

of the discomforts attached to country life. Chapels of ease were erected to meet the demands of the increasing population. These, built for the most part as a speculation, pew-rented and fashionable, increased the alienation of the poor. The advowson of the parish began to be regarded as the property of the patron, the church and churchyard of the incumbent, the chancel of the rector; even the post of parish clerk or lay clerk in a cathedral choir was often declared to be a freehold office. The idea of trust was almost wholly merged in that of property; and what was always intended to be a trust to be exercised on behalf of the church became a right of property in the hands of the owner.

One more grave abuse of the period must perhaps be mentioned. The court and the houses of those who had influence or patronage to bestow were thronged with eager and somewhat shameless petitioners for preferment. The sarcasm of D'Alembert was quoted as applicable to the statesmen and divines of the day: "The highest offices in church and state resemble a pyramid whose top is accessible to only two sorts of animals—eagles and reptiles." Certainly among the divines there were eagles then whose very nature was to soar, and doubtless there were others also who attained high station by industrious crawling.

The charge of immorality which is now often made against the Georgian clergy cannot be substantiated. Lord Hervey, Horace Walpole, and Lord Chesterfield bring no such accusation against them. Burnet declares that they "lived without scandal." Bentley could speak of them with special allusion to the learning of many as the "light and glory of Christianity." Dr. Johnson replied to a Presbyterian critic of the Anglican clergy: "Sir, you know no more of our church than a Hottentot."

The picture of church life in the Georgian age as it has been presented so far is a sad one. There is, however, a brighter aspect of it which should by no means be ignored. It would be pleasant, if space allowed, to write of the intellectual triumphs of Butler, of Berkeley, of Warburton, and of Waterland in the Deist and Trinitarian controversies; and besides these of Hare, Sherlock, South, Conybeare and Bentley. The church which produced these men, and in which Law, Wilson, Berkeley, and Benson lived, could not be wholly corrupt. From the church, too, sprang the movement of Wesley and of Whitefield. It is very tempting to tell of them—of Wesley's power and marvellous activity; of Whitefield's passionate and graphic preaching. He one day described a blind old man deserted by his dog stumbling on to the brink of a precipice with such graphic power that Lord Chesterfield, of all people, was heard to exclaim, "Good God, he is gone!" There were heroes also of the Evangelical re-

vival—the Newtons, Venns, Cecils, Romaines, Wilberforces, Thorntons, Mores, and many more. Great amongst all and good was Dr. Johnson, of whom Lord Mahon says that "He stemmed the tide of infidelity," and Thackeray that "Johnson had the ear of the nation. His immense authority reconciled it to loyalty and shamed it out of irreligion. . . . He was a fierce foe to all sin, but a gentle enemy to all sinners."

Two permanent gifts of the eighteenth century church will be noted with interest, neither perhaps altogether beyond criticism. I mean the establishment of Sunday-schools and the enormous growth of popular hymns.

We rightly claim Sunday-schools as a gift of the church, a gift of greatest value, where they are not allowed to displace public catechizing. Raikes, who first brought them into prominence, was a decided churchman, and made it a rule that his scholars at Gloucester should attend the cathedral service. The growth in the production and use of hymns is very striking. "Give us something better, young man," was the reply to Isaac Watts when he complained of the dull metrical psalmody of the day. All who sing "Jesus Shall Reign Where'er the Sun," "O God, Our Help in Ages Past," "When I Survey the Wondrous Cross," and "There is a Land of Pure delight," will own that the young man met the challenge well. He was but one among a host of hymn-writers who began to produce collection after collection, appendix added to appendix, of popular hymns. Many enrich our worship still. Who would be without Toplady's hymn, "Rock of Ages," or Charles Wesley's, "Jesu, Lover of My Soul"? Charles Wesley published 4,100 hymns in his lifetime, and left 2,000 more in manuscript.

This paper shall end with some few practical considerations and reflections which may, perhaps, tend to turn past failures into present help, for we do not study history only to blame our ancestors. These are the considerations:

Great practical abuses were characteristic of an age (1) when the church had profound internal peace; (2) when her extreme children in one direction had almost all become non-conformists, and her extreme children in another direction almost all non-jurors (the effect of this last secession on later High Churchmen may be esteemed by comparing Andrewes and Hammond with Sacheverell and Swift); (3) when all that elevates and softens, all poetry and emotion, all innovation except in the direction of greater carelessness, were eliminated from religious thought and worship—the cope was laid aside at Durham because it interfered with Warburton's wig; (4) when all synodical action, all taking of counsel together, between bishops and clergy and laity was lost—no connection met, no diocesan conference, no ruri-