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great success, in leading his fellow Churchmen back to that ritualism which is more Popish than Protestant. The theory of apostolic succession, with the priestism founded on it; the doctrine of sacramental efficacy, especially baptismal regeneration; and the adoption of architectural symbology found in him an earnest and effective advocate. Both at Oxford, in the earlier stages of the movement, and subsequently in his seclusion at Hursley, Mr. Keble exerted immense and weighty influence in support of the position taken up in the famous "Tracts for the Times." Those of you who have been in Hursley Church, re-built under the direction of its late vicar, and paid for out of the profits arising from the sale of "The Christian Year," must have seen in it a perfect model of an Anglo-Catholic place of worship. Everything about it is symbolic. Each window tells its own tale. The font and the altar, the reading desk and the pulpit, are so placed as to suggest their supposed mission, and to indicate their supposed relation to Divine worship and the religious life. All that art and taste can do has been done to adapt the church to its destined uses. The services have accorded with the sanctuary, the sacerdotal and the ritual being in harmony with the architectural. I should be recreant to some of my deepest and strongest beliefs, if I did not tell you that I lament the spread of this particular form of the Christian Religion. Far be it from me to deny the spirituality of the men who follow with Dr. Pusey. I could name not a few of them whose wisdom I admire, and whom I reverence for their sanctity. Doubtless, men of great intellect and deep devotion know well how to use without abusing symbology in religion. They are in little, if any, danger from

formalism, which is inseparable from an elaborate ritualism. The many rest in the symbol, fascinated by its beauty, and comforted by the assurance of its efficacy. Finding the porch all they desire, and realising there the purest sensuous satisfaction, which is mistaken for devotion, they fail to pass into the temple, and never see God. It was so with Judaism. The spiritual significance of the rites of that ancient faith became first obscured, and afterwards altogether hidden by the forms and ceremonies, wherewith the traditions of the elders overlaid them; and at last, "the commandment of God was made of none effect." Every student of ecclesiastical history knows that a growing ritualism gradually excluded the light of the Gospel from the Christian Church, and so brought about the "dark ages" of Christendom. And now, in this England of ours, if the grace of God prevent not, it will substitute the form for "the power of godliness." Better far the rudest of homely chapels, and the broken cry and the inarticulate groan of publicans and sinners, with spirituality of mind, than the most symbolic church that architecture can give us, and "service high, and anthems clear," without that spirituality. "God is a spirit; and they that worship Him must worship Him in spirit and in truth." It is not the beauty of the building, or the vestments of the priests, or the sweetness of the music, or the artistic completeness of the service, which God approves. Thus saith the Lord, "To him will I look that is poor, and of a contrite spirit, and trembleth at my word." I know that Mr. Keble would have agreed with all I have said; but then he advocated a ritualism, which is undermining the manly piety and spiritual devoutness of many thousands in our

previous career had not been uneventful. While yet in his teens, he obtained "a double first" at Oxford, that is, was first in both classics and mathematics at the University Examination. He soon became Public Examiner himself, and filled the chair of the Professorship of Poetry. His goodness and his genius secured for him the acquaintance of several of the greatest men in his University; and younger men, such as Dr. Newman, now alas! a loyal son of the Pope, and Dr. Pusey rejoiced in his friendship. At Oxford, Mr. Keble was singularly successful in attaching to himself the best and wisest of his contemporaries, and in establishing a reputation for scholarship and piety such as few have gained for themselves. From Oxford he went to Hursley, there to perform the every day duties of a parish priest. He had evidently cherished far other ambitions. Several passages in "The Christian Year" seem to refer to early strugglings with the love of fame, and the difficulty with which it was wrestled down and subordinated to higher objects. He had been a candidate for a College office, which would have kept him a resident in his beloved University. But notwithstanding early ambitions and later disappointments, he entered upon his village life with earnestness and zeal. The carping critic could easily discover flaws in his character. He was not perfect. All witnesses, however, unite in testifying to the simplicity of his piety, and the eminent holiness of his life. He was a man of God. At Hursley, Mr. Keble instructed the ignorant, strove to reclaim the wanderer, comforted the mourner, endeavoured to perfect the saint. It was a great change for him. Country farmers and rustic labourers contrasted sharply with the learned

academic laurels fade, and bound up with them is many a thorn. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Mr. Keble will not, however, be remembered in days to come as the parish priest of Hursley, but as the poet priest of Christian England. Poets have ever received a warm welcome from the world. The service of song is a high and noble one. No man wields a mightier influence than he who pours forth streams of deep and refreshing and invigorating poetry. The poet is more than philosopher or prophet. Homer is studied with greater diligence and zest than any other Greek author. Virgil has more readers than any other Roman. To you and me, the psalms of Hebrew bards are very precious, and sacred songs the choicest portions of holy writ. It is the same with modern literature. Shakspeare and Milton are the greatest names in the list of British authors. A similar remark is true of the religious world. The poets of the sanctuary rather than the theologians of the school form our faith and direct our thoughts. Among the contributors in this century to our sacred poetry, Mr. Keble has by universal consent the foremost place. "The Christian Year," which was published in 1827, thirty-nine years ago, has reached its eightieth edition. I meet with it everywhere. All educated Churchmen read "The Christian Year." Many Dissenters prize the book, notwithstanding its High-church character. My ministerial acquaintance, almost to a man, speak of it as a beloved companion, and regard its author as one of their holiest helpers. You will ask, perhaps, wherein lies its excellence? I do not see in it the grandeur

that upon the altar, and God will not despise but accept the sacrifice. Whatever ability you have, present it to the Lord. Consecrate yourselves and your all to God the Saviour. Acknowledge too the priesthood of every believer. All that Christ owns as His do you regard as "the priests of the most high God." Be comprehensive in your sympathies—as large-hearted as is Christ. And anticipate the day when every Christian shall meet all other Christians in Heaven, when there shall be no contending churches, but one church, "the general assembly and church of the first-born, which are written in Heaven." John Keble worships now with Milton and with Bunyan, and they with him hold fellowship. May you and I share their blessedness!



SOUTHAMPTON:

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1. The first part of the document is a list of names and addresses of the members of the committee.



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