorbing religious interest. He was at home also when addressing with wonderful pathos and simplicity a few rustics assembled in their small village church. In private intercourse he was effective alike in ministering comfort by the bedside of the solitary sufferer, or in leading conversation in the most brilliant circle of the metropolis. He was not less ready and powerful to influence the humblest curate in his diocese and help him in any difficulty, than he was to seek and use opportunities of swaying those powerful men on whom hang the destinies of nations. He had doubtless his faults—some say they were grave ones—but who has not? He was a marvellous man, and while he lived, there was no fear of any one thinking that the position of an English clergyman might not be one of widely-extended as well as deeply-felt influence.

The other, whom we buried a year-and-a-half ago in the great Abbey amongst the most illustrious of England's dead, was the greatest scholar and the most learned man of the century, ever tempering the gravity of his learning by the keenness of his wit—a wonderful intellect, acknowledged as such by those who had no love or appreciation of the religion of which he was a devoted minister. While he lived, no audacious scoffer was safe in speaking lightly of the religion of Jesus Christ as not suited for an

intellectual age. Both of these were men of whom any profession might be proud—the one appealing to English society in all its varied forms, and influencing it wherever he could obtain an entrance, so that even those who most disliked him, felt and acknowledged that he was indeed a power; the other recognized as a king of men amongst those who prided themselves on devoting life to purely intellectual pursuits.

Now, why do I dwell upon these two men in addressing you here to-day? Not merely because their departure reminds us how fleeting is our life—not only because we long that as the mantle drops from one prophet some other may be called to take it, but that I may remind you how great indeed is that office which we hold as clergy of the Church of England; how wide, how great are the opportunities which it gives us of influencing our fellows. These were, indeed, men of exceptional power, and enjoyed exceptional opportunities of influence; but neither their power, nor the opportunities which were given them would have been of any avail, without a dedication of their whole life to the service of their Master, without a full belief in the great Christian verities, and an ardent desire, according to the diversity of their temperaments, to use all their powers for cherishing the Christian life in their own hearts, and in those over whom they had influence. And this is the peculiarity of our office as ministers of the Church of England—that, though we may have comparatively slender powers, great opportunities are open to all of us. No men have

greater means of guiding their fellows than we have, if we learn from those who have gone before us to sanctify whatever gifts God has bestowed upon us, by devotion to His service, by making the study of His Word the great object of our lives, and by giving ourselves to unwearied toil. The eminent men who have greatly influenced their generation have always done so by a life of labour, gathering up the fragments of their time day by day, that none of it be lost. Think not that any one has greatly influenced his age without a life of toil, of incessant energy, of earnest desire every day to be able to say that something has been done for the Master's cause. This it is that has enabled the most influential men of past times, and this it is that will enable us, my brethren of the clergy, rightly to fulfil our duties, whatever be the powers God has given us, whatever opportunities of usefulness may be open to us in the position in which He has placed us.

It will be well, too, for our brethren of the laity, by the examples I have adduced, to lay this to heart—that, while the scoffer of this sceptical age will endeavour to make us believe that the claims of the religion of our Lord and Master cannot command the higher powers of men, we may point to the long roll of those who, in past time, have influenced this Church of England and the Church Universal, and, through the Church, the whole world, as a distinct proof that there can be nothing so high as the devotion of our energies to our Lord and Master, nothing so well suited to employ our highest powers as the endeavour to advance His kingdom.

I think it right to make such remarks, not that I believe it is by the pride of intellect that the cause of Christ will be advanced. I know that Christ has chosen the humble things of this world, and that through the things that are humble He will cast down much that is admired. Still, since it is the tendency of this age to represent our calling as one which is hardly suited for the advanced intelligence of the times, since many scoffers would represent the religion of Christ as worn out in the advance of civilization, it is well for you to have some serious thoughts as to the greatness of the power of those who have gone before us; the greatness of your mission and the vast opportunities of the highest usefulness for clergy and laity alike, if they are desirous of promoting the kingdom of our Lord.

In a former address I dwelt upon one phase of antagonism to our holy religion very prominent in the present day, which a few years ago we supposed had been altogether driven from the region of controversy, namely, a materialistic Atheism. There are very few persons, I suppose, who will stand forth and announce that they are the upholders of a materialistic Atheism, yet many men advance the cause of most dangerous errors without distinctly committing themselves to their maintenance. There are a great number of persons who would altogether repudiate the name of Atheist, and claim that of Deist or of Theist: and gladly do we welcome the declaration, from any quarter, of belief in the existence of God, provided it be real. A Deist—what is a



Deist? A man who believes in God. Does he believe that He is the Creator, the Governor, and the ever-present loving Father? Does he believe that He is the Hearer of prayer? Then there is good hope for him. The logical and necessary consequence of real devotional Deism will, I trust, be to welcome the truths which are revealed in Jesus Christ. The Jews, to be sure, are such Deists as we are speaking of. They believe, and all who have known religious Jews will attest the fact—they believe, as Abraham believed, in an ever-present Father, loving His children, watching over them, and listening to their prayers. Such is a religious Deist. A Jewish Deist of this kind is prevented from welcoming the truths of the doctrine of Jesus Christ by insuperable prejudice; but if a man has really made this amount of progress, and really lives in the presence of a Universal Father of the human race, and considers that he must have access to Him, if his soul is to live—the natural and logical sequence from all this must be, that he will welcome the manifestation of God in Christ, and prize the doctrines which the Son of God has revealed. But I am afraid that there is very little of such Deism as this in the world. Whether we examine the writings of Deists amongst ourselves, or consider those who in distant lands have given up the idolatries in which they were educated, and have adopted some system of Deism on which they hope to rest, we shall hear very little of a Creator—very little of a providential guardianship by a loving Father—little of a life eternal, in which we are to be admitted into the presence of this Father—little of a Hearer of prayer:

but we shall hear much of the laws of Nature, of a system which deifies those laws in the place of a personal God—some theory of the immutable and irreversible working of these laws which makes it impossible even for the Almighty to interfere with them—some notion that this life is on the whole so good (strange that any who look at it as it is should so esteem it), so good that it may be after all the only sphere in which human souls have to display their energy. In such a Deism as this—call it Deism if you will—where is the God whom it recognises? Is it a return to the old philosophy of Epicurus, which taught that the gods far away were enjoying themselves in contemplation, and could not be troubled with the concerns of this lower life? Or is it that God is altogether eliminated from the system, and while they call themselves Deists, we have the anomaly, that men, being Deists, have ceased to believe in God?

Now, I do not say that in your parishes, or in your families, you will find men distinctly professing either this form of Deistical infidelity, or that materialistic Atheism of which I have spoken elsewhere; but I do say this, that there is a great deal of it floating about, and that it will find its way here and there where it is least suspected; that the air is charged with it; and that even the ministers of Christ may find themselves so indoctrinated by some portion of its bad teaching, that they will water down the Gospel of Jesus Christ and teach some poor substitute of common human morality, instead of those eternal truths which Christ proclaimed by His life and death.

Look well, my friends, to your teaching. See that it be the teaching of the real Gospel of Jesus Christ; see that you do not eliminate from it, one by one, the great doctrines of Christianity.

One thing in particular excites the antipathy of men such as I have been speaking of—the supernatural element in our religion. If Christianity could only be relieved of this element—that is, if it ceased to be Christianity—they would be glad to adopt it: for, without the supernatural element, it ceases to be Christianity. Christ died that He might rise again. The resurrection of Christ was the greatest of all miracles. On this the whole of Christianity turns. The attempt, therefore, to present the world with a Christianity devoid of the supernatural element leads to a contradiction in terms.

If, then, it is not by attempting a vain compromise that we can succeed in the conflict that lies before us, how shall we succeed? My friends, I think we shall succeed as the Apostles and their early followers succeeded. As I said, in treating of another form of infidelity, the conscience echoes the great truths of the Gospel when they are presented to it. These truths appeal to men's consciences, and through the conscience, oppressed with the weight of sin, men learn that in Jesus Christ is the deliverance from sin, and we shall succeed, by the blessing of the same God who made the Gospel triumph in the days of the Apostles. In your sermons, in your ministrations, in your other pastoral labours, present to your people the real simple Gospel of Christ as it was taught by St. Paul, and you will not present it in vain. Certainly it will

be necessary, as I have said before, that you should study and bring before your people the clear outward proofs of the truth of this Gospel, and trace through history the Christianity which we teach as identical with the Christianity of the Apostles, and therefore with the Christianity of Christ himself. There never has been a time in which the doctrine of Jesus Christ has prevailed except through that very teaching which we find in the writings of St. Paul. It would be well, no doubt, to lead men's minds in this age, wherever it is required, through the distinct proofs of the authenticity and genuineness of the books which we place in their hands, and of the doctrines which we deduce from them ; though it is granted that it is not in this that we shall find our power to influence the heart. Every man, indeed, is entitled to accept any great religious doctrine simply because it approves itself to his conscience. He lives upon it ; he finds that through it his spiritual life grows, and this to him is the most convincing of all arguments. Do you in your appeals to your people, bring before them that which reaches their conscience, and through this you will be powerful to help them to lead Christian lives, and to accept Christian truth ; and although it is true that you must have in reserve strong arguments to convince gainsayers, it will not be by argument, but by the power of the Holy Ghost, that you will prevail in influencing their hearts and lives.

Before I leave this subject I would direct your attention to one peculiarity of our controversy with unbelief in the present day. You will find that they

who persistently assert the falsehood of the Christian scheme are comparatively few. The line adopted by many is rather this:—"The subjects treated of are so mysterious; we are so carried off into the region of metaphysics and beyond what ordinary men can understand, that we may safely say we shall give our whole attention to the things which are plainly before us in this busy life in which we are immersed. We leave higher things, not indeed denying, but ignoring them." I do not know that the name "Agnostic," which has been invented to represent persons who declare that of religious truth they know nothing, is one which either will be accepted by those to whom we give it, or that it is one which we ought to give them; but I wish for a moment to draw your attention to this—that if any man says that these subjects, which deeply interest Christians, are so difficult and so remote from common practice that he is justified in withdrawing his attention from them altogether, your answer must be, "Have you or have you not a soul?" If you are certain that you have not, then you may be acting consistently; but unless you are prepared to deny altogether that you have a soul, or to deny altogether that that soul can survive the body, then I say that what professes to concern that soul must be more important for you than any other subject to which your thoughts can be directed. Have you a soul? Have you a conscience? Is there a possibility of a life hereafter? If there be, then I say you dare not, without ignoring altogether your own highest interests as well as those convictions which have forced themselves upon the noblest intellects in

times past, say that you will live without making up your mind whether these things are true or not. No man can have any claim to be a philosopher who refuses to listen to those suggestions of the heart and conscience which have been recognised by the greatest spirits of all past time; and no position can be so absurd as that which maintains that these things may be true, but that we have no time to attend to them, or that we will give our whole thoughts to things that are passing and are of comparatively little value, when there are things professing to be eternal claiming our attention.

And now, having spoken of those dangers which surround us, and having urged you not to make a compromise with them in your teaching of Christianity, but to adhere to the old Gospel of the Apostles and of Jesus Christ, let me, before we part, say a few words more as to an attempt which has been made in this age to meet these dangers by giving a more materialistic form to the religion of Jesus Christ than it had when the Apostles taught it. It is not unnatural that men should think—in an age which is so much given to materialism—that it will be well to endeavour to meet the dangers of the age by materialising spiritual truths. It was not unnatural if, years ago, when revolutionary doctrines seemed likely to unsettle the whole basis of society, some men thought they could meet them by taking refuge in an even stiffer maintenance of those old systems which had generated the very evil that was to be their overthrow. And, not unnaturally, also, seeing that the advocates of Atheism

have, as I am told, their high priest and their regular system of ritual—some among us have thought that the best way to resist these growing evils is by a more materialistic representation of the Gospel than was known in the days of the Apostles or has been known since the Reformation in this land. It is quite true that they are unwise who do not try to enlist the senses in the cause of truth. It is certain that attempts to present Christian truth to the common order of men, in an abstractedly intellectual or purely spiritual form may fail without some assistance from the use of material things without, and therefore the Church of Christ in all ages has wisely enlisted outward things in the cause of religious truth.

No doubt many of those who have of late years amongst ourselves carried the materialising of the Gospel teaching, of its worship and of its doctrines to an excess, have done so from a worthy motive—thinking it the best way of counteracting the tendencies of the age, and of enlisting the sympathies of uninstructed men which we could not reach by mere abstract teaching. But we have had enough of this—it has gone far enough. I hope it has reached a turning-point, and that it will go no further: for certainly, if there are dangers in forgetting that the beautiful in all outward nature may be enlisted in the cause of the cross of Christ, there has always been a danger on the other hand, that those who are commissioned by God to teach should make too much of things material. There breathes through every page of the Old Testament a protest against that system which would people every grove and stream

with some divinity, and endeavour to resist that forgetfulness of God, which was creeping into the world, by multiplying observances in honour of gods many and lords many. What is it that has produced in Christian times that debasement of Christianity which has prevented it from making the progress in the world which now in this nineteenth century we might have expected? When men came to be worshipped in the place of Him who had commissioned them—when places came to be adored as having some magic sanctity—the pure religion of Christ fell from its high position as a protest against idolatry by encouraging the very evils it had been designed to suppress. We of the Church of England have none of us gone to these lengths, but it will be well that we should consider to what debasement they have led men, and that we should stop if any of us are hurrying on in a course which all history shows to be destructive of the power and spirituality of our faith. One great section of the Christian Church has not hesitated to take the various members of our Saviour's body, and to make them by themselves the objects of worship. The adoration of the Sacred Heart is an example of the tendency of which I am speaking. We, indeed, repudiate, all of us—even those with whom of late there has been the most cause to remonstrate on these matters—the errors of the Church of Rome; but let us beware lest there creep into our churches such a view of the blessed sacrament of the body and blood of Christ, as has no warrant in the Word of God, no warrant in the teaching of the early fathers, nor in the teaching



of our fathers of the Reformation, or of the holy men who have lived from their day to ours. Let us beware lest, whilst in words we repudiate transubstantiation, some materialistic view of the Lord's Supper be still adopted which is quite unworthy of the pure spiritual Gospel of Christ. The limits in this matter are easily passed. Let us be careful that we do not exaggerate and travesty the truth in our worship and our teaching, but adhere to the simple teaching of the Word of God and of our own formularies based upon that Word.

Having alluded to the exaggerations which are not unlikely to be introduced in explanations of the doctrine of our Church on the Lord's Supper, I ought to mention one point of direct practical importance bearing on this matter. Some have taught that it is dangerous to approach the Lord's Supper without confession to a priest; but where is the warrant for this in the Word of God, or in any portion of the formularies of the Church of England? There is none.<sup>1</sup> It is a part of that very system of which we are speaking: it exalts a human priest in the place of the heavenly Saviour, and denies access for the individual soul to Him, unless it can approach Him through the material influence of some human mediator.

While, therefore, we are awake to the dangers that surround us from infidelity, we should be very much upon our guard against increasing these dangers by adopting any system to meet them which is not based upon the pure Gospel of Christ. I take, thank God,

<sup>1</sup> I treated of this subject at large in my Primary Charge to the Diocese of London, 1858, pp. 42 to 65.

a hopeful view of the progress of our Church and of this great Christian nation. I believe that there lies before both the Church and the nation, by God's blessing, a great and happy career; and on none more than on the attached members of the Church of England, its clergy and its laity, does it depend that this nation, continuing truly Christian, shall also, by God's blessing, continue great.

## IV.

## UNION WITHIN.

*(Delivered at Dover, October 14th, to the Rural Deaneries of Dover, Elham, East Bridge, and Sandwich.)*

MY Reverend Brethren, and my Brethren the Churchwardens :—

The papers which have been issued previous to this visitation have been drawn up carefully with the view of suggesting both to you and to me, in detail, the most important points which have reference to the administration of your parishes. Both the papers which have been addressed to the clergy and those addressed to the churchwardens will be carefully examined with the view of directing the diocesan as to any interference on his part which may be necessary in your various parishes. I trust that for all of us, both for me in issuing and for you in receiving them, these questions may have the effect of deepening the sense of our responsibilities while we view them in detail.

To-day the particular subject on which I wish to address you is this : I desire to bring before you some thoughts as to the degree of unity, in the midst of the natural diversity of our various characters and our various views of our Christian responsibilities, which

is essential, if we are to discharge our duty as members of a National Established Church for this great English people. What degree of unity amongst ourselves is necessary for the due discharge of our duties in this Established Church? Of course unity is not the same thing as an enforced and rigid uniformity. It has been the custom of the Church of England at all times to allow its members a certain amount of liberty both with reference to doctrine and to forms of worship. But I presume no one will deny this statement, that it is quite possible for the diversity which naturally exists amongst free and intelligent men to run so far ahead of what may fairly be expected in a National Church, that it may destroy our power of acting together in unity, in our corporate capacity.

Now, it will not suffice to say that unity is best secured by a love of the Lord Jesus Christ and of souls, although, no doubt, in the Church Universal this is the most sacred bond of unity. No one here present, I presume, is so uninstructed or so uncharitable as to deny that a real love for souls and for the Lord Jesus Christ may exist amongst Roman Catholics and amongst those Nonconformists who, differing most from ourselves, have become altogether inimical both to our mode of worship and to the forms in which we express our doctrines. We must not, therefore, seek the unity required for a National Established Church, or indeed for any particular branch of the Universal Church of Christ, simply in a common love for souls, and a common love for our Redeemer. That unity which is to characterize any particular branch of the Church of Christ, and to

cement its members together, so that they can readily join in common work must, I suppose, be found in a sympathy which unites them in common forms both of worship and of doctrine, and in a willing and reverential deference to one constituted authority. This, I presume, is of the essence of that sort of unity which must bind together the members of one particular branch of the Universal Church of Christ. Carefully making every allowance for the peculiarities of our brethren and their diversities of sentiment, while we are zealous, each of us, to maintain our own convictions of what is right—yet in the midst of these diversities submitting ourselves to common forms both of worship and of doctrine, and deferring to the dictates of one common authority,—we shall not jar one against another in the maintenance of our own separate opinions. In the midst of all this wide divergence we shall be loyal and faithful to our own Church, and encourage each other in carrying forward its great work.

Now, it would be folly to deny that in the history of this Church during the last few years there has been some danger lest the divergence should destroy the unity. And as, unless we are united in the one cause which the Lord has committed to us, we shall ill fulfil our part towards Him and towards our brethren, it may be well for us now frankly and openly to consider the difficulty which has arisen in consequence of this divergence.

The difficulty to which I allude seemed to reach its climax in the year 1874, although no doubt there had been trouble for a long time previously. At that

time the state of matters, as it appeared to the rulers of the Church, was this :—Great alarm had for some years back existed throughout the country, and amongst even many of the most attached members of our Church, because it was supposed that a gradual change was being wrought in our whole theory and practice, and that we were quietly drifting back to the state of things which had existed before the Reformation. I do not say whether that alarm was justified or not in the degree in which it was felt, but I do say that it was not unnatural. The number of conversions to the Romish communion, which have occurred in our time, has far exceeded that which has been made from the Church of England in any other period of its existence, except, perhaps, under the reigns of the last two Stuarts, when, as we know, the danger at last came to a climax, and there was a deliberate attempt to Romanise the whole Church of England. These conversions naturally alarmed quiet, thoughtful and devout members of the Church of England. They asked themselves whether there was anything in the practices of the clergy which could account for these extraordinary conversions. They found amongst many persons, who ought to have known better, a reckless way of expressing extreme opinions, scarcely consistent with loyalty to the Reformation, or to the Church which we had inherited from our fathers. They found an introduction of devotional works taken directly or indirectly from the Church of Rome, gradually indoctrinating the minds of pious people amongst the laity, even accustoming the tender thoughts of children to unusual modes of

addressing God in Christ, through relationship to the saints and the Blessed Virgin. They found that in many places the form of worship which at first it was only desired to improve, was gradually being entirely changed, so that you might go into a church of the Church of England and suppose yourselves to be in a Romish church. Ordinary, quiet, and religious people were scandalised by what they saw and heard. Moreover they were told, and many of them learned through the events which occurred in their homes, that the confessional was being urged, especially upon the female and younger members of their families, in a way in which it had never before been recommended by any faithful divine of the Church of England. Was it unnatural that, with these undoubted facts before them, the English people should be greatly disquieted as to the way in which changes were being hurried on, in many cases, by the arbitrary will of the clergy, supported and instigated by a few of their own immediate followers?

Now, the people of this country objected first to these changes because they thought them dangerous, and because they knew that the history of the Church in past times proved them to be dangerous. The people of this country have no love for Popery. They have no love for anything that approaches to Popery. With many of them this may be an uninstructed sentiment, but it is the echo of great truths which have been proclaimed in the history of the country. They know that the greatness of England is indissolubly united with its love of the Reformation. They know that those were dark

times in our history when there was a fear of our swerving from the principles of the Reformation. They may, I say, be uninstructed in their zeal in this matter, but their zeal and their determination is unchanged, and not likely to be changed. I do not think there is the slightest danger of this country ever becoming Roman Catholic. I do not think there is the slightest danger of this country ever adopting a semi-Romanism. But I think, and the heads of the Church had to lay it seriously to heart, that there was a danger lest the foolish conduct of a few might so shake the confidence of the people in their National Established Church, that they would consider it no longer worth preserving. Mistaken, no doubt, as to the extent of the danger which has agitated them, but excited by the presence of the danger, men were learning to distrust their National Established Church, as no longer true to the principles of the Reformation. Now, I say the people of this country have quite made up their minds on this subject. I suppose we may take the action of the ordinary constituencies which return members to Parliament as giving an average view of the general sentiment of the country, and it certainly is a noteworthy fact, to which my attention has been called, that there is not, at this moment, in the House of Commons, a single Roman Catholic returned by any one constituency in England or Wales, or in Scotland. Inasmuch as a candidate's religious opinions are generally but little scrutinized at an election, this circumstance seems to show a strong feeling against any return to the state of things existing prior to the Reformation. Of course, the clergy are set in



their place not to follow the people, but to guide and to help them. I am not appealing to the general sentiment of the community, as if it were for us the voice of truth, but, when we compare this general sentiment with the consistent teaching of all our great divines since the Reformation, when we see how this sentiment is based on an intelligent appreciation of what has made this country's greatness, I think we are entitled to pay to it very considerable respect. At all events, we clergy of the Church of England shall certainly be in a strange position, if, while the voice of the country is unanimously Protestant, any of us are hankering after Rome.

Moreover, the people of this country had some ground to complain not only as to the nature of the changes which were being introduced, but as to the manner of their introduction. Things excellent in themselves may be unwisely introduced; and heart-burnings may naturally spring up because of a want of sufficient consideration for men's feelings in the introduction of that which, had it been otherwise introduced, would have been willingly accepted. When I first went to the diocese of London there was a traditional story of a parish which, I am bound to say, gave the bishop and every one connected with it an infinite amount of trouble. There had been a dispute about a gallery, which gallery was, I believe, an unsightly and displeasing object in the church, and whilst the vestrymen were disputing about it, one morning when they entered the church they found that the gallery was gone. I do not suppose anyone regretted the removal of that gallery, but the result of the manner

in which it disappeared was this : there never was a day of peace again in that parish till the incumbent resigned his post. Without vouching for the perfect accuracy of this story, I mention it as an illustration of the danger which may arise from doing good things in a bad way.

Now there can be no doubt that about the date I have referred to, a climax had been reached in reference to such changes. Many remember a time—I can remember it myself—when the bishop's word in such matters was supposed to be law. The whole of society has been much changed, and we can hardly expect to see that state of things restored. But there certainly were old-fashioned people, I am not sure that there are not some now, who, having read the Ordination Service, and understanding that the clergy pledge themselves in the most solemn manner at their ordination, to listen to the godly admonitions of those who are set over them in the Lord, and to follow with a glad mind their counsels, conceived these words to be a reality. Such persons were not a little surprised, that, when bishops expressed strong opinions as to the way in which changes were introduced, those who by their profession were the most determined advocates and maintainers of authority, paid no attention whatever. There were also no doubt persons who, having looked into the law of the Church, knew that there was such a thing as the canonical oath of obedience, and they scrutinised the words of that oath and asked themselves whether it did not mean that, where the bishop forbade a thing which had been declared distinctly unlawful by

the decisions of the tribunals, there, at least he ought to be obeyed ; and they asked themselves what could be the meaning of this canonical oath of obedience if it did not imply any attention to the express injunction of a man set over the clergy in authority, unless he was prepared to enforce his authority by process of law.

All these feelings doubtless tended to create a considerable amount of uneasiness amongst Churchmen. They said, " You are getting us on an inclined plane, and we do not know where we are to stop. You do not care for the admonition of those who are in authority ; you do not care for our remonstrances. The things which you are introducing may or may not be good ; but, at all events, we cannot believe that it ever was the intention of a well-ordered and a well-governed Church that you should introduce them on your own authority solely, or supported merely by the applause of a small clique of persons whom you have gathered around yourselves, who are no doubt very zealous but not necessarily very wise, and whose readiness to contribute abundantly out of their own means for the alteration of our churches without our consent seems to savour of a desire to put us, the parishioners, altogether on one side." Now, this feeling not unnaturally led men to ask whether there was no law for the Church of England, and no means of enforcing it. I am not surprised that, as time went on, law-suits in reference to these matters became more frequent than they were in the old peaceful days. It is said that these suits never would have been brought into court, had there not been

combinations to pay the expenses. I think this is highly probable. Combinations on one side lead to combinations on the other. A plain man looking at the matter with an earnest desire to prevent innovation, might say—"I cannot afford to ruin myself in order to maintain the law," and therefore he not very unnaturally was inclined to listen to any person, or combination of persons, who told him that they would pay the expense of having the cause tried. I do not know that much blame can be attached to the one side or the other of those who entered into such combinations. But then matters got worse. By means of these combinations, or in some other way, it came to pass that a number of these suits did come forward, and the points in dispute were authoritatively settled. Then people very naturally said, "Now at least there will be an end of unauthorised changes." But, no; they speedily found that certain persons who had urged on these changes, laughed at the authorities which endeavoured to restrain them: "Laws may be good things, but they are not made for us. The laws of a particular Church—what have we to do with them, for we are members of the Great Church Universal?" I do not wish to exaggerate any statement which was made. Men, no doubt, satisfied their consciences that there was some sort of higher law which was to override the law by which the Established Church was governed, but people, who had moved to have these matters settled, were, of course, indignant that, after all the trouble taken and all the expense incurred, though the most learned judges and the highest bishops had in the

most formal way decided what was law, still many clergymen treated the decision as a thing of nought. You cannot be surprised that this state of things was felt to be unendurable, and that the authorities of the Church, after long forbearance, and with an earnest desire to treat every one with the utmost amount of tenderness, at last resolved that some process must be found by which, when the law was once decided, the decision should be obeyed. Hence the introduction of the Public Worship Regulation Bill of 1874.

Now, it is premature to speculate as to what effect this Act of Parliament may have, but I will state to you one or two points which, in the din of controversy, may escape observation, and which I think it would be well carefully to consider. In the first place, the Act makes no alteration in public worship. It is simply a statute enacting that, when the highest tribunals have decided what the rules governing the public worship of the National Established Church are, these shall be obeyed. One great difficulty in past times was the expense of ascertaining and enforcing the law of the Church. It is hoped that, by the arrangements which have been introduced, this expense and the delay, by which, indeed, the expense was in a large degree caused, will be much diminished. One large portion of the expenses of every ecclesiastical suit arises from the retaining of eminent counsel on the one side and on the other. I think when you examine the details of the discussion which took place in the House of Lords in 1874 on the Public Worship Bill and the account then given of the expense of trials under the old law, you will

find that a very large portion of that expense was caused by the supposed necessity for retaining eminent counsel to assist in each stage of the trial. It is one of the provisions of the Public Worship Regulation Act that any man who is entitled under the Act to complain, may appear personally, if he will, before the tribunal which is to decide the case. No doubt he might have done so formerly, but he would have been at a very great disadvantage on account of the uncertainty of the law. It is true that in the first cases to be decided under this Public Worship Regulation Act it still has been thought requisite that eminent counsel should be employed, in order that the points in dispute shall as soon as possible be settled. But when once they are settled, and clear rules laid down as to what is lawful in public worship, the employment of counsel will scarcely any longer be necessary. Then, I conceive, any ordinary man who thinks that he is entitled under this Act to have redress, may appear himself in Court. He has only to state his case, and the person who resists his application has only to acknowledge or to deny, and the cause ought to be at an end. I am not going to express myself too hopefully, as if our brethren of another profession would ever allow a trial to pass without their assistance, if they could possibly find any mode of drawing it to them. But still, this I think is plain, that the provisions of the new law do make the matter much more simple. Take this one provision: the Archbishop may order his judge to go down to the neighbourhood where the dispute has arisen, and to hold his inquiry in the

very parish. If there are no counsel retained, this is the simplest and least expensive process. The judge comes to the neighbourhood; the man makes his complaint; the clergyman answers the complaint; the witnesses, if any, are examined; and the whole thing may be settled in a few hours.

Now, will this tend to encourage litigation? I think not. A good and speedy settlement of the law, instead of being an encouragement to litigation, rather restrains it. It is the uncertainty, and the bitterness of feeling engendered by this uncertainty, that cause litigation. If I am a parishioner, and an excellent man whom I greatly admire is the pastor of my parish, and I being his churchwarden think that he is somehow transgressing the law, I go, without quarrelling, immediately to the bishop. The Bishop either says, "You have no cause to complain," and so the matter is at an end; or he says, "You have a *primâ facie* cause of complaint; do you refer to me for its settlement? If so, I will decide at once. Otherwise, if you desire to go to a higher authority, do so by a short and inexpensive process." Surely, as intelligent men anxious not to foster strife, but to put an end to it, we are right in desiring that there shall be a mode in which the law, which we all profess to honour, shall be declared without delay, and when declared obeyed.

Much has been said as to the mode prescribed by the Act for settling disputed points. It would take us too long to enter here on all objections, but one to which I think I ought to allude, is that the Act interferes with the Bishop's authority.

The Bishop's authority is ~~never~~ distinctly recognised and maintained in this Act. Formerly the Bishop might waste his time in inquiring into a case of an intricate character, and then when he had pronounced his decision, nobody paid any attention to it. Now, the very first step is, that the Bishop is to be consulted. He says distinctly to the parties, "Do you, or do you not, intend to abide by my decision?" and if they say, "We will abide by your decision," his decision cannot be appealed against, but is effectually binding, unless it contradicts some known law. Moreover, if the Bishop has reason to suppose that there is any malicious or unnecessary interference with the degree of liberty which ought to be allowed to the clergy in the discharge of their duties, he may at once dismiss the case, stating his reasons, to be filed in the registry of the diocese; and the case is at an end. Again, when you mount higher, it is said you have set aside the Archbishop's authority. How is this? The two Archbishops have been in the habit of appointing a judge, each for his own province. In some cases, in the sister country at least, the office of provincial judge has been held by the same man for the two provinces, and every attempt at improvement by legislation, with which I have had to do during the last twenty years, has pointed to the propriety of the two Archbishops having the same judge, and not appointing two separate men. But then (it is urged as an objection) the Queen's sanction is required for the appointment of this judge. Yes; for this judge is to have powers which his predecessors had not, without which the legislation would have



been futile. Not only has he the same authority, the same powers as any civil judge to compel the presence of witnesses, and punish all persons who infringe the dignity of the court, but in all respects he is to be invested with the full powers of a judge of the realm, and such powers could not be delegated to him by any ecclesiastical authority. Therefore the sanction of the Queen is required, and necessarily required.

And now there remains only one other point on which, perhaps, I ought to touch. There has been an alteration, also, in the Court of Appeal. We have heard a great deal about this court during the last twenty years. It has at last been altered in deference very greatly to the opinion of those who have thought themselves most entitled to complain of the decisions of that court. Hereafter, the prelates will not sit as judges in the Court of Appeal, but they will sit as assessors, and the number of prelates who attend will be increased, so that there may be present with the judges of the land a large body representing distinctly the Church. Therefore, this new Court of Appeal will, I hope, commend itself to those who disliked the old. What its decisions may be, remains altogether in the future.

The state of things which I described in the earlier part of my Charge called for changes in the administration of our ecclesiastical law, and these changes have taken place. I think I express the feeling of every loyal member of the Church of England, when I say that we earnestly and heartily desire that, by the blessing of God, these changes may promote peace and encourage a spirit of sober and chastened zeal. My

friends, our unity will not be secured by the best arranged system of ecclesiastical judicature. Beauty,<sup>1</sup> in the prophet's phrase, and grace and love, are better than the bands of coercive discipline as staves to guide. A love for our common mother the Church of England, and for the Church universal; a love for our Lord, and for the souls for which He died; a tender consideration for each other's peculiarities; an anxious desire to live in peace and give ourselves to our great work; a contempt, in comparison with that work, of all the anxious, fretful questions which agitate small communities, but which ought not to agitate this great National Church—will keep us safe, living in the spirit of prayer. We ought to love our forms of worship, looking through the mere outside of them to that which is essential as binding our souls to our Lord and Saviour; we ought to have a common love of our formularies of doctrine, not stickling for a word, but clinging fast to the living power which brings the doctrine home to our souls. Filled with such love and reverence, I doubt not that by God's help we shall be united, and shall prevail.

<sup>1</sup> Zechariah xi. 7.

## V.

## UNION WITHIN.

*(Delivered at Ashford, October 12th, to the Deaneries of North and South Lympre and East and West Charing.)*

MY Clerical Brethren, and my Brethren the Churchwardens :—

The special subject on which I entered at Dover, and which I propose to continue to-day, is this : I wish to suggest to you some thoughts as to that degree of unity amongst ourselves which is indispensable for the right discharge of our duties in this National Established Church. In treating this subject at Dover, it was necessary to make some allusion to the legislation of 1874, with a view of bringing before the clergy more distinctly both the causes which led to that legislation, and also my own anticipations as to its results. I do not think that I need say more on that subject to-day, except to express my conviction that a danger which was much talked of, when that legislation took place, appears to me to be visionary, namely, that we are likely to have a number of vexatious prosecutions on little matters. I apprehend there is no chance of such a state of things. The legislation to which I have alluded itself provides the remedy against any such misfortune. I have pointed out that no

steps can be taken in any instance without the consent of the Diocesan. The Diocesan will be bound to state his reasons if he refuses his assent to any proceedings under the Act. But I presume in all cases in which the matters are of minor moment, or where there appears to be any merely vexatious attempt to find fault with the clergy, the bishops will have no difficulty, first, in discharging the duty which devolves upon them, by dismissing the suit; and, secondly, in publicly and distinctly recording their reasons for so doing. My own impression, as I have said, is, and always has been, that an easy mode of ascertaining the law of our Church, an easy, speedy, and inexpensive procedure, whereby disputes may be settled, either by reference to the Diocesan with the consent of both parties to abide by his decision, or, if that consent cannot be obtained, by the authority of the provincial court—is very much to be desired, as tending towards peace and harmony. Many of those heart-burnings which naturally spring up from the ambiguity of the law, and from the vexatious delays to which the law has hitherto given occasion, will thus be removed.

Still, as I said elsewhere, the real hope of harmony and unity consists in our loyalty to the Church of which we are members. I believe there is widely spread throughout our community such a hearty feeling of loyalty; and I doubt not but that the existence of this loyalty will very soon put an end to any appearances of discord amongst us.

I should not be acting honestly if I did not here appeal to the few members of the Church of

England who feel themselves so separated from their brethren, that they cannot even receive the Lord's Supper with them because of the absence from our mode of celebration of certain strange and unusual rites. Such persons, who are, I say, very few in number (probably there are none here present), will do well to consider whether this publicly professed inability so to communicate in the holiest rite of Christian worship with their brethren, does not mark some departure from that loyalty to which we trust for our unity. Having made this remark, I shall say no more on this subject.

It is the whole art of those who desire to injure and even to destroy our Established Church, to represent that we are so divided one from another that we cannot take common action in the cause of our common Master. Is this so? If so, it is strange that this Established Church of ours, during the years in which we have heard most from our adversaries of this disunion, has made steady progress both in the affections of the people, and in the faithful discharge of its duties to our Lord and Master. I think it was a cheering circumstance this morning, that we had present with us at our Holy Communion so large a proportion of the churchwardens of this part of the diocese. I do not know whether that would have been the case in former times; but I am certain, that amongst the clergy and laity there has been, since I was a boy, a marvellous increase of zeal, of work, and of progress; and I cannot help thinking that these vaticinations which we hear concerning our discord, are rather the expression of the wishes of

those who utter them, than of any belief which can be substantiated by fact.

First, I will speak of the heads of the Church. I have never known a time in which the Episcopate was more distinctly united in the sense of its duties, than it is at the present moment. Do not let me be misunderstood, as if I said that all men who are bishops in the Church of England think exactly alike according to some iron rule. Let me be understood to say this, that, fully recognising and entering into the spirit of the Church over which they preside, they look to the essentials which that Church maintains, and to the vastness of the work which that Church has entrusted to them ; with kindly consideration for differences on minor points, ready each of them in the proper place to maintain his own opinion, yet all of one mind and one heart in the performance of their great duties as rulers of the Church. And if there be this essential union among the bishops, what of the clergy ? For my own part, I believe they are united ; but if there be any disunion, let me in this discourse endeavour to suggest some thoughts which may tend to increase that union which I believe already exists, and which it is our duty as much as possible to cement. That we should be at one, is not an unimportant matter. If I have been right in what I have said elsewhere, as to the dangers which threaten not only our Established Church, but the maintenance of our common Christianity, it can be no time for unnecessary dissensions, when the enemy is at the gate. An army would make little progress in resisting its enemies, if divided against itself. Learn a lesson

from that great power which is always looming in the distance, which has not, indeed, any very extensive influence in England at the present moment, but is always trying to gain it—I mean the Church of Rome. Whatever influence that Church possesses is much increased by the wonderful unity with which it acts. I am not indeed going to recommend the sort of unity which the Church of Rome upholds. There are two sorts of unity, both of which I deprecate. The first is that unity which exists in the similarity of features when the differences and characteristics of life have departed, and deadness is the cause of a rigid uniformity. Neither, again, do I uphold that sort of unity on which the Church of Rome prides itself, under which every man is so drilled to fulfil the particular duty which is assigned to him according to the regulations of the regiment to which he belongs, that he dares not think for himself, or if he venture to think, at least does not dare to speak. Neither of these is the sort of unity which we desire to see in the great, intelligent, reformed Church of this nation.

When we consider who are our opponents, we shall learn what are the main points on which we ought to unite. If it be true that an anti-Christian philosophy is endeavouring to sap the faith of many, we shall certainly be united in our resistance to such an evil. Perhaps it may not be with this evil that the parochial clergy, as pastors in their separate folds, have especially to contend; yet it will not be right for them to shut their eyes to the dangers which may come from this quarter. It is, however, more

particularly their duty to carry on the war against vice in every form, vice in the young and in the old, in the rich and in the poor ; and to speak plainly of those great gospel maxims which protest against every form of vice. Surely here we must be united, or we shall make no progress. If one man forms to himself one standard of morality, and another forms another, then we shall make but little way against the vice which we are pledged to resist and overthrow. Vice sometimes shows itself in gross acts of brutality, the records of which day after day are nothing less than a disgrace to the nation. Such acts spring mostly from intemperate habits amongst our people.<sup>1</sup> Surely, some great common effort is wanted from all of us to resist such evils as these ? And not among the debased and brutalised alone, but in the higher ranks of society we are from time to time shocked by scandals of which we hear. Shall we not, then, with high and low alike, be ever upholding the one gospel standard of purity of life ; and be united in the warfare which we wage against vice ?

Again, we have a warfare to carry on against gross and dense ignorance, either in the multitudes crowded in our towns, or in scattered country populations. We have a war to carry on against all ignorance, and shall we not each of us apply to the dispersion of this ignorance that knowledge which comes from God ?

And where are we to gain the motives with which we are to appeal to our people, to urge them to obey

<sup>1</sup> *Vide* Appendix.



these precepts, and to appreciate the knowledge which we give them, but in the gospel of Jesus Christ? Shall we not then in the precepts, and in the simple gospel motives which we urge upon the people, find a distinct point of unity, useful for our own souls, and giving us power with our people?

Now I have said, that it is not to be expected that there will not be differences of opinion amongst intelligent Christian men in an age like this. It would be very strange if there were not such differences of opinion. Let me then mention to you one or two abstruse subjects on which men have disputed ever since there was a Church of Christ at all, and on which I suppose they will hold different opinions until the Lord comes. First, there is all that range of questions which has to do with the mode of reconciling two things apparently by human reason irreconcilable, free will and constraining grace. Who is the man who expects that controversy on these subjects will end before the Lord's coming? Who can point to any period of the Church's history in which controversies on such points have not existed? And, if in any portion of the Church of Christ such controversies could be ended by the expulsion of all who differed from the dominant party, do you not think that this would result in the formation of a sect in place of a true portion of the Catholic Church of Christ? Such matters, treated in the wise and comprehensive spirit of our own formularies, must to the end of time leave an ample field for difference of opinion; and yet I suppose good and holy men differing on these matters have not

found their real unity in Christ interfered with by their differences.

Take another subject, not so widely influencing the Church, but still fruitful of discussion in all ages, the exact origin and authority of the ministerial office in the Church of Christ—its history as a matter of fact—the exact position which a minister of Christ, duly constituted in his office, ought to hold ; how far he is a mere instructor, and how far, through his office, he ministers the precious gift of the Holy Ghost. Within the Church of England, while no one denies that the clerical office is to be viewed in this double aspect, men differ as to the degree of prominence which is to be given to the one characteristic or the other. Men, I say, in the Church of England, probably to the end of time, as they have done in all previous ages, will hold different opinions on this matter. And yet I do not know that they will find that the divergence of their opinions on such questions at all interferes with their love and loyalty to their common Lord and Master.

Again ; let us turn to another controverted subject, namely, the exact effect of the sacraments on the believing soul ; the mode of the Holy Spirit's operation in the sacraments. I do not suppose there ever has been a time when men have held with great exactitude the same opinion on these controverted points. I do not expect that there ever will be a time when anyone will be able to state with any positive authority the exact effect of Baptism in the regeneration of the soul, or the exact effect of the Lord's Supper on the faithful communicant. Therefore upon

such matters I think it only consistent with a real and reverent adherence to the Word of God, if holding varieties of opinion we agree to differ, without finding that this difference at all interferes with our power of acting together for Christ.

Again ; take another subject which is very prominent in the writings of the present day, namely, the exact limits of inspiration. Who has ever yet defined the exact nature of the inspiration of the sacred writers? We reverence the Bible as being the Word of God ; we accept it as the rule of our faith and the guide of our practice ; but still anyone acquainted either with early or with late writers knows that there always has been in the Church of Christ a certain allowable amount of difference of opinion as to the exact limits of inspiration in the Bible. And if as to Holy Scripture we have these differences, what shall we say of mere human authorities, embodied in the works of the great theologians of the patristic and of latter ages. Men have always differed in the Church of England as to the exact amount of authority which belongs to these uninspired writers, and certainly we shall not find that our love for our common Lord, or our power of acting together in the conflict against vice and ignorance, is at all interfered with by liberty of opinion on such a matter.

Loyalty to Christ and to the Church which He purchased with His blood, a loyal love to that particular branch of it in which we have our calling, showing itself in deference to its laws, in quietly submitting to the interpretation of those laws by

competent authority, and in respectful deference to those whose duty it is to administer those laws so interpreted; this loyalty is, I think, perfectly consistent with great freedom of opinion, and with such diversity of practice as is naturally called for in the special circumstances of our various parishes, or of the various congregations to which we minister. Does anyone suppose that the worship of Canterbury Cathedral ought to be introduced into every church in Romney Marsh? Does anyone suppose that the Cathedral service ought to be pared down to the exact similitude of that which is suited, say, for the parishioners of Lydd? It has always been admitted that there ought to be, according to the variety of the circumstances in which our parishes are placed, this sort of free use of our Liturgy, which will not reduce it in every place to the same dead level. This, then, is the point to which I wish to direct your attention, that while our enemies without are representing us as all necessarily opposed to each other because we use our Christian liberty, we believe that the use of this Christian liberty is consistent with the highest and the truest unity.

Still it may not be unwise to give here one or two pieces of advice, lest there should be danger of divisions being encouraged. Let me advise, then, especially my younger brethren, not to magnify and exaggerate points of difference. The spirit of unity must be cultivated, and it will avoid all such exaggeration of unimportant points. I would urge them to avoid also all violence of language. Men speak their minds very freely in the present day, and I do not know that it is

a bad characteristic of our age ; but still there are limits, and I think that even though the persons spoken against receive no harm, but rather good from being misrepresented, the man who allows his tongue to propagate misrepresentations does great harm to his own soul, and therefore I should advise all to be very careful not to speak with violence against any from whom they differ, and whom they take upon themselves to judge. I should advise men also in those gatherings which I am glad to say are so common in our various dioceses now, to seek opportunities of meeting those from whom on many points they differ. It would be not only a very dull thing to be always meeting people who agree with you, but it is also not a very profitable thing ; you are apt to have your opinions stereotyped by hearing them repeated by those who agree in every respect with yourself. It is an advantage which has always appeared to me to belong to properly-conducted ruri-decanal meetings that in them men of various sentiments are brought together. Some clerical societies consist entirely of persons whose opinions run in one groove. These may be useful in their way, but it is indispensable that we should meet also those from whom we differ. The interchange of opinion at such meetings is of much use. We may certainly thus learn courtesy towards each other, and a better and fuller consideration of conscientious objections to our own particular views.

Again ; I have heard it said of late that the clergy live much more by themselves than they did in a past generation. If this be true I think it

is an evil. It is to our lay brethren especially that we of the clergy have our mission, and we ought to prize every opportunity of better understanding their sentiments.

Moreover, it should not be forgotten in this age, and I suppose it has been the case in every age, that young people and old people take very different views of most subjects, and it is extremely important that the old should not altogether ignore and endeavour to suppress the opinions of the young, for we, the old, are passing out of the world, and the young will very soon be in our places. Let us, therefore, endeavour seriously to consider those divergencies of opinion which necessarily spring up between young and old in every community. No doubt there are great differences of this kind in our community. Old-fashioned views about the best mode of conducting public worship, and even old-fashioned views of doctrine, are not palatable to those who are rising to take our places. Let us, therefore, endeavour wisely to understand what degree of truth there is in growing opinions, that, making full allowance for the young, we may better train them to take our place when we are gone. This difference of opinion between the old and the young is no peculiarity of the Church of England. I believe I am speaking the simple truth when I say that there is not a Dissenting body in the kingdom in which the old and the young do not find it very difficult to act together. It is not our business to retort upon others as to their want of unity, but I think if you look either at the so-called undivided Roman Catholic Church, or at any one of

the Dissenting bodies in this country at the present moment, you will find a vast amount of difference between the young and the old ; you will find differences perpetually springing up, and causing much difficulty to those who would keep the whole body united.

Having thus mentioned a few points of detail in which I think we might learn to act more heartily together, let me turn before I close to that which is the great point of our unity—our loyal devotion to the work which our Lord and Master has committed to us. How rapidly is the time passing during which we are allowed to work here in His service. Shall we not give ourselves heart and soul to that great ministerial office which has devolved upon us ? And shall not those of the laity who assist us in our office consider that the Lord calls upon them too, during their short time to work consistently and strenuously for His cause. Our strength and union will be found in a deep spirit of devotion, leading us ever to realise the sacred Presence before which we stand, and the awful nature of the issues of our faithfulness or unfaithfulness ; such devotion to our work will be based on devotion to our Lord and Master, on habits of prayer, on a careful examination into the details of the way in which we perform our work ; this spirit of devotion to our work will be continually refreshed by our studying the immutable Word of God, the history of those struggles which heralded in the progress of the Gospel, the writings of the apostles and the sayings of the Lord Himself, and those sacred records of the older fathers to which the

Lord and the apostles constantly direct our thoughts. My friends, to study the Scriptures, to be constant in prayer, to be earnest in the discharge of our work,—this is the way to be at one, and being at one, by God's blessing we shall prosper.



## VI.

## PRACTICAL WORK.

*(Delivered at Tunbridge, October 19th, to the Rural Deaneries of North and South Malling and Shoreham.)*

MY Reverend Brethren, and my Brethren the Churchwardens :

It was remarked to me by a friend not long since that there was a danger in the present day lest bishops' visitations and their charges at visitations should be altogether occupied with public matters of great interest, and that there should be little examination into the mode in which the ministerial office was conducted in each particular parish, and little advice given to help the clergy in what after all is the most important part of their work. No doubt there is some truth in this remark, and it applies not only to bishops' charges, but to all of us in many ways. We should think very badly of the character of any nation the citizens of which were all so much occupied with discussing and disputing about public matters that they forgot to discharge their duties quietly each in his own private sphere. We live in an age fond of comparing itself with the ages which have gone before, not without a complacent consideration of the great

progress we have made as contrasted with our ancestors; an age of considerable excitement in our ecclesiastical relations; an age of congresses and great diocesan meetings, at which important discussions are always taking place on public affairs; an age when schemes are rife for the organisation of the Church to which we belong. Every man has a ready opinion as to how many new bishoprics ought to be formed, and as to the way in which bishops ought to perform their duties. We live certainly also in an age in which there is a great deal doing in the way of forming new parishes and building new churches, and organizing all the outward machinery on which the vigour of the Church greatly depends. All these things are very good, they are signs of life, and we should be ungrateful if we did not rejoice that there are so many outward signs of life amongst us.

But there is a danger that while we are so occupied with things outward we may forget that which lies at the root of the matter, the progress which is being made in each individual parish in the great business of saving souls. The duties which devolve upon us as ministers of this great national Established Church are so various, the calls on our time and attention are so many, that in the pressure of our manifold business, and in the multiplicity of our responsibilities, there is danger lest we forget what is the most important of all. Our responsibilities as the ordained clergy of the Church are so weighty that we cannot overestimate the difficulty of the work which we have to perform. We have to influence the rich and the poor alike, the learned and the ignorant; we have to reach that

great middle class which belongs neither to the rich nor to the poor, the learned nor the unlearned. We have each of us in our respective spheres to do with the old and with the young, with those in the vigour of life, exposed to all the temptations of health and strength, and to those who are lying on a bed of sickness, and who know the still greater temptations which wait on the steady approach of death. We have to deal with populations, some of them stationary and some of them altogether migratory. In this particular diocese we have an annual influx of persons who come we know not whence, and when they leave us go we know not whither; but during the short time of their residence amongst us they have their claims on our pastoral ministrations. Sickness and death not unfrequently overtake them while with us, and they have, therefore, claims on us in their ignorance and their poverty, though many of them be separated from us by the particular form of the Christian faith which they profess. Still they are our brother Christians, and appeal to us for help during their short visits to our parishes. Some of us have to do with town populations, where there is a great deal of life and activity, and some of us with scattered cottages in marshy, thinly-inhabited districts, where instruction is difficult to communicate, and where the parishioners are very difficult to reach one by one. We have people labouring night and day in our brickfields—a very difficult portion of our population indeed to influence. And we have many duties also to our richer parishioners. To influence them, to prepare

their young people for the rite of confirmation, and to build all up by the help of the ordinances of the Church. But there is one great consolation in our difficulties. Looking to our Ordination Service we are reminded that the Book of the Holy Scriptures was placed in our hands at our ordination, that the most solemn words were addressed to us, calling upon us to be diligent in the study of that sacred Book and in all other studies that can help to the right understanding of it, and to the right application of its precepts. And what is the great characteristic of that volume which is the chief weapon with which we are to carry on our warfare against sin and ignorance? Is it not this, that amongst the multiplicity of the books which it contains there is that marvellous variety in the midst of its divine unity, which enables it to speak to every sort of separate soul? Is it not the book from which children learn their earliest lessons, and also the book to which the student of history or philosophy, if he be wise, will gladly turn to read the dealings of God in history and the ways of God as unfolded in all true philosophy? Is it not at once the book of the rich and of the poor, of the learned and the unlearned, of the old and the young, and an ever fresh well-spring of precept and of doctrine? Is there not a supply for the wants of all, and healing for all sickness? Does it not tell many truths as to the way in which the human heart is to be reached and influenced, and speak to us all as no other book can, both of the existence of sin and misery and of their cure? Nay, what is the problem of human nature which will not find its solution in

that book? Therefore if, by the help of God, entrusted with this great instrument to meet the wants—the varied wants—of our people, we take good courage, and approach them in the strength which we derive from this Word of God, in a spirit of prayer, we shall not fail, however difficult our work may be.

All members indeed, both clerical and lay, of a great national Church like ours, have two spheres of duty. But especially is it so with the clergy. Our Church is established in this land that it may be the great instrument for the spreading of Christian civilization throughout the country. One great part of our duties is to see that all the arrangements of this instrumentality are well made, that there be no failure in the working of our machinery. This is one very important aspect of the duties which devolve upon us. There is another, more important still. We have to reach souls one by one. What good will it do to a man at the last if he has lived in a thoroughly well-organized parish, where there has been no failure in the services, no failure in any of the good outward arrangements by which the parish has been ordered, but where in the midst of abundance his own soul has starved? What good will it do to a man that there has been an abundance of the means of grace, if he has not had any portion of them as his own share for his own soul? The great matter after all then for us to consider is how far souls, one by one, are profiting by our ministrations. I do not mean that the other matter is to be neglected. The two must go together. If we wish to test our

ministry we must test it first by the well ordered machinery of our several parishes ; but still more, we must test it by the influence which we have upon individual souls, and the way in which we bring them to Christ.

There is no other body of men in this country which has such responsibilities and such opportunities for their fulfilment as we the clergy of this National Established Church. Let us be careful that when these visitations come round, each of us in our several spheres looks very carefully to the way in which he is answering to these responsibilities, and using the opportunities which are placed within his reach. Now, bearing this in mind, I desire to give a few hints which may perhaps not be useless to those who are engaged in the pastoral work of this district. Not long since I visited a parish to which a clergyman had been appointed but a very few months. It is a parish containing some 3,000 souls, and I found—and I was very glad to find—that in the course of that short time he had become acquainted with every member of his parish, so far at least as to know what children there were in every house, how many of them went to school, and what elderly or ailing people there were in each house or street. This, of course, could only be done by a very systematic and methodical arrangement in the endeavour to become acquainted with his parishioners. The first lesson which I think all of us in our several spheres have to lay to heart is this : that seeing our work is so varied and so difficult, it is of great importance to be very methodical in the way in which we enter on its

discharge, and to take good account with ourselves from week to week, whether any part of it is escaping due observation. In visiting the poor, in superintending the school, in our preparation for ministering in church, no man will make much progress unless he is very methodical and careful.

Then, again, in all our dealings with our people, how much depends often upon little matters which, at first sight, we should almost think unimportant. How much depends on our manner and the kindness of our address, in giving us access to the several families under our care. How important is it that we should convince the poor that we are their friends, and how much depends often upon very slight matters as to whether they are to welcome our visits or consider them intrusions. In the particular position which is occupied by the clergy there is a great deal to be done as to the temporal circumstances of the people who are placed under our care, and our access to their hearts and spirits will greatly depend on the wise way in which we show ourselves their friends in temporal affairs. The efforts which are being made nowadays to give the poorer classes right ideas as to economy and thrift, as to the duty of temperance, as to the right ordering of their dwellings, none of these will a wise pastor overlook, for even if they were not valuable in themselves, without attention to them he will hardly win his way to his people's hearts.

Next, as to our services in church there is, no doubt, in the present day great attention to all these services. We should weigh well, each of us, what is

the best mode in which we shall commend the worship of God to the people amongst whom we are called to labour. I remember in old times certain musical services so called; a sort of service which, by the introduction of music altogether unsuitable, silenced the whole congregation for the display of the talents of the singers and the powers of the players on the various instruments. Such a state of things has fortunately gone, but I am not quite sure that there is not here and there a danger lest the best ordered choirs may somewhat interfere with quiet devotional worship. It is important in these matters to watch what conduces to edification. As there was a danger in one direction in time past there may be danger in a different direction in these days. Every man who is really desirous of promoting the spiritual welfare of his people, and considers deeply his responsibilities, will anxiously watch what is the sort of ordering of the service which most conduces to the end which he seeks, the spiritual welfare of his people.

Also I wish to point out this: there may be a great deal of motion without any progress, and a parish may be constantly in the process of being reorganized, while no real progress may be made in bringing the Gospel of Jesus Christ home to individual souls. Every thoughtful man will be very careful as to one part of his pastoral duty, namely, the preparation of his own heart and spirit for taking part in the services of his church. Preaching will never be neglected for any other part of the Church Service, while it will not intrude itself, so as to obscure the more important part, namely, Common Prayer. But preaching cannot be



dispensed with, and real preaching involves laborious preparation. A man who is to influence his people will prize the weekly opportunities of addressing them. He will take care earnestly to examine the Word of God in its application to their particular wants. He will see that his observation of their circumstances is made to bear its part in his addresses to them. It is no slight matter that they should have their hearts and consciences distinctly appealed to and moved. A man will certainly act very unwisely who does not, when he is about to speak to his people, make his address to them a subject of prayer, whilst he considers carefully with himself whether what he is going to say to them is really what in their particular circumstances they want, and whether in his mode of addressing them he speaks in such a manner that they can understand and appreciate what he says. Some people tell you that it would be a good thing if the clergy would read other people's sermons. I think it would be a great mistake. What you have to do is not to read a good sermon, but to say to the individual souls that are gathered before you that particular thing which their particular case requires. Now the efficacy of preaching must depend greatly upon the state of mind of the man who composes and delivers the sermon. A mere statement of doctrine because it is prescribed from without, if it has no echo in our own hearts and consciences, will have very little effect on the persons to whom it is addressed. We used to hear much some time ago about the advantages of experimental preaching. This at all events is true : that unless a man has realized in the experience of his

own heart and conscience the truth which he has to address to others, he will address them to very little purpose. Hence the great difficulty of our work. Hence the necessity for making this part of it a subject of most serious consideration and prayer.

Again, it is impossible to speak as to the particular duties of the clergy in the present generation without saying something about education. If it be true that the National Established Church, whatever else it be, is a great machine sanctioned by the Lord Himself for the Christian civilization of the land in which we live, our duties as to the education of the people demand our very serious consideration. I am glad to think that the whole land bears testimony to the zeal which the clergy of the Church of England have manifested in this great part of their work. None can now deny that of all the men in this country who are active in the work of education none have given such plain and practical proofs of their zeal as the clergy of the Church of England. This is a great fact. But we must not rest upon our oars. It will not be enough even to secure that our schools give education to all children of a suitable age. The education which we have to promote is not merely the education of young children. Remember that the children taught in our several schools leave school at the very age at which persons of our rank are beginning to profit by the instruction they have received. We must make great efforts to retain young persons who have left school. We must be very zealous as to our Sunday Schools, and enlist those who have themselves but lately been pupils to become teachers. We must value such institutions as

that which has lately been commenced amongst us for gathering our young communicants after confirmation<sup>1</sup> into classes and other bodies, by which they may be united one with another and encouraged to help in the instruction of others, from a consciousness of the benefit of the instruction which they have themselves received.

I say we must not in this matter of education rest upon our oars. What is the great change which legislation has brought about in the education of this country during the last few years? The state of things which now exists is this: not that an irreligious or non-religious system of education prevails, but that by the Acts of Parliament which regulate this matter, the maintenance of the religious element in our education depends almost entirely upon our activity and Christian zeal. At this moment there is a wholesome conviction throughout the country, that upon the whole the only good education is that which includes religious teaching. But what is the guarantee that this feeling is to continue? We have established a great machinery for education, which, if left to work its own way without any exertion on our part, would certainly result in the spread of the secular system. Those who have provided it do not wish for such a result. They have left full opportunities for us to interfere, and are anxious that we should prevent the secular element from overwhelming the religious. But they have taken no care in the construction of the machinery itself that this shall be the case. There is full room for our zeal and activity, but it

<sup>1</sup> *Vide* Appendix.

depends on our zeal and activity how the machine is to work ; and if we look on some fifty years from this time, and suppose for a moment that the clergy and laity of our various religious bodies were to hold their hands, and to allow education to be worked without any interference on their part, I am afraid there would be a very gloomy prospect. It is left to the individual exertion and individual zeal of the various religious communities, and above all to that great religious community, our National Established Church, to counteract the secularizing tendency, and to provide that the generations that are to come after us shall have the same good feeling in the matter of religious education which, thank God, exists at the present day. Therefore, it is plain that in this matter we cannot stand still. We must ever be active and see that our children are properly trained in the knowledge of religious truth. I should not advise any clergyman to satisfy himself with the notion that any well-trained schoolmaster can give better religious instruction than he can. I do not believe it. The schoolmaster may, perhaps, give better instruction about religion, but if the religious element is to prevail, it must be something different from mere instruction about religion. That which we give to our young people must teach them by God's help to be religious, and this influencing of the hearts and consciences of the young will, I think, as a general rule, be far better done by us than it is likely to be done by the schoolmaster.<sup>1</sup>

Then as to Board Schools. Are we to leave

<sup>1</sup> *Vide* Appendix.

them to drift altogether over to secular education? It was an important admission which I myself obtained from the heads of the Educational Department in the House of Lords, a few months ago, that there was nothing to prevent those who wished for distinctive religious instruction being given in any Board School from directing that, in addition to the Bible, the children should be taught the Lord's Prayer, the Ten Commandments, and the Apostles' Creed. When we remember how these three documents are set before us in the Confirmation Service, and when we remember all that is implied in the Ten Commandments, the Lord's Prayer, and the Apostles' Creed, let us be thankful, for a very good distinctive religious education may be based on such instruction, although we should prefer to be altogether unfettered, and be able to add to these three documents the instruction of our Church Catechism. With regard, then, to the Board Schools, let us, where such schools are established, use what influence we possess to see that the religious element is not overlooked, and if ever the opportunities are offered to our diocesan societies for testing the proficiency of the pupil-teachers and others in these Board Schools, let no foolish jealousy prevent us from availing ourselves of this means of furthering religious education.

I have spoken principally on this occasion to the clergy, but I do not forget that we are a meeting of clergy and churchwardens, gathered together to consider our several responsibilities in all the things which conduce to the well ordering of our parishes. I need scarcely remind you again that the clergy

greatly depend on the help of the faithful laity. The churchwardens here present will remember that certain questions have been addressed to them as well as to the clergy at this visitation, and that it is a great and solemn duty to answer those questions faithfully, in order that whatever may be amiss may be remedied in their parishes. Neither ought I to forget that if almsgiving is to prosper the help of the laity in this department of our Christian work must be rendered freely and gladly. The whole system of our Church implies that the clergy and laity are to act together in unison in the distribution of the customary alms. And this seems to imply that churchwardens are not fulfilling their duties when they confine their attention merely to the routine of a few matters connected with the vestry. They are to be the help of the clergyman in the distribution of alms, and if in almsgiving, so also in all other efforts that are made for the amelioration of the condition of the poor. Take one matter much spoken of in these days—the condition of the houses of the poor. The clergyman will be altogether powerless here unless he has the help of the laity amongst whom he works. Again; there is a great danger—many think it to be the greatest danger threatening modern society—which has intruded itself even into the country parishes of this diocese, I mean the dissensions which exist between the employers of labour and their labourers. The clergy cannot altogether keep aloof from these disputes. It is their duty, as the friends of both parties, to endeavour to promote a friendly and kindly understanding between employer and em-

ployed. It is their duty to remove prejudices when they can, by giving such advice to both parties as may make them better understand how they are dependent on each other for their welfare. Gladly, certainly, ought we to welcome any indication in these disputes of a desire on the part of the labourers to approach the House of God as a place where they seek instruction. I have heard it stated that in this diocese on many occasions the labourers in the course of this dispute have sought to attend their parish church, and have given intimation to their clergyman of their desire to show themselves in a body there. No one can doubt that this is a good sign, and it gives the clergyman, if he is wise, an opportunity of saying a word in season which his hearers may afterwards think over with profit. The whole of society in this country is charged with dangerous elements from disputes between employer and employed. There is scarcely a country in Europe in which discord does not threaten from the existence of such disputes. I do not think we ought to be discouraged then, if, even in our country parishes, we have proof of their existence among ourselves. Our clergy and laity ought to act together to appease strife. This Established Church of ours is an instrument devised by Providence for welding this great people into one compact Christian body. There is no greater danger to a nation than that one class should come to be altogether separated from another, but there can be no such separation in a well-ordered Church of Christ, which is at once the Church of the rich, of the middle classes, and of the

poor, the clergy of which have it as their especial mission to be the friends and the helpers of all. Therefore, amid some dangerous signs that are around us it is a cause for thankfulness to Almighty God that we have this Church; with many failures; still in the midst of failures, faithfully doing its duty to its Lord and to the people whom He loves.



## VII.

## UNION WITHOUT.

*(Delivered at Maidstone, to the Deanery of Sutton.)*

MY Reverend Brethren, and my Brethren the Churchwardens :

In this last of the addresses which I have to deliver at the present visitation I wish to call attention to a subject of some difficulty. We have hitherto been considering our duties within the Church of which we are members. I have dwelt on two occasions on that degree of unity which ought to prevail amongst ourselves. I desire to-day to suggest some thoughts as to that difficult subject—the degree in which we ought to feel ourselves united with those who are not members of our own communion. I have spoken hitherto, and shall speak to-day, of our Church as the National Church of England. It successfully appeals, in a way that no other religious body does or can, to the heart and the sympathies, and commands the services of the intellect, of this English people. Through its direct influence, which permeates every rank of society in this land, it has a strong and most beneficial hold on the education of the rich and of the poor, and is daily rising to a wiser understanding of that sort of

education which it ought to give to the great middle class. It is no wonder, considering how it thus affects the whole of our national life, that, quite irrespectively of any endowments which are secured to it, or any other privileges which it has attained by law, it commands a great social position in this empire. But the very fact of this position which we occupy as an Established National Church brings with it great responsibilities and duties, not only towards those who are its members, but to all who are united with us in the same nation, and not to these only, for I have never forgotten, in speaking of our Church as the National Church of England, that it has also a wider character as a branch of the great Catholic Church of Christ.

I trust we remember that while we go back to the days of the Apostles, and take our stand on the Scriptures of Truth, issued at a time when Christians were all one body, so Christians throughout the world are still one body, and still united where they love one Saviour, and profess one faith. And, therefore, the Church to which we belong, while taking its stand distinctly on the foundation of the Scriptures of Truth, has ever prized all those holy formularies which have been sanctioned by good men of old. The Church of England has its connexion with the Church throughout the world in its adherence to the ancient creeds, and in the fact that it prizes and recognizes the work of every good Christian, who, from the days of the Apostles downwards, has served his Master under whatever discouragements. The Church, then, has its especial duties and respon-

sibilities to those without its own pale, especially in our own land.

The first great body of such persons, whose name naturally occurs to us, is that of the Roman Catholic community. With them, however, it is, perhaps, less necessary that we should greatly concern ourselves at present, because they are determined, according to the principles which they have adopted, to hold as little intercourse with us of a religious character as possible. They consist of three sorts of persons, and the Established Church has duties, certainly, towards all three. But you will find from experience that as to directly religious intercourse it is almost impossible, consistently with the principles of either body, to maintain it. The three different classes of which I speak are: The old Roman Catholics of England, who, from the time of the Reformation, or a time not much posterior to it, refused to have anything to do with the Reformation, and who have quietly worshipped God amongst us according to their own system for centuries. There is again that large body of the very poor coming from the sister island, and affecting, through marriage and otherwise, our own poor population in the great centres of industry, who have formed large Roman Catholic bodies even in our own time amongst our poorer classes. And there are the converts here and there of recent times, who perhaps are more difficult to deal with than either of the other two, and who certainly are less willing to hold any religious intercourse with Protestants. Therefore, I think that beyond the general inculcation of the duty of kindly Christian intercourse in social life, and Christian

charity to the poor, there is but little to be said as to any renewed intercourse which we may have of a more directly religious character with our Roman Catholic brethren.

But the circumstances of the case are very different with regard to the great body of the Nonconformists of this country. This is a difficult subject to approach, for bearing in mind that charity is good, we must remember that truth must not be sacrificed to charity ; that we dare not for the sake of friendly intercourse or even Christian charity compromise the truth of God. Therefore each of us, adhering steadily to the great truths which we have received in the teaching of our Church, to its interpretation of the words of Christ and of His Apostles, and to the holy forms which have come down from Apostolic times, has to ask himself how far it is possible in any degree to co-operate more than he has done hitherto with the large body of Nonconformists in this country. A serious question arises as to the past, namely, whose fault it is that the Nonconformist bodies sprang up to their present position of importance ; how far the Church in times past failed in its duties at the crisis when this division might have been prevented. It is a serious question, for example, as to the past, who was to blame for the origin of the great Wesleyan division. We are apt to say that if we had lived in the days of our fathers we might, by greater zeal, and greater forbearance mingled with our zeal, have avoided that sad division. However, it is not a profitable occupation to be finding fault with those who are dead and gone, who had great difficulties to contend with, and who

to their own Master must stand or fall. There is another aspect of this matter which belongs not to the past but to the future—what hopes are there in the ages that lie before us of healing these divisions which have arisen from some fault in the past? But neither the past nor the future is so full of lessons as the immediate present, and we should direct our attention not so much to whose fault it is that these divisions have arisen, or what hope there may be when we are dead of these divisions being healed, but what is the exact line of conduct which, while we are here in the day of our probation and activity, we ought ourselves to adopt.

I take it for granted that there is no one in England who holds so lightly by the principles of the Reformation, unless he be a Roman Catholic, as to contend that there is anything unscriptural in the idea of a national Church. A national Church? What does the phrase mean? Wherever the State, feeling its Christian responsibilities, provides that in any way the ministrations of religion shall be secured to all its people, there is a national Church. At the Reformation the great question was how far national Churches were entitled to make themselves independent of the central power of Rome, which endeavoured to merge all national Churches in its own absolute empire. From the time of the Reformation downwards the nations have claimed to themselves the right, in all matters non-essential, of moulding the outward form in which their Churches are to bring the ministrations of religion home to their people. Now, if a man allows that the great

mass which goes to compose a nation consists of individuals each with an immortal soul, and that nothing can be so important either for the individual or for the mass as that these immortal souls should be rightly trained, how can it be contended that any state rightly fulfils its duty if it entirely neglects to secure for the people of whom it is composed any means by which they are to receive the ministrations of religion? Certainly those who are true to the principles of the Reformation see nothing in those principles antagonistic to such a maintenance of a national faith. Accordingly, throughout Europe at the present time, what is the spectacle that is presented? There is no country in Europe that I know of, except Italy—to that we must now add Ireland—in which there is not a national Established Church. In some countries the national provision for the ministrations of religion assumes the shape of supporting more than one form of Christian faith. In others, and in most, the state delegates to some one particular body the especial duty of instructing and ministering to the people.

I have said that there are two exceptions to this in Europe, and, so far as I know, only two. One is very near our own homes. We can scarcely as yet form any estimate as to how this new experiment is to work in the sister island, the circumstances of which are so peculiar. The vast amount of the population belongs to a Church which as part of its very creed disowns all loyalty in matters ecclesiastical to any authority in the realm, and, bowing to the imperious will of a foreign bishop and his

court, refuses to acknowledge that the state, which may, indeed, protect its property, can have any further right to make itself felt in its arrangements; and the lately disestablished Church of Ireland is in this peculiar position, that, having been deprived of a large portion of its property, and declared to be a disestablished Church, the constitution, according to which it is to work, has been settled by Act of Parliament. What may be the ultimate result of this hazardous experiment it would be premature now to endeavour to forecast. But with regard to the only other country in Europe in which the idea of a national Church or religion for the people has been repudiated we may already see what are the fruits of the experiment. We see there the State and the Church altogether antagonistic to each other; the Church excommunicating the authorities of the State, and yet commanding the great masses of the people. You will see, if you examine the matter carefully, that even already the want of wisdom in the vaunted cry of a free Church in a free country is beginning to show itself in Italy, in endless and hopeless disputes, in which the courts of law are called in by the State to endeavour to recover for it a little of the authority which it so recklessly flung away a few years ago. So far, therefore, at least as the opinion of Europe is concerned, men have not come yet to any sort of decision that there is anything unscriptural, unwise, or impolitic, in the distinct maintenance of national Churches, and they recognize the obligation of the State to provide for the highest welfare of its people.

But if we are thus a national Church with a

national establishment, this certainly lays upon us the great responsibility of seeing that in the discharge of the duties which are confided to us there is to be nothing contrary to the general principles of the constitution of the State or nation to which we belong. The rights of conscience, the rights of liberty of opinion—which is but another name for the responsibility that rests upon the conscience of every man with an immortal soul to see that he acts according to what he believes God requires of him—these rights are not to be infringed; and, therefore, if it could be proved, that, in the discharge of our duties as ministers or members of a national Established Church, we were unduly controlling that right of conscience which belongs to every Christian soul, there would indeed be some reason to review the whole principles on which our national system is established. But is there any country in the world in which there is a freer toleration of opinion than in this? Does any single individual feel any difficulty in maintaining and putting into practice, so far as he can do so consistently with the laws of right, whatever opinion his conscience has dictated? Perfect toleration certainly exists in this land, and this perfect toleration is found to be in all respects consistent with the maintenance of a national Established Church.

Are there, then, any matters of pressing importance in which it is well to consider our relation to those who are thus separated from our own communion?

Difficulties as to this matter arise from that unbounded liberty of speech which every man enjoys in this free country. Violent language is continually



used against the Established Church. We should be very unwise to judge of those who are separated from us by the violent expressions of platform orators. It would be just as unfair to judge of them by such utterances as it would be to judge of ourselves by those outpourings of malevolence and ignorance which are to be found, week after week, in some of the inferior newspapers, which continually travesty and disgrace, so far as they can, the Church which they misrepresent. But as we claim not to be judged by the folly or the malevolence of such writers, so perhaps the Nonconformists also may well claim not to be judged by their platform orators. Hence I thought it wise, and gladly welcomed the opportunity, last summer, to receive in my house, which might be considered as the very home of the Church of England, a large and powerful deputation of the chief Nonconformist ministers in London and its neighbourhood, who thus met a body of bishops face to face. The subject on which we freely conferred was the best mode of meeting an enemy to whose dangerous assaults we are all at this time alive : the best mode of resisting the approaches of an insidious and dangerous infidelity. Such meetings of men face to face, where they may speak their minds freely, and learn better to judge of each other, can, I think, be fraught with nothing but real good. We are all members of this great English nation—we all have our duties to perform as citizens ; moreover, we all profess the faith of Christ. It is well for us to understand each other, and if we are conscientiously convinced that our paths must be widely asunder, still there will be nothing but good

from our rightly understanding each other's sentiments and characters.

It is thirty years since I became a member of the Bible Society. I became a member of it after serious reflection and consideration, because I thought it a very good thing that all men who desire to circulate the Scriptures of Truth should have an opportunity, in the faith and fear of God, of meeting together to co-operate in so good a work. I have, year after year, been thankful that I took this step, and I venture to recommend to the younger clergy present, who have their course open before them, not to stand aside from co-operation in such an acknowledged good work as this great attempt to circulate the Holy Scriptures. But whether that particular mode of intercourse be adopted or not, there can be no doubt that we are bound, as Christians, as professing the common faith of Christ, to look out for such opportunities as can be found, of acting together for the sake of our common Lord, to be very careful that we do not sacrifice our principles, and that the love of truth be not forgotten in charity, but still filled with Christian charity and love one for another.

The immediate discussion that brings the two parties of Churchmen and Nonconformists into conflict at the present time is that vexed question about burials. Any question may become very important when it embodies principles; and it will not do to overlook the principles which are involved in the contest, through our desire of unity. But neither are we to exaggerate the principle unduly if there is any

hope of our arriving at a charitable and a Christian solution. I am quite aware that the greatest difficulty which presents itself in this matter comes from the distinct conviction, which it is impossible to banish from one's mind, that the claims of Nonconformists in this matter are but a step to something further; and no doubt that view must affect the mode in which the question is treated, but still it is not to settle it; and if there be justice and good faith in any portion of the Nonconformist demands, though Churchmen may think that they are very likely to avail themselves of any concession which is made, in order to push further, I do not see that on that account we are to refuse anything that is just.

Now I am not going to pronounce any very definite opinion as to what is the best course to adopt in this matter in the abstract; but I am going to repeat a statement of the exact position in which this contest stands at the present moment. There is this difficulty with regard to it, that it touches the feelings of both parties concerned in a very tender point. Nothing is more undesirable than that there should be a conflict over the burial of our dead. The sacred associations which cluster round the tomb certainly ought not to be interfered with by any wrangling. I grant that this applies to both parties in the contest, and it is quite unfair to represent all who are unwilling to make the concessions which the Nonconformists demand, as rudely refusing to listen to a request which has to do with the Dissenters' most sacred feelings, and which has nothing to do with sacred feelings on the other side. But let us now see

where the question exactly stands. In the first place, in towns the difficulty scarcely exists. In all our towns the old burial-places are closed ; and in the cemeteries, I take it, there is no contest, practically, on the matter. It is in our country places that the difficulty arises. Now it has been said by good authority that there is hardly a burial-ground in a country place which ought not to be closed ; that on an average the whole population of these islands is buried every forty years, and that therefore it can only be by a good deal of desecration of the remains of the dead that any churchyard, even in country places, can still remain open. This, perhaps, may be rather an over-statement of the case, but still it is true that in a great number of our country churchyards the best thing would be to treat them as those in the towns have been treated, and close them altogether. It appears, then, that the limits of this contest are beginning to be narrowed. If the difficulty scarcely exists in towns, and if it would be good for the health of the whole population that steps should be taken which would prevent its existence at least in many of the country parishes, we have a practical solution of the difficulty which we know has approved itself to men in authority ; and certainly both parties would be wise to throw no obstacle in the way of a solution which would compromise no principle on either side.

I am bound to state further what has actually taken place as to the claim urged by the Nonconformists, on the supposition that there is to be no great change by the closing of our burial-grounds. The bishops of the Province of Canterbury, without claiming to represent the whole Church of England, are, it will

be granted, an important element in judging of the Church's mind. The first thing that presented itself to them, assembled in Convocation and discussing this question, was that there is at the present moment a real grievance. A great many persons throughout the country are unable to present their children to receive holy baptism from conscientious scruples which cannot be ignored : In Wales especially there are great numbers of such persons, and those very often the best specimens of the young people, the ornament of their homes, and the examples to the whole neighbourhood, teachers in Sunday Schools and so forth, preparing for baptism, but yet not baptised : Now these dying cannot, according to our present law, be buried with any religious rites. This matter has been very fully and gravely discussed in the Upper House of Convocation of the Province of Canterbury. The bishops felt that there was a real grievance, and that that grievance ought to be remedied. They felt also that in the case of children of their own communion dying unbaptised, certainly through no fault of the children, and in many instances also through no fault of the parents, it was well that there should be some religious service with which they might be committed to the grave. And if the children of their own people dying unbaptised were thus to be interred, it is impossible to draw any line of distinction between them and such others as I have described. With respect also to the Quakers—a body famous in the annals of Christian philanthropy—it was felt that there is an incongruity, seeing that, by the present law, such persons can in their

parish churchyard only receive that interment without religious rites which the Church seems to have intended should be confined to suicides and notorious offenders. Therefore the bishops thought that a service should be devised whereby persons dying unbaptised, whether the children of members of the Church of England or Dissenters, might be interred with some religious rites; and I cannot doubt that before long some such arrangements will be made, while at the same time also, no doubt, some other provision will be made for the cure of another and very real grievance whereby the clergy of the Church of England at present often feel themselves in a great difficulty, when called to read our funeral service over persons dying in the commission of the most shameful crimes. Two resolutions were passed by the bishops on these two subjects, and I cannot doubt that they will in time produce good fruit. Then there remains a further resolution at which the bishops of the Upper House of the Convocation of the Province of Canterbury arrived. It was proposed and carried that in the event of the friends of the deceased desiring that the Service of the Church of England should not be read, there should be no impediment thrown in the way of such service as the friends had begun at home being concluded in the churchyard by the singing of a hymn. Now it was urged in the debate in the House of Lords, that if we had got so far the question must be near a solution; and it has been urged with considerable force that the distinction between a hymn and a prayer was a very slight one indeed. Beyond this, however, no resolution has been

adopted by the bishops, and it remains to be seen whether, when the subject is again brought forward, any scheme can be devised whereby the friends of the deceased may, without danger to any great principle, be allowed to read a portion of Holy Scripture or to offer up any approved prayer. If this were conceded the controversy ought certainly to end. Whether it will end or not it is impossible to say. If there be other demands in reserve they probably will very soon be advanced. What I desire to press upon you all in the discussion of this question, if it comes before you again, is this—to consider how far it has already been brought near to a solution, and to throw no unnecessary obstacle, unless Christian principle calls for it, in the way of those further changes which may put the matter at rest for ever.<sup>1</sup>

With regard to other schemes which have been suggested for conciliating Nonconformists, I am not aware that any one of them has assumed anything like a practical form. Kindly feeling, we shall all agree, ought to be cultivated; nothing ought to be said or done which may cause angry strife; but beyond such general admonition I know not that much more can be said in this matter.

Our Church, I have said, is not only national, but catholic. In that capacity it is necessarily brought into connexion with the churches of other lands, and many unexpected things in recent years have been brought to light with reference to such connexion.

First, there is a large section of the Roman Catholic body separating itself under great difficulties from the

<sup>1</sup> *Vide* Appendix.

old obedience ; holding out the right hand of fellowship, so far as it may, both to the English Church and to the ancient Churches of the East. What is the duty of those who are called upon to act in reference to this body, the Old Catholics of Germany, Switzerland, and Holland ? Certainly we are in no way to refuse any approaches which they may from time to time make. We should acknowledge in a kindly spirit the great difficulties under which they labour. We are not indeed to run ahead and sacrifice any of the principles of the Reformation in our zeal to join hands, but we can wish them God speed in their difficult work, and trust that the result may be a great extension of Christian union.

But in the course of this struggle certain things have come to light which it is important to note. That body is now a great episcopal body, separated from the Church of Rome. But what is the process by which it has become an episcopal body ? Its chief pastor in Germany has received consecration from the hands of a bishop, a single bishop—not as we were accustomed in former times to think most desirable, though not essential, from three, but from one single bishop—and he the bishop of a small communion, which has for a long time been cut off as schismatical from the great outward Church to which it professes to belong. This, then, at all events, is a somewhat unusual aspect in which to view episcopal churches, and, if it be granted that the essential rules of an episcopal church have been fully maintained, still they have certainly been maintained in a way to which we have not before been accustomed in laying down rules for the



guidance of our own or other episcopal churches. Moreover, this aspect of the matter at once opens a question as to some of the Lutheran Churches of the Continent. There is one Lutheran Church, distinctly Lutheran, which many who have examined the matter believe has as distinctly the episcopal succession as that Jansenist Church which communicated the succession to the Old Catholics. I mean the Swedish Lutheran Church; and if we have got to the point of distinctly recognising that the Swedish Lutheran Church is to be regarded as a sister Church with the Church of England, it is very difficult not to pass from Sweden to Denmark. The Danish as well as the Swedish Lutheran Church professes to have bishops. Men will not be very scrupulous in examining the exact historical point as to what is their succession. For beyond all such historical questions comes this—What is to be our relation to the great National Lutheran and Calvinistic Churches with which our fathers felt themselves heartily united at the Reformation? And when we have got into such a state of mind that we recognise our Christian brotherhood with all these various bodies abroad, we certainly had better turn our thoughts homeward, and also pass over to America, and reconsider gravely what is the exact position which we wish to occupy with reference to the other reformed and Protestant bodies which are not distinctly national.

These matters, I think, it will be well that we should turn over in our minds. It is not well to dogmatise respecting them, but they are well worthy of grave consideration while we are looking forward and

praying for the happy time when all the scattered members of the flock of Christ may be united in the love of a common Lord and the maintenance of His holy truth.

Besides, however, such thoughts as to possible reunion with those from whom we have unfortunately at present these necessary points of separation, let us remember that this great Church of which we are members has, even in its strictest character, a world-wide importance. India, Australia, Canada, the United States of America—are there not in all these places those with whom we are holding the most intimate communion without any change or alteration of any kind in our present system? Even that great change which has befallen our Sister Church in Ireland is fraught with serious thought in this matter. We have there a Church which is free to alter its own formularies, and which has set itself to work to alter them; which has made a great change in the last year with regard to the Athanasian Creed. In passing let me say that we shall be very unwise if we scrutinise too narrowly the change which that Church has made in this respect, in the enjoyment of its freedom. It has not exactly adopted, but it has nearly copied that which was done in this matter by the Protestant Episcopal Church of the United States of America, and from neither the one nor the other shall we feel ourselves, I think, one whit separated, especially when we remember that since I addressed the diocese on this particular subject at my last visitation, both Houses of both Provinces of the Convocations of Canterbury and York have adopted

an interpretation of the clauses which have caused a difficulty in the Athanasian Creed, and sent it forth to the world as an amended interpretation of what many before supposed to be the meaning of the words of these clauses.

We shall then feel ourselves united most intimately with all the various branches of what I suppose it is best to call the Anglican Communion, spreading now throughout the whole world. If anything were wanted to remind you and myself especially of the intimacy of our own Established Church at home with these Churches in other lands, it might be the fact that only two days ago, in the midst of my visitation, I was called away to consecrate a bishop who is going to preside over a great city in Australia. We have indeed a world-wide sphere of duty in this great National Church. The annual appeals to assist in missionary and colonial work bring before us in the most practical way in all our parishes the extent of that dominion over which our Church is spread. All these things, certainly, tend to dispel narrow prejudices, to make us love more the central and essential truths which bind us together, and while we are jealous for the truth, to make us tolerant and kindly and charitable to all.

So, Brethren, I close this series of addresses for the present visitation, and shall merely, as the end of all that I have said, impress upon you this,—that in that union of our ecclesiastical and national positions in which we are at present privileged to live, the man who is a good churchman will certainly also be a good citizen. And he who owns his loyalty in

both capacities, will best discharge his duty in each of them, if he is a good churchman by the real right of churchmanship, in that he is a good Christian. May the Lord whom we serve cause His Holy Spirit to descend abundantly on both clergy and laity in our Church. May we be all heartily united in our Master's work—deeply prizing the great blessings He has already bestowed on us, resolute not to lose them by any fault of ours, and earnestly praying that, one with Him—one in His faith and love—we may daily find fresh opportunities of showing our zeal in His cause.



## APPENDICES.

### A.

A PLEA FOR POOR STUDENTS. SPEECH OF THE ARCHBISHOP OF CANTERBURY IN COMMITTEE ON THE OXFORD UNIVERSITY BILL. HOUSE OF LORDS, 31ST MARCH, 1876.

THE ARCHBISHOP OF CANTERBURY: My Lords, the Amendment of which I have given notice calls the attention of the Commissioners to the importance of diminishing the expense of University education. The Bill before your Lordships' House refers rather to the improvement of the University arrangements for its present students, and not to the admission of a class now excluded. The Royal Commissioners for the University of Oxford, in their Report of 1852, stated their conviction that it was most desirable to make provision for the admission of a class of students whose poverty makes the University at present inaccessible to them. In page 35 of their Report they allude to the various representations on this subject which had been brought before the public, and especially to one memorial supported by the authority of the Earl of Shaftesbury, of the noble Earl now sitting on my left, who was at that time Viscount Sandon, and of Mr. Gladstone.

My Lords, I rejoice to know that in consequence of changes introduced into the University of Oxford since the date of the Report I have quoted, the number of undergraduate students has increased from about 1,500 to about 2,500. But no one, I presume, will say that this increased number represents what ought to be the proportion of young men receiving

University education, out of the millions of the population of this country. Your Lordships have heard from one of my right reverend Brethren this evening, that there is a daily increasing difficulty in obtaining candidates for Holy Orders who have received a University education. I do not attribute this to any unwillingness on the part of young men or their parents to seek a University education. I do not myself believe that there is any widely extended fear of un-Christian influences at work in Oxford, or that this fear deters students from seeking to enter the University. I believe that, though certain young men among the College Fellows and Tutors, intoxicated by a sense of the unbounded liberty which recent changes appeared to them at first to have introduced, have from time to time spoken or written very foolish words, yet a more sober cast of thought is gradually prevailing, and that Oxford, like Cambridge, will be found very fairly to represent the deeply-seated Christian feelings of this Christian nation. We have heard from one of my right reverend Brethren, the Visitor of more than one College in Cambridge, that in his University the number of young men of the highest intelligence who are preparing themselves for Holy Orders is on the increase. And in this respect, as Cambridge has often in other matters been ready to follow Oxford, so I believe Oxford will not be slow to follow Cambridge.

My Lords, it is from no fear of contagion of opinion that the clergy, for example, hesitate to send their sons to Oxford. It is because they are poor, and the education of the Universities is expensive; poorer now than they have ever been before, from the fact that, while the numbers of the clergy are greatly increased, the funds available for their maintenance are not increased in proportion. My Lords, numbers of English parents are knocking at the door of the Universities to obtain admission for their sons, if only they may be admitted at a cost which is within their means. It is a great advantage that the plan devised by the original Royal Commission—at first violently opposed, but at last, I am thankful to say, heartily accepted by the University—of admitting unattached students, not members of any College, to the benefits of University teaching, has borne such good fruit, that there are this year reported to be some 250 such

students at Oxford, living according to that scale of cheapness which their poverty prescribes. I rejoice also that there are a great number of students living at a very moderate cost in Keble College. That institution, valuable as it is, can by no means contain all the poor scholars who ought to frequent the University—and many, perhaps, for various reasons, might hesitate to associate themselves with that institution even if it could receive all. In the old days, my Lords, poor students were sent in large numbers to the Universities through eleemosynary foundations, or by private charity of individuals. In the Middle Ages it was thus that poor scholars rose often from the lowest rank, to fill and adorn the highest posts in Church and State. Do not let it be said, my Lords, that competitive examinations to open Scholarships and Fellowships supply all wants. Admirable as is this system of open competition for distributing the prizes of successful study and of intellect, such prizes, unless multiplied to a degree which would make them cease to be distinctions, cannot meet the wants to which I refer. We require cheap education, available not only for exceptionally clever lads, but for all who have ability to rise and serve the country usefully in Church and State, if only they can be properly trained. Let it be remembered that to gain the great prizes of the University a youth requires, not only excellent abilities and sound health, but also in most cases an expensive preparatory education. We ask a cheap education for those who wish to live cheaply, with a sufficient amount of rewards and helps to enable deserving poor students to maintain themselves at the University. It may be said that subscriptions have been raised and committees formed to assist in this object, and the source of private charity is not dry. But, my Lords, it is not charity that these persons ask; it is the opportunity of living quietly, modestly, and cheaply, in the enjoyment of University privileges. Do not let it be said that the unattached students can gain scholarships in Colleges. My Lords, it is a mockery to say to such a young man as I have been speaking of, who is struggling to maintain himself on some 80*l.* or 60*l.* a year, that he may gain a scholarship of 40*l.* or 50*l.* in a College where he will be expected to live at the rate of



some 150*l.* or 200*l.* We desire that the unattached students should have some direct benefit from the superfluous wealth of the Colleges. These Colleges were founded mainly for poor students—the application of a portion of their superfluous wealth will not be unfitting to the purpose which I have suggested. If it be true that one College divides annually some 35,000*l.* a year, and does not educate a greater number of young men than others which have an income of 7,000*l.* or 8,000*l.*, does it not seem reasonable that provision should be made to facilitate the education of poor students out of some portion of this income, especially as there can be no doubt that the education of such students was a main object of the founders of such Colleges? We desire then first, that, as Balliol, Oriel, Exeter, and all other Colleges have scholarships tenable only by persons who become members of these societies, so the unattached students may have scholarships of their own, open indeed to public competition in the whole University, but tenable only like the College scholarships by those who are willing to join the society of the unattached, and to conform to the rules which govern that body. Moreover, we can see no reason why salaries out of the surplus funds of the Colleges should not be assigned to Tutors and Lecturers of the unattached, that thus really good instruction may be secured to them at a rate of payment within their means. We do not desire that our clergy should be trained at a distance from our Universities in seminaries separate from the laity. It is no doubt well that in many cases they should have a special professional training, either at Oxford or elsewhere, after their general liberal education has been finished; but it is, I fully believe, the general wish of the Bishops, as well as of our candidates for ordination and their parents, that our future clergy should mix, during the period of their education, with young men preparing for secular professions, and should have the full advantages of that general and enlightened culture which is scarcely to be expected in small theological Colleges, but is of the very essence of a great University.

I have, as is natural, spoken chiefly of the claims of the clergy in this matter. I venture to repeat again, that the present clergy of the Church of England, as a general rule,

have had the benefit of being themselves educated at one or other of our ancient Universities, and that they desire a similar privilege for their sons, but the expense of University education stands much in their way. It is one of their peculiar functions, in an age and country given to money-making, and in which money is worshipped, to exhibit both to rich and poor an example of those higher humanizing influences, which a man of very moderate wealth or even of straitened means, but of cultivated mind, may exercise in a position secured to him in virtue of his office, through those qualities of refinement which fit him well to discharge its duties. The clergy, I say, are anxious in the struggle for subsistence, which the increasing wealth of the country brings upon them, to be enabled by self-denial, amid many discouragements, to secure for their sons the blessings of that culture which, in their own experience, they highly prize. Therefore, they ask your Lordships to consider their case, and I am sure they will not ask in vain.

But, my Lords, it is not solely, or even chiefly, for the clergy that I would speak. There is a strong feeling on this subject in the community generally, and especially amongst all the less wealthy classes, whose interests it touches. I hold in my hand a petition in favour of the Amendment which I have the honour to propose, a petition well worthy your Lordships' attention. It comes from the east of London, and is signed by clergymen, schoolmasters, artizans, mechanics, and others. The list of names presents a remarkable combination. I observe, among others, the name Bradlaugh, journalist. The petitioners desire that by cheapening education in the Universities, Parliament may open access to the highest training to those promising sons of the poor who, if they could only obtain the advantages secured to their richer brethren, might rise, and become ornaments of the higher professions, and useful servants in every department of the State. I believe, my Lords, that the feeling on this subject is by no means confined to the east of London, from which this petition emanates, but that you will find some supplement to the present College and University system is much desired throughout the whole kingdom. It might be visionary to expect that our ancient Universities

should ever be crowded again with such numbers of students as are reported to have resorted to them in the Middle Ages, in a totally different condition of society from the present ; but, still, I think that their influence over the whole nation might be extended by such a change as I advocate, and, for my own part, I should prefer that they should thus influence the mass of society by attracting more students within their walls, before they begin to pay, as has been proposed, for sending down lecturers to promote education in our large manufacturing or commercial towns.

I hold, my Lords, in my hand a letter explanatory of the petition to which I have referred. This letter states that the petition is signed by parents of the boys who have got scholarships in the elementary schools, and my attention is directed to the case of a weaver's son, whose name need not be mentioned, who having obtained the Laurence scholarship from a school in Bethnal Green, has gone to the City of London School, the master of which has told his father that he expects to get him on sufficiently that he may be prepared for Oxford. He and two others from the same neighbourhood are, I am told, the first boys who have got scholarships from elementary schools under recent arrangements ; and it is urged that the cheapening of Oxford education would come just in time to be of use to many such. My correspondent informs me that some such opening as I propose is much desired by the more intelligent workmen in the east of London, and that the absence of it under present arrangements is much deplored. Your Lordships will, therefore, see that the Amendment I have proposed is one which reaches far beyond the interests of the poorer clergy, and would secure a boon to all who are not wealthy in all classes of society.

I must apologise for occupying so much of your Lordships' time at this late hour. Had time permitted much more might have been said on the subject I have brought under your notice. It is of great national importance in reference to the social relations of the various classes of the community, and somehow it has scarcely as yet received the attention it deserves in the discussions on this Bill. There is a widely spread desire that University education should

not continue to be henceforward, as it has too much been hitherto, a mere aristocratic luxury; but that Oxford and Cambridge should be open not in name only, but in reality, to all who can hope to profit by the education they impart.

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B.

DIOCESAN SOCIETIES TO ASSIST THE POORER  
CLERGY.

I DESIRE to call the attention of the clergy and laity of the Diocese of Canterbury to the efforts now being made amongst us to improve the condition of our poorer clergy by the following societies:—

The Incumbents' Sustentation Fund.

The Clergy Widows' and Orphans' Canterbury Diocesan Society.

The Curates' Augmentation Society.

Besides these, our Canterbury Diocesan Church Building Society makes grants, where its funds allow, to aid poor incumbencies which have prospective, but as yet unrecognised, claims on the funds of the Ecclesiastical Commission.

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THE CHURCH OF ENGLAND INCUMBENTS' SUSTENTATION  
FUND.

This Fund was proposed by the Marquis of Lorne and H.R.H. the Princess Louise, in 1873, and has received the cordial approval of the Archbishops of Canterbury and York, and of both the Houses of Convocation. It has for its object the raising the income of all small livings in England and Wales, so that not one of them shall be under 200*l.* a year.

It will be at once seen that this Fund is taking up new ground, and does not trench at all upon that occupied by any other Church Society.

The Church Building Societies,<sup>1</sup> for instance, aid in the erection or restoration of churches and parsonage houses; the Additional Curates' Society and the Pastoral Aid Society assist parishes and incumbents by supplying part of the stipends of curates; the Curates' Augmentation Fund is ready to befriend curates, by supplementing their stipends; but the incomes of a large proportion of so-called *beneficed* clergy have remained unchanged; until, with the rapid rise of incomes, stipends, salaries, and wages, there are thousands even of mechanics receiving wages far in excess of the incomes of hundreds of incumbents. It often occurs, too, that curates, if without private means, are compelled to decline small livings, feeling that they are really richer men as curates.

When it is thought how important it is for the spiritual and general well-being of their flocks that these incumbents of poorer parishes should be able to hold a becoming position, and to exert a due influence among their parishioners; to bring up their families respectably, if not in comfort; and to labour with all the more efficiency in their several spheres of duty; it will be admitted that there is no class more needing consideration towards a small increase of income.

There are, indeed, two sources from which small livings already receive augmentation—the Governors of Queen Anne's Bounty and the Ecclesiastical Commissioners. In regard to Queen Anne's Bounty, the smallness of the yearly sum available, and the conditions which the governors find it necessary to impose, restrict their grants to a very limited field. While the Ecclesiastical Commissioners have for the present only been able to take cognizance of the more populous parishes, containing 4,000 souls, for unconditional grants, *i.e.*, without requiring any benefactions from the parishes themselves; and even this year are only able to begin to

<sup>1</sup> The Canterbury Diocesan Church Building Society does include among its objects the *endowment* of small livings; but the amount available for that purpose during twenty years of its existence has been so small, and the calls for help in its primary work of church building so numerous, that the success of the Church of England Incumbents' Sustentation Fund will doubtless be welcomed by the society, as relieving it of this somewhat extraneous part of its operations, and enabling it to devote its funds more wholly to the work of church building.

take into consideration the claims of parishes with populations of 3,000 ; in the case of the further sum of 100,000*l.* a year set apart for distribution, in making grants they require benefactions of at least equal amount ; and so far did the benefactions offered last year (amounting to 350,000*l.*) exceed the sum available for distribution, that the commissioners were obliged to postpone meeting benefactions to the amount of 250,000*l.* But *the poorest benefices with no such benefactions to offer* are necessarily excluded from their operations even under this head.

If, then, the object in view, which all must admit to be a most desirable one, is to be attained, some other source must be provided, from within the Church herself, from which parishes excluded from the benefits of the two other Funds, by the smallness of their population, their poverty, or the overwhelming number of applications, may have their needs recognized and aided.

Such is the real object of the Incumbents' Sustentation Fund. It desires to take up a position perfectly independent of the others ; not acting as a tributary to them, but marking out for itself a parallel and auxiliary channel ; receiving and meeting benefactions which the other Funds are compelled to reject ; and befriending parishes which they cannot reach ; and that, not so much for the benefit of the incumbent, as towards the *permanent increase* of the benefice ; not in the form of charity, but on the ground of *justice*, seeing that "the labourer is worthy of his hire ;" while its minimum of 200*l.* a year proposes, as must be admitted, a very moderate income as remuneration for the duties devolving upon an incumbent.

Of the 13,000 livings in England, there are, according to the Clergy List, above 4,000 under the yearly value of 200*l.*

Of the 435 livings in the Diocese of Canterbury, there are no less than 83 (31 in public, 52 in private patronage) which come within this category.

Thus the need of this Fund is brought to our own doors, and the appeal comes home to every Churchman in the Diocese to aid in this vast undertaking—its very vastness should call forth additional zeal and energy—to supply here,

and more or less throughout the whole of England, such a moderate competency for every incumbent as shall raise him above the hard struggle of domestic want. Let him but be freed from this struggle with poverty by timely aid, and he will be enabled to devote himself more wholly and heartily to the tending of the flock over whom he is set in the Lord.

A proposal was made some months ago by the council of the "Curates' Augmentation Fund" to amalgamate this Fund with their own. Pending the negotiations between the councils of the two societies, it was considered inadvisable to renew the appeal on behalf of this society. But now that the project for amalgamation has been abandoned, in consequence of a legal opinion that such a blending of the two objects essentially distinct would be contrary to the fundamental principle of the Curates' Augmentation Fund, the time would seem to have arrived for again bringing the special claims of this society before the laity, as well as the clergy of this Diocese; in the hope that it may receive a continued and greatly increased support.

This fund has now been in existence for three years, dating from its formation in June, 1873. During this period it has received, in donations 12,781*l.* 11*s.* 0*d.*, in annual subscriptions 1,126*l.* 0*s.* 6*d.*, in offertories 511*l.* 0*s.* 10*d.*, making in all 14,418*l.* 12*s.* 4*d.*

Of this sum 5,300*l.* have been voted towards the augmentation of 56 livings to meet benefactions amounting to 13,200*l.*; and 7,300 in unconditional grants to increase the income of 40 livings.

Thus it will be seen that it has already been able to secure to the Church, for permanent endowments, in grants and benefactions, the sum of 25,800*l.*

It will be interesting to know that of this sum the Diocese of Canterbury has contributed nearly 1,300*l.* Of the applications for grants, only two, St. Margaret's, Canterbury, and Christ Church, Erith, have as yet received aid. Some applications have been reserved for future consideration; but in no case has any benefaction been offered from any parish in this Diocese to elicit a grant in aid.

Donations, annal subscriptions, and offertories are

earnestly solicited on behalf of this Fund, and will be thankfully received in the name of the Diocesan Committee, and any information on the subject of the Fund will be gladly furnished by

THE REV. J. CAVE-BROWNE,  
*Honorary Secretary for the Diocese of Canterbury.*

DETLING VICARAGE, MAIDSTONE,  
*September, 1876.*

SOCIETY FOR THE RELIEF OF THE WIDOWS AND ORPHANS  
OF CLERGYMEN IN THE DIOCESE OF CANTERBURY.

*Established 4th July, 1751.*

*President.*

HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.

*Treasurers.*

THE VENERABLE ARCHDEACON PARRY, Bishop Suffragan of Dover.  
THE VENERABLE ARCHDEACON HARRISON.

JOHN STARR, Esq. *Deputy-Treasurer.*

I. The widows of clergymen, so continuing, and their children, while unmarried, are the only persons to be relieved by this society.

II. The persons to be relieved are the widows and orphans of clergymen, who shall have been possessed of some ecclesiastical preferment or curacy within the Diocese of Canterbury, and shall have been subscribers to this charity to the time of their death. The widows and children of clergymen who shall have left the Diocese are not entitled to the benefits of this society, unless such clergymen shall have continued their subscriptions to the charity to the time of their death.

III. No persons to be relieved without a certificate<sup>1</sup> (which

<sup>1</sup> We, whose names are underwritten, do testify that A.B. [*Widow, Son, Daughter,*] of C.D., late [*Rector, Vicar, Curate,*] of E.F., is an inhabitant of \_\_\_\_\_, unmarried; aged \_\_\_\_\_ years; in \_\_\_\_\_ circumstances; of sober life and conversation; a member and *constant communicant* of the Church of England; and has children of the respective ages of \_\_\_\_\_.

Witness our hands,

G.H.

J.K.



must be *repeated yearly*) under the hand of the minister of the parish in which the petitioner resides, and of one other clergyman or subscriber, setting forth the age, and if the applicant is in indigent circumstances ; and that the petitioner is of a sober life and conversation ; a member of the Church of England as by law established, and a constant communicant in the same ; and, if a widow, how many children she has, and of what age they are.

IV. No persons are to be relieved until they have delivered up to the treasurers the letters of orders of their husbands or fathers.

V. A general meeting of the society is to be annually held on the Thursday in Whitsun Week, of which public notice is to be given. But if any urgent occasion shall require it, the treasurers may call a special meeting, giving timely notice of it in the Canterbury newspapers ; at which meeting they, or their deputy, and eleven members at least, are empowered to give such immediate relief to distressed objects as they shall think proper.

VI. The society will contribute annually towards the support of any orphan of a member admitted into the Clergy Orphan Schools (St. Thomas's Hill, Canterbury, and St. John's Wood, London), so long as such orphan shall continue in the said schools, upon receiving a certificate from the master or mistress that the child is still in the schools, and behaves well.

\*\*\* All persons who are disposed to encourage this charity are requested to observe that their subscriptions become due at Lady Day, and will be pleased to pay them to the stewards of the deaneries in which they reside. The stewards are also invited to associate with them one or more clergymen of the same deanery, as assistant-stewards, to recommend and further the purposes of the society.

It has been resolved that any person claiming to be assisted by this society must send to the treasurers a declaration of the amount of their income, according to the following form :—

I, A.B., (Widow, Son, or Daughter, as the case may be) of the late Rev. —, Rector, Vicar, or Curate of —, do hereby declare that I do not possess an income from any source

whatever exceeding £——, arising from the following sources, namely——. As witness my hand this——day of, &c.

(This certificate to be witnessed by the clergyman of the parish.)

Persons relieved by this society are requested to take notice that the amount of grants made to them respectively must not be considered as fixed, but variable according to circumstances.

*Treasurers.*

1752. HERBERT RANDOLPH, A.M.	1819. HON. HUGH PERCY, A.M.
1756. JOHN HEAD, D.D.	1827. JAMES CROFT, A.M.
1770. JOHN BENSON, D.D.	1869. VEN. EDWARD PARRY, D.D., Bishop Suffragan of Dover.
1778. OSMOND BEAVOIR, A.M.	1856. VEN. BENJAMIN HARRISON, A.M.
1782. JOHN LYNCH, D.D.	
1808. HOUSTONNE RADCLIFFE, D.D.	

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C.

SPEECH OF THE ARCHBISHOP OF CANTERBURY ON  
THE MOTION FOR A SELECT COMMITTEE ON  
INTEMPERANCE. HOUSE OF LORDS, 30TH JUNE, 1876.

THE ARCHBISHOP OF CANTERBURY rose to move that a Select Committee be appointed for the purpose of inquiring into the prevalence of habits of intemperance, and into the manner in which those habits have been affected by recent legislation and other causes. His Grace said he felt that he need make no apology for bringing this very important subject before their Lordships. What had induced him to do so at this particular time was especially this—that recently, in common with many of his right rev. Brethren and the Archbishop of York, he had received a memorial signed by 10,000 of the clergy of the Established Church of England, calling upon them in their place in Parliament to draw their Lordships' attention to the growing prevalence of intemperance, and to endeavour to ascertain whether any remedy could be found for the very serious evils of which

the memorialists complained. This memorial was the sequel of two important Reports—one drawn up by the Convocation of the Province of Canterbury—a Committee to examine into the subject of the Report was, indeed, appointed as long ago as the year 1869—and the other Report drawn up in the year 1874 by the Convocation of the Province of York. The first of those Reports had been in the hands of the clergy and the public generally for several years. It contained much information as to the spread of intemperance in the country, and also a great many valuable suggestions as to the best way in which that evil could be met. A venerable friend of his, who was at that time an important member of the Lower House of Convocation of the Province of Canterbury, was mainly the author of that Report—the late Archdeacon Sandford. It was specially owing to his indomitable perseverance that this Committee was enabled to acquire the information which they had laid before the public. In the midst of the pressing avocations which the clergy had in their several spheres—in the midst also of that controversy which he supposed was an inseparable concomitant of increased religious zeal, however much in itself to be deplored—it was refreshing to find that that venerable institution, the Convocation of the Province of Canterbury, applied its attention to this important practical matter, and by a laborious and exhaustive process was able to supply the country with a storehouse of information on the subject. He was bound to say, also, that the Convocation of the Province of York drew up a Report in 1874, or the beginning of 1875, and therefore took cognizance of all the changes which had occurred since 1869, and had contributed further most valuable and important information. He was not surprised that the clergy generally, feeling that their work as the established ministry of this country was greatly impeded by the evil complained of, should, in such large numbers, have memorialised the Bishops, and asked them to bring this subject before Parliament. It was only natural that men who felt that the very object of their existence as a class was interfered with by some growing evil should be more alive to the existence of that evil than, perhaps, any other body of men. It was not, indeed, to be taken for

granted that all the allegations contained in these Reports were capable of being distinctly maintained. The very object which the Bishops had in view in asking their Lordships to grant a Select Committee was that those allegations might be tested—that they might see first whether the evil did exist to the extent alleged; secondly what were the causes to which the existence of the evil was in a greater or less degree to be attributed; and, thirdly, what measures were most likely to be remedies for the evil. It was maintained that intemperance had greatly increased in the country. It was maintained that crime had been assisted by the growth of intemperance; that the Reports of all prison chaplains, or magistrates, and of all persons connected in the police with the repression of crime, attested that a large proportion of the crime of the country was owing to intemperance. It was alleged also that pauperism might be greatly diminished throughout the land if it were not for widespread intemperance, and that those who had charge of the union workhouses bore testimony to the fact that the ranks of the paupers under their care were swelled by the existence of that terrible evil. It was also alleged that much was done in the way of spreading disease, and especially of that worst of diseases which showed itself in insanity, by that intemperance. Therefore, as the occasion was so grave, and had so much to do not only with the morality but with the social safety of the country, he felt justified in asking their Lordships to inquire in the regular and appointed way whether these allegations were true or false; and whether, if true, anything could be done, either by direct legislation, or by distinct appeal to the right feeling of the country, to mitigate this great evil. He was aware that questions connected with this subject had been mixed up with a great deal of controversy, and that exaggerated statements had been made. He was aware that it was not uncommon to speak, perhaps in harsher terms than it was at all desirable, of those who were engaged in what was commonly called the liquor traffic. He was aware especially that many of those men who had embarked their capital as brewers or distillers felt very sensitive as to the way in which they were spoken of by some of those who had

interested themselves in promoting the temperance movement;—and certainly from his own personal acquaintance with gentlemen engaged in this trade, he thought there was great exaggeration, an undue tendency to regard them as responsible for evils which they were as anxious as ourselves to prevent. It might, indeed, be retorted that all those engaged in the production of those things from which distillers and brewers formed their liquor were equally responsible; for certainly if there were no malt and no hops there would not be a great deal of brewing. Of the men who were engaged in the liquor traffic, in its higher departments at least, he thought there were none who ought to be so much interested in the investigation he asked their Lordships to give him as the brewers and distillers of this country. If it should be the case, that, by calling attention to the mode in which their public houses were disposed of, a way might be found to mitigate this evil, he could not but feel confident that when their attention was directed to a matter in which as Christians and as patriotic Englishmen they were interested, they durst not for conscience' sake submit to take part in what was degrading and ruinous to the country, but would be as ready as any others to meet any proposal that was made in order to diminish the spreading evil. Still less could he assent to the allegation that it was the character and condition of the English working man that was the cause of this widespread intemperance. The English working man bore a high character in the civilised world. Most of the occupants of the Episcopal Bench were acquainted, through personal intercourse, with the labouring population of this country. As to the agricultural labourers, he should be surprised if it were denied that in the agricultural labourers of England were to be found many of the best specimens of English citizens. He should be surprised if any one denied that in almost every village you might find a man who lived by the sweat of his brow and the labour of his hands who was as much interested in the welfare and education of his children as any of their Lordships were, who was a regular attendant in his place of worship, and who cultivated those habits of frugality which had made working men in

various parts of the country rise from the lower positions which they originally occupied to a place amongst the foremost of the land. He believed that our labouring population in the rural districts was not behind the labouring population of any country in Europe or in the world, and that therefore if intemperance had degraded the working men in the rural population of England, it was not from any defect either in their character or in the circumstances in which they were necessarily placed, but from some dangerous influence which it was possible to remove. Those of the clergy who were acquainted with our urban mechanics knew that among them were men whose conduct and habits were irreproachable, and who were deeply interested in the welfare and the education of their children. If that were the case, how were the strange and somewhat piteous stories to be accounted for of the way in which the increase of wages had plunged the working man into every sort of reckless excess? A friend of his who had great experience of the habits of the population of Australia had made to him a remark which perhaps threw some light upon the subject. He told him that the first effect of the gold discoveries in that country had been to induce the people to plunge into vicious extravagance and intemperance, for they had no idea of any other sort of indulgence; but in the course of a few years matters had righted themselves, and men began to understand that there were better ways of spending their money than by indulging in drink and vice. The result, therefore, was that the people of Australia were largely and permanently benefiting by the rise of wages in that country. He trusted that events would run the same course in this country, and that we might anticipate that the ultimate prosperity of the working men would be increased by the rise in wages. In the meantime, however, we were bound to do all we could to protect the working man against temptation. And here he wished it to be understood that he was speaking not alone of the temptation as it affected the lower classes, but of the temptations to selfish indulgence and to vice that were offered to all classes of society. We lived in an age in which the luxury of the rich was largely upon the increase, and therefore it was not

surprising that the working man or the agricultural labourer should seek for luxury in his own way, which led too often to his degradation. He would only slightly refer to the various modes which were pointed out in the documents to which he had alluded as being calculated to palliate or to remedy these evils—because it would be the business of the Committee which their Lordships would probably be kind enough to grant him to recommend the steps that should be taken to check intemperance. No doubt if we could by any means increase the comfort of the labouring population—if we could make their homes more suitable as the homes of English citizens—if we could secure for them good houses and more abundant and cheaper food—we should do much to check drunkenness ;—because the man who lived in a comfortable home and ate plenty of wholesome food was not so likely to seek for amusement or for the palliation of his sufferings in unwholesome drink. He recollected that some years ago, when the Western Islands of Scotland were visited by famine, more whisky was said to have been drunk in those islands than had ever been consumed there before ; and the conclusion he drew from the fact was that starvation, and not prosperity, was the chief incentive to drink, because people drank to enable them to forget their misery for a time. Therefore he believed that by improving the habitations of the poor, and by giving them sufficient food, we should be approaching a great and beneficial result. Nevertheless, he urged that we were bound in the meantime to diminish the temptations to drink which were brought strangely near to the doors of all under the present system. Enormous sums were expended in the erection of workhouses, and if it were true, as was alleged, that a large proportion of our pauperism was caused by intemperance, then we were being put to a large and an unnecessary expenditure in consequence of intemperance and of the temptation afforded by the unrestricted number of public-houses. He was given to understand that the adulteration of the drink of the people was in itself an additional incentive to intoxication, and was therefore one of the main causes of our pauperism and all its attendant miseries. Under these circumstances, he could not help thinking that it would be wise for us to look narrowly

at the system under which our public-houses were licensed, and to consider whether some restraint could not be put upon adulteration of the drink sold in them. We should further consider whether beershops should be allowed to exist, and whether we should permit spirits to be sold at various shops, as was done under the existing law. We could not pass through any county without seeing large lunatic asylums, and if the allegations made in the papers before him were accurate, a large proportion of the inhabitants of those buildings were the victims of intemperance. We were spending much, and were likely to spend more, in this country upon education; but there was something strange in so large a portion of the public money being spent in erecting side by side schools, prisons, and lunatic asylums—the former intended for the education of the people, and the two latter to receive those whose evil example tended to counteract the good that education would do. For these plain and common-sense reasons, which appealed to every man's experience, he felt confident their Lordships would not refuse to consider this very important question, but would, without hesitation, grant him the Committee he asked for.

*Moved*,—"That a Select Committee be appointed for the purpose of inquiring into the prevalence of habits of intemperance, and into the manner in which those habits have been affected by recent legislation and other causes."—*The Lord Archbishop of Canterbury.*

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## D.

### SPEECH OF THE ARCHBISHOP OF CANTERBURY ON THE SECOND READING OF THE ELEMENTARY EDUCATION BILL. HOUSE OF LORDS, 8TH AUGUST, 1876.

THE ARCHBISHOP OF CANTERBURY: My Lords, at this period of the Session, and considering the way in which this matter has been so fully debated "elsewhere," it can hardly be desirable to detain your Lordships at any length. But, at the same time, I think I should hardly be doing my duty if I did not express some opinion on the merits of this Bill, which it seems is absolutely certain to become the law of the land



whether this House prolongs or shortens the discussion. I am the more anxious to say a few words because, although nothing can be more kindly than the feeling with which the Bill has been discussed in this House, your Lordships are perfectly aware that in the country generally there has been a good deal of agitation on the subject of the measure: and, as representing the Church of which I have the honour to be the chief minister, I cannot allow one or two remarks to pass which have been made as to the tendency of the Bill and the reasons why it has been acquiesced in by the clergy of the Church of England. I think that observations have been made with reference to the zeal of the clergy on the subject of education which are of a somewhat unkind and ungenerous character. It would almost appear as if some thought that that enormous sum of money which from 1811 down to the end of the year 1874 was produced by the voluntary exertions of members of the Church of England in order to promote the education of the poor—namely, some 27,000,000*l.* sterling—had been collected rather in the spirit of a Phari-  
saical desire to make converts than with any real love for the children of the poor and a desire to have them thoroughly instructed. I cannot help thinking that elsewhere we have been represented as being anxious to compass sea and land in order to make one convert, that when we had gained him we might make him twofold more bigoted and uncharitable than we are ourselves. I believe that any who have cast such blame on the exertions not only of the clergy, but of the laity also, of the Church of England in this matter must be sorry by this time for what they have said. My own experience is, that there is nothing dearer to the hearts either of the clergy or of the attached laity of the Church of England than the instruction of the children of the poor—not for the sake of attaching them to this or to that sect, but for the sake of conferring on them the greatest benefit which it is in our power to bestow. The only further remark I would make on this subject is, that if there be any bigotry in the matter it is not all on one side. This Bill has been represented as a concession to the Church of England. I am disposed to think that it has considerable advantages as being likely ultimately to promote the cause of religious

education; and, though I am aware that the religious education of the country is very greatly in the hands of the Church of England, yet I have still to learn that when I speak of the religious education of the country I am speaking in the interests solely of the Church of England. In the discussions elsewhere it has been taken for granted that if you promote religious education you necessarily promote the interests of the Church of England. Certainly no greater compliment could be paid to the Church of England than by this assumption. But still, my Lords, we are not to depart from facts. I hold in my hand the Return printed by your Lordships' House at the beginning of this Session of the number of schools, denominational and others, in this country. The denominational schools of the Church of England are in an enormous majority. But I find 2,000 other schools not complying with the regulations of school boards, which I suppose refused to comply with them because they thought these regulations did not sufficiently maintain the religious instruction of the country; and these 2,000 schools are schools of Nonconformists, who certainly cannot have identified religion with the maintenance of the Church of England. Therefore, when I argue that it is good if this Bill has done anything—though it be but a little—for the cause of religious education, I altogether deny that I am only representing that community of which I am a minister. I am speaking in the name of all the religious communities, not excluding the Roman Catholic community, which has so many schools of its own; and I believe we are acting very consistently with the principles of the Act of 1870, if we are very carefully on our guard against any unexpected consequences, which are gradually pushing those religious schools into the shade and making it an absolute necessity for them in the course of time, against the intention of the promoters of the Bill of 1870, to be superseded by board schools. The Roman Catholic body have, as I see, 598 schools of their own. I should like to know why they are to be forced on account of their poverty to surrender these schools, and to send their children to board schools? I do not know, if I were a conscientious Roman Catholic, that anything would induce me, if it were possible for me to secure for them that particular religious instruction which I

should so highly prize, to send my children to a school where they could not possibly obtain it. And if Roman Catholics may hold this opinion, I do not see why Wesleyan Methodists are not to hold it—and I know that they do. I know, too, if you travel beyond the Border you will certainly find in the northern parts of this island many persons who have no great desire for the maintenance of the Established Church of England, but who have the strongest determination that they will have their children taught according to that creed which they themselves prize; and I have yet to learn that the Nonconformists of the South have so entirely separated themselves from their brethren of the Westminster Confession as not—many of them, at least—still to desire that they should have if they please the right of instructing their children according to those beliefs which they so greatly prize. Therefore, I think it is an unfair assumption that, if this Bill does in any way remove the disadvantages which have accidentally arisen in the way of the Act of 1870, and have made it less conducive to the maintenance of fair play to all parties, that alteration is necessarily one which has been made simply for the benefit of the Church of England. Now, my Lords, if I wished to prove that this Bill is not particularly satisfactory to those who are in favour of religious education, I should have no difficulty in making good that point. I am thankful for small mercies. I am therefore glad that anything has been done which shall upon the whole give to the instruction of this country more of a religious character. But still, when we are met with something like a loud outcry that this is a great concession made to the advocates of denominational and religious education, we are bound to consider for a moment what the demands of those who are in favour of religious education are, and how far they have been incorporated in this Bill. I hold in my hand the resolutions proposed at a great meeting, held with the view of influencing the Government with respect to this measure. At that meeting it was observed with regret

“That the Elementary Education Bill, now before the House of Commons, does not include in its provisions any satisfactory recognition of the general desire of the country for adequate religious instruction in all elementary schools.”

I hold in my hand another set of resolutions of the National Education Union, and their proposals are these—

“That, notwithstanding anything contained in Clause 14 of the Act of 1870, the Apostles’ Creed, the Lord’s Prayer, and the Ten Commandments<sup>1</sup> may be taught in schools provided by school boards.

“That it may be made a condition for the receipt of a Parliamentary Grant in the case of a board school that religious instruction should be given therein, and that such instruction should consist of at least the Apostles’ Creed, the Lord’s Prayer, and the Ten Commandments.

“That all Public Elementary Schools should be exempt from local rates,”

and so on. These were the proposals of the favourers of denominational education at the time that the country first began to discuss this Bill. I am sorry to say there is not a concession made to us that I know of in one of these respects; and since I entered the House this day I have been waited upon by a deputation begging me to do what I agree with the noble Earl (Earl Granville) would at the present stage of our proceedings be useless—namely, to propose an Amendment that the Bible should be read in every board and other school throughout the country. I believe if I proposed that in this House the proposal would have an echo in the country. I believe it is true that the country, having been appealed to on this matter, is in favour of religious education; that it knows there is no real and true good education which is not religious; and I think I might almost cite even the gentleman who represents the Birmingham School Board, as himself bearing testimony to the fact. For the Secularists appear to me at this moment to have awakened to the consciousness that they are very weak in the country, and, therefore, what they say is, not that they hold a secular education to be real education, but that it is to be the only public education, and that the other is so sacred a thing that it must be carried on privately and by voluntary effort. Whether they are right or wrong in this view, I am confident, my Lords, that they have not the voice of the country with them; because we are all aware that if the children of the poor in

<sup>1</sup> In a discussion on an Amendment proposed by Lord Stanley of Alderley, at a later period of the Session, the Lord President allowed that nothing in the Act of 1870 forbids the teaching of these formularies.

the present state of education and religion in this country do not receive religious instruction by the public means which are taken to secure it, they are but little likely to receive it at all. My Lords, I think the voice of the country in this matter is shown by the proceedings of the school boards. Some gentleman was at the trouble to collect, with very great care, all the different rules and regulations which were made by the school boards throughout the country, in order to show how hopeless was the task they had undertaken of teaching religion without teaching any particular religion. Well, I grant that he made out a tolerably good case; but I think the evidence which he collected was more distinctly conclusive on this point than on the point to which he directed our attention—namely, that, in spite of all the regulations you may introduce, to say there is to be no dogmatic teaching in your public schools, men cannot do without it, and, whether by right or by wrong methods, by subterfuge or openly, they will endeavour to introduce something of the nature of dogmatic teaching. What is dogmatic teaching? I hold in my hands a little extract which I read the other day of what has been prepared for France in this matter by the very eminent man who carried the knowledge acquired by him at Rugby, and at Trinity College, Cambridge, to the regulation of public instruction in the country of his birth—

“ Clause II.—From the age of ten the pupils of both sexes ”—this is in the French elementary schools—“ shall sedulously receive general notions on the existence of God, on the immortality of the soul, on morals, and on the organic principles of Republican Government.”

I presume the last would imply some very dogmatic statements indeed. The paper seems to be drawn up by M. Waddington:—it is highly probable that it has not been adopted; but it shows what is occurring in a country which desires to shake off all dogmatic teaching, and to get entirely free from this nightmare. I mention these things because I think it will be found that ultimately the good sense and the religious feeling of this country will more and more gravitate towards a religious education. I do not know that we shall have very strict denominational education; but I am quite sure that if the country is to be what we all trust it will be in

the ages that lie before us, it will gravitate towards a really religious education. I have said that I have received many suggestions to make Amendments in this Bill in this direction. They came from persons quite above suspicion of not being in accord with the general love of progress which characterizes this 19th century. One gentleman of long experience as a Government Inspector of Schools begs me to remember what Lord John Russell and Sir George Grey did in this direction in a former time, when old Constitutional and Liberal principles had not given way to any theories of doctrinaire Radicalism. One, as being a pupil of Arnold's, begs me to secure that something representing Arnold's hearty love of religious education shall find its way into this Bill. I hold in my hand, also, a petition, which I ought to have presented some time ago, urging the same point. As we have failed, therefore, to obtain any of the particular benefits which we might have hoped for from a revision of the legislation of 1870, I think it is particularly hard that we should be exposed to obloquy because we have obtained in this Bill a slight instalment of that which is neither more nor less than simple justice. The noble Duke (the Duke of Richmond) has quoted the opinions of the Government of 1870, when they brought forward the Bill of that year; and when we consider the line adopted by one eminent man, to whom the country owes, perhaps, more than to any other for his labours in the cause of education during the last six years, I cannot but believe that to remedy now the inconveniences which have arisen from the unforeseen working of the Act of 1870 is simply an act of justice. It is because, first, we have no chance of getting any more; and, secondly, because we think it fair, on the whole, to acquiesce in the legislation of 1870, that we, the clergy of the Church of England, have made up our minds to do our best to support this Bill. It is not that we are quite satisfied with it. I would have everybody to understand that we wish for a great deal more; but we cannot get it. We think it right, therefore, to acquiesce in that which is, on the whole, a fair compromise. Very much the same thing happened in 1870. We differed altogether from parts of the legislation of 1870, but thought, on the whole, it was fair to all parties. Now, as then, we ask only

for a fair field and no favour ; and this is what we think the Bill does for the poor schools throughout the country. In the poor districts, if there was, to use the noble Earl's (Earl Granville's) expression, any "handicapping," it certainly was not in favour of the denominational schools. They had to contend with persons who had a bottomless purse at their disposal, and who alone could compel the attendance of the children ; and, therefore, they had very little chance of fighting their way in a fair field which it was the intention of the Act of 1870 to secure for them. I think they will have a fair field now, and therefore I, for one, am quite ready to acquiesce in the Bill—though I should be very glad, if this were not now the 8th of August, to ask that the Bible should be read in all the schools. At this period of the Session, however, there is no use in making such a proposal. Now, what is the great aim of this Bill ? I suppose it is to educate by compulsion. I do not think compulsion the highest or most desirable mode of securing education. The only object of having compulsion is in order that, for a generation or two, you may convince men of the blessings of education who are at present not sufficiently educated themselves to understand and appreciate these blessings. I hope, however, the time will come when you may repeal the clauses as to compulsion, and when parents will be as unwilling to deprive a child of his education as they would be to starve him, and so deprive him of his natural food. I have alluded to the country on the other side of the Tweed, and cannot help mentioning what was told me by one now deceased (the late Mr. Edward Ellice) of his recollections of the Highlands in his early days, when the shepherds on the remote mountains were so desirous that their children should be educated, that during the summer they sent them to schools many miles distant, over hill and flood, and during the winter took care that their children should not want teachers, for the boys from the schools in the nearest towns were then lent out to act as private tutors in these shepherds' hovels. It is impossible to overestimate the importance of such a measure as this, if it really fulfils the purpose for which it is intended. Nations change their character very rapidly. A year or two of slavery or of licence altogether destroys the character of a

nation ; and a single generation of well-enforced compulsory education may, and I trust will, so influence for good the generation which follows, that compulsion may become altogether unnecessary. For these reasons I shall support the Bill.

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E.

SPEECH OF THE ARCHBISHOP OF CANTERBURY ON  
EARL GRANVILLE'S RESOLUTION ON THE LAW  
OF BURIAL. HOUSE OF LORDS, 15TH MAY, 1876.

MY LORDS, it appears to me, even if the noble Earl (Earl Granville) had not appealed so distinctly as he did to the right rev. Bench to express their opinions on this question, that it would have been our undoubted duty to do so. I have never shrunk from expressing my own opinion on this question elsewhere, and I am not disposed to hesitate to express my opinion in this House. I am bound, however, to consider not only abstract Resolutions in reference to a matter of this kind, but also what is the best possible mode of settling a very difficult and a very intricate question. I should feel not at all ungrateful to the noble Earl for having brought this subject before the House, even if he had not brought it forward in that very temperate speech which, I think your Lordships must allow, avoided every irritating topic which has been introduced into the discussion elsewhere. I trust that the speech which the noble Earl has made and the answer which the noble Duke has given to it have advanced this intricate question somewhat towards a solution. I certainly agree with those who think that the sooner it is settled, provided it is settled well, the better for the Church of England, and the better for the religious welfare of the nation. Nothing can be more undesirable than that a question of this kind, which touches men in the tenderest point, and which is likely to stir up many heart-burnings, should be trifled with ; and I hope and trust Her Majesty's Government will not only seriously consider this question, as the noble Duke tells us they are doing—and I suppose it is almost impossible for any one to



have observed the indications of public opinion for some time without seriously considering it—but that they will seriously consider it with a view to its solution. I should have been better pleased if the noble Duke had been able to announce this evening that he was prepared with a Bill to settle this question. I am not without hope that, if the Government do not introduce a Bill this Session, they will at least consider the matter carefully during the Recess, and next Session bring in a distinct measure; for I do think it is the duty of the Government to propose some measure. It is totally impossible for the Bishops to propose such a measure; I am sure no good citizen would desire that such a measure should be introduced except under circumstances favourable to its speedy passage through Parliament. Repeating my earnest desire that the Government will apply themselves to the settlement of this question, I proceed to consider this abstract Resolution.

I agree with the noble Duke (the Duke of Richmond), that if we pass it we shall not be much nearer the settlement of this question than we are at present. I agree that there are practical difficulties with which it becomes those who deal with this question to grapple. It is all very well to propose that the question be settled—which is pretty nearly all that the noble Earl does; but we want something more than an abstract declaration that it is desirable it should be settled—we want to understand the best way of settling it; and I do not think that the Resolution suggests definitely and distinctly how the practical difficulties which beset the question are to be dealt with. My noble Friend at the Table (Earl Grey) has applied his experience in proposing a settlement; and I agree with the noble Duke that his attempt is only an illustration of the difficulty which surrounds the settlement of the question. If the noble Earl, with all his experience, can find no better way of settling it than to declare that a Burial Board shall be established in every parish in England, and that the one man to be excluded from it is to be the clergyman of the parish, that is a proof that the question is difficult indeed. It is a difficult question to settle who ought to be the custodian of the churchyard; at present we have the minister and the churchwardens—and I need not remind you how much this country owes to its clergy, many of them

self-denying men, living on meagre pittances, and devoting themselves, under disadvantages and privations, to the work of education and to the other duties of their sacred calling—your Lordships know how much respect is due to them; and I think that any proposal which would deprive them against their will of the custody of their ancient churchyards—knowing the care they have taken in guarding them and keeping them worthy of their sacred purpose—and transfer the custody to Burial Boards may fairly be objected to. I do not say the clergy are to decide this question; but I do say their feelings are to be respected, and that even our own private opinions must be modified by knowing the strong feelings which animate the clergy. The question has gone beyond the range of logic and has got into the region of feeling on both sides, and if we are to pay great attention to the feelings of those who suffer from this grievance—and who are by no means so many as might at first sight be supposed—I think we must consider the feelings of the clergy, which are greatly agitated on this question. The fact is, they are unwilling to assent to any great change unless they see what it is to be. They are in a state of apprehension as to any change, lest before they are aware of what is being done some principle shall have been admitted which is fatal to the principles of the Established Church, to which they are deeply attached; and therefore I think they have a right to call upon your Lordships, not merely to pass general abstract Resolutions, but to tell them what it is you desire to do; and when they have the whole case before them I feel confident the clergy will not be behind others in endeavouring to give what is just and fair to their Dissenting brethren, and also in attempting to settle a very difficult question, the keeping open of which appears to me, by its irritating influence, to be most dangerous to the Established Church.

Your Lordships have a right to know the opinion of the right rev. Bench, individually and collectively, as to what, under difficult circumstances, they think ought to be done in this matter. I reserve to myself the full right of maintaining and acting upon my own opinions, which in this matter, I allow, as I have elsewhere stated, go somewhat beyond

perhaps the majority of my right rev. Brethren, and certainly beyond the majority of the clergy ; but it is not my opinion as to what is desirable in the abstract which you wish to know. We must be very careful of the opinions of others who are deeply interested before we proceed to act upon our own private opinions. With regard to the opinions of the clergy generally, I do not know how far they are to be considered as represented by Convocation. In the two Houses of the Province of which I have the honour to be President, opinion is at present in a somewhat unformed state. Various resolutions have been proposed ; but the matter has not been so discussed as to bring out any distinct practical solution, and certain resolutions which have been passed by one House have not as yet been approved by the other. The Convocation of York has passed a certain resolution with tolerable unanimity, about which perhaps something may be said by my most rev. Brother. With regard to the opinions of the right rev. Bench, we have approached this subject with the most earnest desire to see it settled if possible in a conciliatory spirit. As I have said, we do not propose—I think we should be unwise if we did—to bring in a Bill ; we desire that that should be done by the responsible Advisers of the Crown ; we are anxious that no time should be lost in bringing forward such a measure ; and all we can do is to contribute our quota to the solution of the question when it comes before us. One thing is plain—you must settle with very great tenderness who under any new system is to be the custodian of the proposed new burial-grounds. No doubt the result of any change in this matter must be the extension of new burial-grounds, and you must, with great tenderness and great care, and great regard for the public good, and also for the feelings of the clergy and laity of a district, settle distinctly who is to have the administration and management of them. Another question which your Lordships will have to address yourselves to is the hardship which the present burial law imposes upon the clergyman by requiring him to read the solemn and comforting words of the service over persons who may have died, say, in the commission of some flagrant crime. The words of hope can scarcely be read over such a person

without harm to the survivors, by leading them to suppose that the crime in the commission of which the man died was morally not a matter of any importance. How are you to remove from the clergy and also from the laity that great stumbling-block which is so often found to weigh on the conscience of the clergy when they are called on to read the Burial Service in scandalous cases? Certainly I feel confident of this—that you will not, while allowing Dissenting ministers to read the service over the choice members of their congregations, encourage them to send to the clergyman of the parish every one who is a disgrace to their community, that he may be gathered peaceably to rest, as if he belonged to the fold of the Established Church. That is a mere matter of common sense.

I think I may say both Houses of Convocation are anxious that facilities should be given for extending the burying-places in our parishes. Wherever it is impossible to find sufficient ground for those whose friends are desirous that they should be buried in the churchyard there would be an addition to the churchyard. This is a sanitary question in some of its aspects. Wherever the health of the community appears to require it, there must be an addition to the churchyard. But, even in other cases, it will be well, I think, to apply ourselves to the extension of our churchyards; the noble Earl (Earl Granville) has told us how this is done in France. The very instance to which he alluded is a distinct proof that the difficulty of settling this question by means of the extension of burial-grounds is not so great as at first sight may appear. I remember the case to which the noble Earl alluded. When I endeavoured to ascertain what was the practice in other countries, the intelligence I received from the French Ambassador, with his usual courtesy, was something of this kind—that in the large towns of France there was no difficulty, because there were there cemeteries such as we have in England: Père la Chaise, for example, was but a large cemetery, like any of those by which we are surrounded in London. In all the great towns of France there was no difficulty; in other large towns, I was informed, the difficulty was, as in Paris, avoided by the formation of cemeteries; but I inferred from what I heard that in parish

churchyards in the country the difficulty still existed. A rev. friend of mine told me he had attended the funeral of M. Guizot at his residence. The funeral was solemnized in the parish churchyard; the minister of the Protestant church to which M. Guizot belonged performed the ceremony in the parish churchyard, the Roman Catholic priest looking on from the window of his house. The solution I presume is obvious: There was an addition to the churchyard which is unconsecrated, and in that unconsecrated part the rites of the Protestant Church were performed. Therefore, if the noble Duke follows in the path to which I understood him to point, and unconsecrated ground be added to the various churchyards, we shall be very much in the same position as the rural parts of France, and certainly the difficulty at present felt will be greatly diminished.

But I wish to state that the Bishops of the Province of Canterbury, by a large majority of 10 to 5, have also, as I understand, arrived at two other conclusions—which I merely throw out here as they may, perhaps, help us in arriving at a solution of the practical difficulties of this question. I believe I am right in saying that it is the wish of the Bishops that the restriction which at present exists requiring the use of the whole of the Service of the Church of England shall in certain cases be relaxed, and that another Service more likely to approve itself to the Dissenting members of the community shall be drawn up; and, being drawn up, shall be used where the friends wishing it have any objection to the regular Service of the Church of England. Up to this point they have not gone further than saying that such Service shall be used by the clergyman of the parish.

There are various classes of persons who may be supposed to be aggrieved by the existing law in this matter. There are those persons who die without having received baptism, through the visitation of God before baptism could be administered to them. The parents of these children often feel it a sad discouragement in their grief that they are unable to commit their children to the grave with any form of prayer or any distinctly uttered words of hope. I am sure that the Bishops are right in the decision at which they have arrived—that for such cases a service ought to be

provided which shall breathe to the hearts of the parents the comforts which they are entitled to derive from the Gospel. Therefore, in all those cases we should propose that some religious service shall be used, which the law seems at present to forbid. Now, if we have got so far as this and have provided such a service for unbaptized children of our own communion, we next remark that there are many persons who belong to that denomination of Christians who think that baptism ought to be delayed till the years of maturity. I cannot doubt that in many places where the Church of England is not strong there are great numbers of Baptist families, the young members of which—many of them Sunday-school teachers; the most promising members of their particular communion—die while preparing for baptism, but not having received it. They surely are entitled to be committed to the grave with the same words of hope and the same promises of the Gospel with the children of parents who are members of our own communion, and who have died unbaptized; and I fully believe it will be a great solace in many a solitary parish—in Wales, for example, where the Baptist community is strong—that there these persons shall no longer be committed to the grave with a silent funeral. Besides, there are, we know, other persons who are unwilling to receive baptism. The Quakers are a body who may, perhaps, be left to take care of themselves; but to all such persons it might be a consolation that such words should be applied as those in the service to which I have alluded.

There is another body of Nonconformists—and I suppose they are the only such body distinctly represented in this House—of whose grievances in this matter we have heard very little; but they are not the less entitled to consideration on that account. I refer to the large body of Roman Catholics in this country, who have certainly a grievance in this matter. We have parish vaults used from generation to generation by the old families to which they belong. But still more we have to consider the case of hundreds and thousands of Irish labourers, who are in a position more difficult than any dissenting body in this country; for if conscientious, they must repudiate the

services of our clergy. I do not think there is any ordinary Dissenter who thinks that the clergyman of the Church of England is intruding into an office he has no right to assume, or that our services are more or less a sacrilege: but I do think that the Roman Catholic labourer who is well trained by his priests must consider it a desecration to have a service read over his nearest and dearest by a man whom he considers an intruder into the sacred office. Therefore, as the law stands, it presses more severely upon the Roman Catholic than upon anyone else—we obtrude upon him the service of a Church which he repudiates: and I think, therefore, you are entitled to ask that there shall be some consideration for his case, and that the law shall be altered so as to enable Roman Catholics to receive Christian burial without having the Service of the Church of England forced upon them. But when I am speaking of the law as it is, I am aware that it is much more easy to make laws than to have them observed. There are right rev. Brethren of mine here to-night who have had charge of burial-grounds in London in which great numbers of those Roman Catholic labourers have been buried, and I am sorry to say many of them have had to connive at the breaking of the law. Therefore, as regards Roman Catholics, it is right that there should be some alteration of the law.

Now, from the few cases which I have mentioned, your Lordships will see that this is by no means the simple question which the Resolution of my noble Friend implies. The Bishops have also thought that they might proceed a step further—whether the clergy will be disposed to agree with them I cannot say. I am aware that what I am going to say may be turned to ridicule, but I think it ought not to be so treated. Your Lordships, I dare say, when travelling in Wales, and I myself when travelling in the wilds of Cumberland, have witnessed this—a funeral procession moving among the mountains, and the sound of the hymn which the mourners offered up echoing among the valleys and hills—then the whole stopping because the mourners had come to the sacred ground and they could only enter it in silence. At the entrance there was an end of the natural expression of feeling with which the

mourners had accompanied their friend to his last home. My Lords, this has suggested an idea which I merely throw down for the consideration of Her Majesty's Government—in that deep consideration which they assure us they are giving to this question—that it is possible we may come to an agreement. If we are not able to have a liturgical service owing to our differences in this country, at least there is something like a Liturgy in which Churchmen and Dissenters may unite. I hold in my hand a book of hymns of great value. It is the compilation of my noble Friend whom I see opposite (Lord Selborne). I turn to the index of these hymns and I find the name of Isaac Watts as the author of forty that have been selected; I go further, and find the name of Philip Doddridge as the author of many more. Then I come to a portion of the book in which the noble Lord has collected hymns that are suitable for the burial of the dead. I find there the name of Bishop Heber, and of Henry Hart Milman; again the name of Isaac Watts and Philip Doddridge. Added to the names of these, there is also that of Williams. Then there is a poet of whom I cannot say whether he was, when he wrote these hymns, a Nonconformist or not, but I know he was born a Moravian—James Montgomery. Now, if it be the case that in collecting hymns appropriate for singing at the burial of the dead one of the most attached members of the Church of England finds some of those hymns in the works of Nonconformists, I think he could scarcely—certainly I could not find it in my heart to—say—“You may sing those hymns up to the entrance to our burial-grounds, but there you must be silent. You may not sing them over the grave.” I throw this out as a suggestion. I think it amounts to this—it shows that we are desirous of settling this question in a kindly manner.

My Lords, it is said that it would be an insult to require that the burial-service of those persons should not be all conducted in the burial-ground. But it is not the custom with any community in this country to have the burial service entirely over the grave. There is no community of any kind that I know of which adopts such a practice. Our Church has a large portion of its service within the church. I



hold in my hand the Wesleyan book mentioned by the noble Earl. It is the Church of England Service and nothing else—a very clear indication that the differences which separate us one from another are not so great as some persons for party purposes would have us believe. This Wesleyan book is divided into two parts. The greater part is to be read—I do not know where, but I suppose in the chapel, and a very small portion over the grave. Roman Catholics, as I know, do not usually have any distinct service at the grave; they usually bury their dead in silence, having celebrated a devout religious service in their own chapel. And as no one would propose to make them depart so far from their general practice as to celebrate mass in the churchyards of the Church of England places of worship, and as we are not proposing that all these communities should depart from their practice of commencing their religious service elsewhere than in graveyards, they may be satisfied with some devout offering up of hymns, such as the Bishops in Convocation have suggested. My Lords, I am confident we have only to set our minds gravely to the determined purpose of settling this question, and we shall be able to settle it. It is ridiculous to suppose that a question which has been settled in every country in the civilized world, as far as I know, except Spain—which has been settled even in the dominions of His Imperial Majesty the Sultan—cannot be settled in this intelligent and tolerant country, if men have no other desire than simply to come to a satisfactory settlement.

My Lords, it is said you will not settle this question in a way satisfactory to the Liberation Society. I do not suppose you will. I am not at all certain that one of the most unfortunate things that could happen to that Body would not be the settlement of this question in a moderate and candid manner. I am not sure that it would not be more satisfactory to hon. Members who are the great advocates of the Dissenting claims in “another place” to be able to make speeches on the existing grievance. But what I want to do is to put an end to anything like a real grievance, though it affects only a few persons. I am anxious that we should see as soon as possible who it is who wishes to dis-establish the Church of England, and who it is who wishes to

maintain it. I am anxious to detach from the movement for disestablishment the agitation which is kept up on this question, and we can so detach it by taking the question fairly in hand. I do not believe that the great Nonconformist bodies in this country are very much in earnest about making more of a grievance of this subject than it really amounts to. I am sorry that some of their members have taken a new view of the great and solemn responsibility of the State for the social, moral, and religious welfare of the community, and I hope they will learn to return more to the teachings of the fathers of the Nonconformist Body on this subject. I am certain that those among them who in former times have secured the rights which their descendants now enjoy have not done so by declamatory speeches carefully prepared for the platform, in order that they might excite agitation against the Established Church. They succeeded rather because, like Lardner and Watts, they were men of great learning, or like others whom we may remember in our own day, they roused the mind and conscience by their great eloquence. The days are passed, perhaps, when any man now living can call to mind the influence of Robert Hall, and even those who heard Edward Irving are now few. He was, indeed, reared in an Established Church, but his position and influence were those of a Nonconformist. Such men, I say, secured the rights of their fellows, not by raising paltry questions as to the exact words to be used in a graveyard, or by seeking subjects of contention with the clergy of the Church of England. They held their own by their learning, by their eloquence, by their knowledge of the Scriptures, by the influence which they gained over men's hearts. In like manner, I trust that the better feeling of the Nonconformists will be roused, and that the higher and nobler elements in these bodies will detach themselves now from these petty squabbles, and not endeavour by means of them to injure a Church which, if they only knew their own interests, they would see to be the great bulwark between them and other dangerous systems—the great help towards making this a truly religious country—religious in the highest sense, because uniting religion with moderation and reason.

## F.

## UNION OF CHURCH WORKERS AND COMMUNICANTS.

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The following suggestions for holy living are printed on the card of membership:—

1. Pray daily, morning and evening, and read a portion of Holy Scripture.

2. Be regular and devout at public worship.
3. Endeavour to be frequent and regular in receiving the Holy Communion.
4. Pray for the spread of Christ's Kingdom throughout the world, especially for your own church, parish, and family.
5. Take an active interest in all good works, particularly in teaching the young, visiting the sick, reclaiming the fallen, giving time and talent as members of church choirs, aiding and collecting for missions, and other societies. Seek to influence others, especially the members of your family, to live a godly life. Set a good example.
6. Attend all such meetings of the union as are intended to draw the members together, and to help them in their Christian life.

A prayer for the use of members has been furnished by his Grace.

Further information may be obtained from the Rev. R. Ffrench Blake, Staple Rectory.

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## G.

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