

# The Church.

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## THE BISHOP OF DOWN AND CONNOR AND DROMORE, AND THE DIOCESAN CHURCH ARCHITECTURE SOCIETY.

(From The London Church Intelligence, of the 22nd Feb.)

The following memorial, from a number of lay members of the United Church of England and Ireland in the Dioceses of Down and Connor and Dromore, on the subject of the Church Architecture Society, was presented to the Lord Bishop, on Wednesday, the 1st February, at Down and Connor House, by a deputation consisting of Colonel Ward, Conway R. Dobbs, and W. G. Johnson, Esqrs. To this memorial the Bishop returned an answer, which will be found annexed:—

TO THE RIGHT REVEREND THE LORD BISHOP OF DOWN AND CONNOR AND DROMORE.

The memorial of the undersigned lay members of the established Church of England and Ireland, in the United Diocese of Down and Connor and Dromore.

RESPECTFULLY SHEWETH,

That we are warmly and firmly attached to the Church, of which your Lordship is a chief overseer: we venerate and would uphold her in all her offices, discipline, ordinances, and doctrine, from a persuasion that they are in accordance with, and based upon, the "Word of God," as received by us with the most cordial gratification. From persons who thus describe themselves in an address to one whom they represent as a "chief overseer" of the Church, it is an additional assurance that he will experience from them that support which is due to the sacredness of his office.

2.—The "amity and mutual confidence" which, under God's blessing, have heretofore prevailed between the Clergy and laity of this diocese is with me an occasion of perpetual thankfulness to God. And I see, for my own part, no reason why those kindly feelings should not be continued, if an attempt be made to abate the temporary agitation by mutual charity and benevolence.

3.—Among special causes of thankfulness to the Almighty, the Church Accommodation Society has, for the last four years, had in my thoughts a peculiar prominence; and, next to Almighty God, I have never failed of expressing my sense of gratitude to those who have assisted in promoting the objects of that Society. The recent cessation of the Society was contemplated, I think, at its formation, as intended to take place at a certain period, with a view to which the Society was originally framed. In its cessation, however, I am happy to perceive a prospect of its revival on similar principles, although with some difference of constitution and regulations, as recommended by past experience.

4.—In pursuance of a resolution passed at a meeting of the late Society, in January, 1842, the construction of a code of rules for a new Society was entrusted to a committee of Clergymen and laymen, who were prepared to bring them forward on a late occasion, but were precluded by an interruption, to which I shall not make, at this time, any further allusion. Whenever it shall be deemed proper to convene the friends of the projected measure for the consideration and adoption of those regulations, I shall gladly give my personal attendance and assistance.

5.—The dissemination of the false doctrines to which you advert, as upheld and promulgated in *The Tracts for the Times*, reasonably excites apprehension and alarm in the intelligent and conscientious members of our Reformed Church. Since her purification, three centuries ago, her welfare has been more or less impeded by the pernicious hostility and artifices of Popery, under a variety of aspects. Against the Romish corruptions I have again and again raised my voice; from my cathedral seat, as well as in the pulpit, and by the press; in charges to my Clergy, as well as in sermons and in other publications. Against that modified form of Popery to which you advert, I also have not been wanting in bearing my testimony. In a letter addressed to the noble Marquis who presided at the Church Accommodation Society's meeting, in 1842, I noticed the prevailing disposition "to revert to the once bygone fancies of Romish superstition, and thence to bring forward obsolete notions and practices which, in common with others from the same repository of error, the Church had disallowed and repudiated;" and in a charge which I addressed to my Clergy in the last summer, I enlarged upon that sentiment, and successively impressed upon them cautions "not to deviate from our National Church, by adopting any guide to faith or practice other than that of holy Scripture, which the Church herself acknowledges and prescribes;"—"in our extreme reverence and affection for the Holy Catholic and Apostolic Church of Christ at large, not to abate the feelings, and restrict the conduct of dutiful respect which becomes us in relation to our national branch of it;"—"not, out of a fond respect for the bygone usages of antiquity, to infringe the duty which we owe to our National Church, in a faithful observance of her ordinances, and of her ordinances only;"—"to adopt a rule for the interpretation of the articles of the Church, so as to impose upon them a sense different from that which they were originally intended to, and do properly, bear;"—"to abstain from the use of all such language as may tend to indicate in our own minds, or to implant in others, an indifference to the errors and corruptions of the Romish Church, and to encourage, on the other hand, a favourable contemplation of her, by putting forward and commending her better qualities, and by obscuring and keeping out of sight her peculiar abominations;"—"I need hardly remind you, Gentlemen, that those several cautions, expanded into various particulars, were directed against some of those false doctrines which you have lamented as being promulgated by *The Tracts for the Times*."

6.—I agree with you in regarding it as a cause of thankfulness, that those doctrines have made small progress, if any, in Ireland; though a strict adherence to the principles and rules of the Church has unreasonably exposed some of our most respectable Clergy to the imputation of befriending them. Of those, indeed, of the clerical body who are inclined to deviate from the Church, the tendency is rather to anti-episcopal, anti-liturgical, anti-ritual, and irregular zeal. Meanwhile, "the introduction into these dioceses of a Society for the ostensible purpose of church architecture," need not excite in you the slightest alarm, for its "ostensible purpose" is its real one; and it has, in truth, no occult or secret design, however the contrary be insinuated by the epithet, which, in Christian charity, I suppose to have been incautiously, rather than deliberately, used. As to the Cambridge Camden Society, there is a sensitiveness in your minds in which I confess my backwardness to participate; nor do I perceive that, as you express yourselves, "the existence and proceedings of this latter institution have too manifest and painful a connection with the errors and doctrines already referred to." Admitting, however, that there may be indiscretions and improprieties in some sentiments promulgated by persons connected with that Society, I do not admit that other societies connected with it, or even all of its own members are implicated in the charge. The general and principal objects of the Society may be approved without implying a concurrence, as either required by itself, or conceded by others, with every particular proposition put forward, either individually or collectively by its members; and for the sake of the general benefits which it has rendered, and is rendering to the community, a generous spirit will be disposed to overlook a few partial errors. "If it have committed any errors," as forcibly stated by a Right Rev. Member of the English Episcopal Bench, in his willing, or, in his own emphatical language, his "more than willing," acceptance of the office of patron in the very last month, "if it have committed any errors, they are but as dust in the balance, when set against the good which it has done, and is likely to do."

The connection of our Church Architecture Society with the Cambridge Camden Society appears to be not well understood. Although we may be popularly called a "branch of that Society," we are not such in reality—we derive not from it support or sustenance. We are an integral Society of ourselves, altogether independent of it, as well as of the other Architectural Societies with which we have formed, or may form, a connection—those, namely, of Bristol, Durham, Exeter, Lichfield, Oxford, and Yorkshire—a connection merely of mutual good-will and kind offices. By this consideration my own conduct individually would be regulated; but, for the purpose of allaying any suspicion or jealousy in the minds of others, I would recommend our Society to cause a careful investigation to be made of the publications of the Cambridge Camden Society.

If therein anything shall be found calculated to endanger our principles, or to vitiate our practices, or to impeach our characters, in the estimation of reasonable men, I would advise that a friendly remonstrance be addressed to the Cambridge Camden Society, distinctly indicating the objectionable passages, and temperately deprecating their continuance. Such a remonstrance, I have reason to think, would be favourably received. If we succeed in removing the offence, we shall have gained our brethren;" if not, it will then be matter for our Society's consideration, what other course they may think proper to be pursued, and with that view I shall here simply observe, that as our connection with the Society arose out of a resolution of our own, so it is in our power to annul that resolution, and to sever the connection. You will however, I am sure, concur with me in opinion, that such a separation ought to be made, if made at all, after full consideration, on a deep conviction of its urgency, and with courtesy and brotherly kindness; and not without becoming respect to the many hundreds of the nobility, gentry, and dignitaries and parochial Clergy of England, who are enrolled among its members: to the several English Diocesan Societies which it holds in fellowship, all under the presidency of Prelates, two of whom are of metropolitan station; and to the exalted personages whom the Society numbers among its patrons, namely,—together with the Chancellor and the High Steward of the University of Cambridge, the Archbishops of Canterbury and Armagh, and eleven Bishops of the United Church of England and Ireland at home, and two Bishops of the Church in the Colonies, together with two of the Scottish Episcopal Church, and one of the Protestant Episcopal Church in the United States of America.

7.—If there be ground for the apprehension "of innovations being introduced amongst us" through this institution, and that such apprehension "has already operated unfavourably, in impairing the effects of the Church Accommodation Society, and may be expected to be felt in paralyzing the operations of our other Diocesan institutions," as you signify your belief; such evils appear to me most capable of remedy or counteraction, by a dispassionate investigation of their alleged origin, such as has been now recommended, but which has been hitherto precluded by the unmanly and unchristian assaults to which the Society has been exposed, principally from nameless assailants.

8.—To relieve your minds, and those of my poorer brethren, from all harassing and distressing fears and doubts on these subjects, is my heart's desire and prayer to Almighty God; and I shall most cheerfully co-operate with you, in contributing to bring about a consummation so devoutly to be wished. To withdraw my countenance, however, from the Church Architecture Society of this Diocese, is a step which I cannot undertake; because I consider the Society calculated to improve our parochial churches, and by building or restoring them, as occasion may require, after a manner free from all admixture of superstition on the one hand, and distinguished from irreverent meanness on the other, thus reflecting the character of the Church herself, and guided by her principles and rules; because I consider such a study to be worthy of every gentleman of liberal pursuits, and, so far as it is calculated to promote God's honour, to be especially worthy of Christian gentlemen, and most of all of Christian ministers; because I consider it calculated to introduce amongst us a generous spirit of more enlarged inquiry, and an acquaintance with the ecclesiastical antiquities and topography of the diocese, as likewise of other parts of the country, into which such inquiries may be propagated; because, whilst in the prosecution of this, its innocent and beneficial, its blameless and praiseworthy career, the Society seeks to employ no other influence than such as may arise from a simple exposition of its character, to that liberty of judgment, of will, and of action, which it cheerfully concedes to others, it is itself also justly entitled, and because to abolish the Society, once instituted amongst us, would be to deprive the Diocese of an useful acquisition, and to lay it open to merited animadversion and ridicule.

But there is one paramount consideration, which prohibits me from being instrumental to the dissolution of our Church Architecture Society:—For many years the Church has been the object of false and slanderous accusations, of insults and revilings from certain assailants, especially from one, who, masking himself under a general designation, which he has disgraced by his unclerical and unchristian conduct under its protection, has scrupled not to vilify and denounce the Society in the face of the public; and from others who have vauntingly proclaimed that it must and shall be dissolved. The essential question, therefore, in my mind is become one quite distinct from the merits of the Society itself. It is one of ecclesiastical discipline. It is a question whether a Bishop, in the discharge of his office, is to have the liberty of following his own conscientious judgment, or to be placed under the dictation and the ban of any of his Clergy who may take it upon himself to say—"This shall be, or this shall not be done;" or we will raise the laity against the Bishop. This phrase, gentlemen and brethren, is no figure of speech of mine; this project is not of my fiction or imagination. How far the present movement may have arisen out of this notable and dutiful device, I have not the means of judging; but, this circumstance, I am bound by a sense of duty to the Church Architecture Society, to yourselves, likewise, gentlemen and brethren, to the diocese in general, to the Church at large, and in all, to the Great Head and Guardian of the Church, not to suffer my office to be thus depreciated, insulted, set at naught, and trampled on by a subordinate minister. At the head of your list of memorialists stands the honourable name of a most respected military officer. He cannot but be alive to the fatal consequence of the superior being thus made subject to the arrogant dictation of an inferior. But no one of you, I am persuaded, pledging yourselves as you do to "uphold the Church in all her offices, discipline, and ordinances," would desire to see one whom you recognise as a "chief overseer of the Church," thus divested of the attributes of his office.

An alternative, however, is happily supplied by the terms of your entreaty, that I will relieve your minds "by any other means which my better judgment may suggest." Thankfully acknowledging the courteousness of your reference, and beseeching and trusting to the blessing of God for the success of my answer, I would say to you in the first place—Put confidence in your Bishop. For almost twenty years he has resided among you, and God is his witness, that during those years he has watched for your spiritual welfare, and has laboured "to have in all things a conscience void of offence towards God and towards men."—Why should it be supposed that he is now the institutor, or advocate, of measures inimical to the welfare of the Church committed to his charge? Secondly, look with charity and brotherly love upon your brethren, whether of the Clergy or of the laity, who are associated with your Bishop in the present undertaking. Are they—is any one of them—justly chargeable with superstition, or popery, or any approach towards it, or any deviation, in the way of Rome, from their duty to God and to his Church? With such offences, indeed, they have been charged. But all these charges will, on inquiry, I doubt not, prove as fallacious as have those concerning the parish in which I reside, and concerning several others in the neighbourhood, that lighted candles are placed on the Communion Tables for celebrating the order of morning prayer in our churches. Thirdly, acquaint yourselves by your own observation, by the testimony of your own senses,

with the proceedings of the Church Architecture Society. Be not misled by "the ignorance of foolish men," but see with your own eyes, and hear with your own ears, what the Society is doing, and let your own senses be the judges. On Tuesday, the 7th of this month, the Society is to hold its first quarterly meeting. After the admission of new members, it is the president's purpose to submit to the assembly a paper in exposition and exemplification of an important principle of Ecclesiastical Architecture; and other papers, accompanying and descriptive of presents to the Society, will then, in due course, be read. We have no secrets to conceal: there is no inspection from which we shrink. Come among us, if you are satisfied with the character of our institution; come as visitors, if you prefer it, for as such you will be welcomed, on being introduced by a member in accordance with the Society's rules. If in anything, either then, or at any other time, we appear to neglect our pledge of abstaining "from all admixture of superstition," admonition will, I am sure, be thankfully received, and correction carefully administered. But do not condemn us, on partial representations, unseen, unheard, and unknown. Rather give us credit for being what we profess to be, and nothing more; and anxious as we are, and from the beginning have been, to avoid all cause of offence to others, suffer us to act according to our own judgments, and to pursue our path in peace.

Brethren, I commit you, in conclusion, to the blessing of God Almighty: humbly beseeching him to "grant, that the course of this world may be so peaceably ordered by his governance, that his Church may joyfully serve him in all godly quietness, through Jesus Christ our Lord.—Amen."

RD. DOWNS AND CONNOR AND DROMORE.

Down and Connor House, Feb. 1, 1843.

NOTI—On casting my eye over the signatures to the memorial, I have been struck with the following particulars:—

To more than one-half no residence is annexed. Seventy-two are given as from two parishes, without any discrimination.

Twenty-six are from a parish which was canvassed during divine service on the Lord's-day, when names were put down without the knowledge of the parties, and in their absence.

One hundred and sixty-three are from Newry, a parish not in the diocese.

THE CHURCH AND DISSENT IN ENGLAND.

(From the Rev. Dr. H. S. Tyng's "Recollections of England" published in the Philadelphia Episcopal Recorder.)

The outward increase and apparent prosperity of the Established Church, every where arrested my notice. New churches were continually seen, lately completed or in the process of building. I travelled 1,500 miles in England, and this fact arrested my notice every day, and in every quarter. In London Bishop Blomfield proposed, a few years since, the building of fifty new churches in the metropolis, by private subscription,—forty-two of the number have been already completed, and the residue, I am informed, are on the way to completion. In the city of Manchester, an association has been formed to erect ten new churches. The Bishop of Chester consecrated four of these in a single week while I was in England. A similar association has been formed in Birmingham, and two or three of these have been completed. In the various country towns and villages, new churches and chapels are rising in every quarter, and the aspect to the traveller's eye is that of great increase, and much outward prosperity in the Established Church. But with the single exception of one in Liverpool, I did not see a dissenting chapel, either appearing to be new, or in the process of building, in any portion of my journeys. From my own observations I was therefore necessarily drawn to the conclusion, that the Established Church is every where in the ascendant, in popular favour, while dissent has very much lost its hold upon the people of England, and its prospect is very far from the hope of prosperous increase. This continued observation of facts around me led me to many conversations and enquiries, the result of which was always to confirm the accuracy of the conclusions, which I had drawn from what I saw. The power of dissent seems to be comparatively little, and is certainly diminishing, and the general popularity and influence of the Established Church among the people, is probably greater than it ever was, and is continually increasing. Ten years ago the popular feeling was strongly excited against the establishment of that day; and its overthrow and destruction were boldly demanded. The possible continued existence of the church, was denied, and its early passing away anticipated by its enemies. But that tide of hostility has passed its flood, and is ebbing as rapidly as it rose. Every week is bringing out the resources of the church more fully and remarkably; and the power of dissent seems to be more thoroughly broken, than moderate dissenters could then have desired that the influence of the church should be. A well informed friend of mine says, "five years ago, we found it necessary to argue in defence of the right of the church to exist, and now we are compelled to protest, on the other hand, against those who are ready to deny the same right to those out of the church." Within the Metropolis, near 200,000 have been raised by the influence of the present Bishop, by voluntary subscription for the erection of new churches,—while the dissenters within the same time have raised about 10,000 for a similar purpose, or enough to build two meeting houses. The present Bishop of Chester has consecrated one hundred and seventy new churches in his diocese. This diocese is not very greatly more prosperous, I suppose, than some others. The Bishop of London probably has consecrated nearly as many within the same time. These new churches are all substantial and large buildings. The least of them will probably hold 6 or 700 persons, while some of them and all in the Metropolis, will contain 1,500, 1,800, or even more. I was much struck with the substantial and permanent character of the new churches, as contrasted with the very inferior appearance of the dissenting chapels. Yet they are equally the result of private voluntary effort. Parliament has done nothing for the extension of the church, for several years past. In many cases a dissenting chapel regularly registered and licensed, is but a single room of a private house, and in others of very temporary occupation. Within a few years a considerable number of dissenting chapels have been converted into Episcopal Churches. Mr. Melville's chapel at Cambridge is one of these. You will find an article in the December number of the *British Magazine* which contains some very valuable information upon the statistics of the dissenting congregations, and gives an account of several instances of a similar description. I became acquainted with a highly respectable dissenting minister in London, who is now preparing himself for orders in the church, and will be probably attended by his congregation in his conformity to the church, and their chapel will furnish another similar instance to those above referred to. The information which I gained from him convinced me yet more entirely, that the popularity of dissent has passed by, and the voluntary tendency and choice of the people, is generally for the services of the Established Church. Upon this point, I met with nothing in England, to alter or modify this conclusion which I have formed. And my conviction is that the simple difficulty in the

way of the church, under this view of it, is the vast want of accommodation for the people. The benevolent friends of the church, are exerting themselves in every quarter to supply this want. But I suppose it can never be met, until parliament takes the subject in hand, which is certainly most desirable for the interests of religion in that country.

Another fact with which I soon became familiar, and which much impressed my mind, was the very severe and often violent manner in which the Established Church was spoken of by dissenters. Before I had any opportunity to observe the relative positions of the two classes, and the reasons for which might there be found, the circumstance itself particularly arrested my notice. I heard repeatedly such expressions, and saw such indications of feeling among many of the latter, as reasonably offended me, as well as made me mourn over the want of Christian temper, which they displayed. I have been sufficiently accustomed, at home, to listen to the expression of such feelings from warm-tempered men when irritated in controversy, and from men of violent and radical sentiments in religion. But they are not habitual, I trust, among the Christian bodies of this country. Nor do I know indeed that they are in England, though they were very frequent in my observation. I saw many exceptions to this fact; many, both ministers and laymen among the dissenters, whose conversation, and addresses, and manners were uniformly indicative of Christian courtesy; and a real love for all the servants of God, and a proper apprehension of the worth and influence of the Church Establishment, though they saw supposed evils in it against union with which they felt conscientious objections, and which prevented their conformity to the Church. Many excellent persons of this description are present in my mind while I write, and I trust I shall never be induced to undervalue their character or their religious influence and usefulness. But the prevailing feeling of dissenters is certainly very great hostility against the Church, not only as an establishment, but to its very principles of government and order. I saw many who seemed to me perfect illustrations of old Thomas Fuller's description of Pryne, "so great is their antipathy against Episcopacy, that if a seraphim himself should be a Bishop, they would either fling, or make some sick feathers in his wings." The contrast to this spirit among the Clergy of the Church, with whom I was connected, was very remarkable and impressive. In them, I found a courtesy, and delicacy of character and conversation, which would not allow the intrusion of unkind remarks against any of the professed followers of Christ. I never heard the dissenters spoken of among them but charitably and kindly. Their conversation was Christian, affectionate, and improving. It seemed to me therefore a personal controversy, to which there was but one side. I was ready to ask what cause is there for this bitterness? There are no restrictions upon the forming of dissenting congregations, or erecting dissenting meeting-houses; indeed the difficulties are all on the other side; and so far as the intervention of the law goes it is far easier, and involves far less labour, and ceremony, and effort, to erect a dissenting chapel, than one in connection with the Establishment. They may fill London with their chapels if they desire it, without possible molestation from any one. And if the cause of dissent is really the popular cause, why should they not take possession of a people who are already on their side? But the real fact is entirely the contrary. And whether I should be authorised to say that this was the actual cause of the extreme excitement of feeling or not, I presume none can doubt that a more prosperous and popular aspect in reference to the actual mind of the people upon whom they operate, would produce a far more bland and happy state of mind in themselves. As it is, dissent has become extremely political and worldly in its spirit, and appears ready to unite all kinds of doctrines, true or false, in the single cause of an assault upon the Established Church. Such a spirit was far from attractive to me, and nothing but a determination to gain adequate means of information, would have led me to face it as often as I did. Why should they not expend their strength in assaults upon a lost world around them, and thus uniting in the same purpose with the Church, if not in the same methods, "by all means, save some?" Whether in the Episcopal Church, or out of it, this sectarian temper becomes more and more disgusting and painful to me. I would see my Christian brethren, as I would be myself, labouring in a cause, and in a method, upon which we may look back in our closing day, and not feel, that we have spent all our time, in "building wood, hay and stubble" upon the foundation which the Lord has laid in himself, for the salvation of all who believe. This feeling is the prevailing spirit of the Evangelical clergy of the Church of England, though many of them remarked to me, that the bitter hostility of the dissenters and the inconsistency between the sentiments which they professed at the meeting of the Bible Society, with those which they avowed at the meetings of the various societies for their peculiar purposes, had driven them completely from the platform of the former, and compelled them to decline an offer of fraternization which seemed to be so hollow. Will the time never come, that real Christians will unite in things that are really Christian, and leave the residue in the mutual agreement to differ charitably and in love?

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Will the time never come, that real Christians will unite in things that are really Christian, and leave the residue in the mutual agreement to differ charitably and in love?

THE CRUCIFIXION OF THE MESSIAH AVENGED UPON THE JEWS.

(From a Sermon preached before Archbishop Abbot, at Lambeth Chapel, in 1619, by Daniel Featley, D.D.)

I will fill up the small remainder of the time with some brief observations upon the ruin and utter desolation of the Jewish nation, who, even to this day, wandering like vagabonds in all countries, and made slaves, not only to Christians, but to Moors, Turks, and other infidels, rue the crucifixion of the Lord of life, and the spilling of the innocent blood of the immaculate Lamb of God, that taketh away the sins of the world. As according to the custom of our country, Quarter Sessions are held in cities and shire-towns, before the general assizes, so Christ, a little more than forty years after his death at Jerusalem, and ascension into heaven, held a Quarter Sessions in Jerusalem, for that country and people; after which he shall certainly keep a general assize for the whole world, when the sins of all nations shall be ripe for the angel's sickle.

Some of the wisest of the Jewish Rabbins, entering into a serious consideration of this last and greatest calamity that ever befel that people, together with the continuance thereof more than one thousand five hundred years, and casting with themselves what sin might countervail so heavy a judgment, in the end have grown to this resolution, that surely it could be no other than the spilling of the Messiah's blood, which cried for this vengeance from heaven against them.—And verily, if you observe all the circumstances of times, persons, and places, together with the manner and means of their punishments, and lay them to the particulars of Christ's sufferings, in and from that nation, you shall see this point as clearly set before your eyes, as if these words were written in letters of blood upon the sacked walls of Jerusalem; *Messiah, his judgment and victory over the Jews.*

Not full six years after our Lord's passion, most of those indignities and disgraces which the Jews put upon him, were returned back to themselves by Flaccus and the citizens of Alexandria, who scurrilously mocked their king, Agrippa, in his return from Rome, by investing a madman, called Carabbas, with princely

robes, and putting a reed in his hand for a sceptre, and saluting him, Hail, King of the Jews. Note here, the Jews mocking of Christ repaid unto themselves; yet this was not all. The Alexandrians were not content thus scornfully to deride the king of the Jews, they proceeded farther, to make a daily sport of scourging many of the nobility, even to death, and that, which Philo setteth a tragical account upon, at their solemn feast. Note here, the Jews, whipping and scourging Christ upon the solemn Feast of Passover repaid unto them.

And howsoever their noble and discreet Ambassador, Philo, made many remonstrances to the Emperor Caligula of these unsufferable wrongs offered to their nation; yet that Emperor, because the Jews had refused to set up his image in the temple, was so far from relieving them, or respecting him according to the quality he bore, that he spurned him with his foot and spit on his face. Note here, the Jews, spitting on Christ repaid them.

In conclusion, the Emperor sent him away with such disgrace and discontent that he, turning to his countrymen, said, *Be of good cheer, sirs, for God himself must needs right us now, with his Vicegerent, from whom we expected justice, doth so much wrong us, and, contrary to the law of all nations, most inhumanly, insolently, and barbarously useth me, employed as a public minister of state for our whole nation. But all this in vain: these wrongs fell right upon them. It was just with God, that they who, in disdain of his Son, cried out, we have no king but Cæsar, should find no favour at Cæsar's hands, and much less at God's, before whom they preferred Cæsar. They would some of the flower of Jesse, they cast him away; therefore God in justice, after the former troubles, sent them, by Nero's appointment, Deputy Florus, who robbed their Church treasury to raise a rebellion, and after put them to the sword for this rebellion: received money of them to save them from spoil, and spoiled them the more for it: insomuch that the Scribes and Pharisees, and chief rulers, who rebuked the people for bringing in Christ to Jerusalem with branches of palms, and happy acclamations of Hosanna to the son of David, Hosanna in the highest, are now forced to bring out all the treasures of the temple, and priestly ornaments, by them, as it were, to adjure the people, and beseech them, even with tears, to march out of Jerusalem in seemliest order, and, with expressions of joy, to meet and greet the Roman soldiers, who required their salutations with scorn, and their gifts with pillaging them. Note here, the Jews' envy at Christ's triumphant riding into Jerusalem punished.*

I beseech you observe the circumstances of time, persons, and place, and you shall perceive that Divine Justice did not only make exact reckonings with them in every particular of our Saviour's sufferings, but also kept the precise day and place of payment. Golilee, wherein Christ first preached, and wrought so many miracles, first of all suffers for her unbelief, and is laid waste by Vespasian. The infinite slaughter at Jerusalem began with the High Priest Annas's death, whom the zealots slew in the Temple:

*Sanguine factorem quas ipse sacraerat aras.*  
A lamentable sight, said Josephus, to see the Chief Priest, a little before, clad with sacred and glorious vestments, richly embroidered with gold and precious stones, his naked in the streets, wallowing in dirt, mud, and blood: to behold that body, which had been anointed with holy oil, to be torn with dogs, and devoured by ravenous and unclean fowl: to look upon the Altar, in the Temple, polluted with the blood of him, who before had hallowed it with the blood of beasts. But so it was most agreeable to Divine Justice that that order, though never so sacred, should first and most dreadfully rue our Lord's death, whose envy was first, and malice deepest in the effusion of his most innocent blood. Who can but take notice of that which the histories of those times, written by Jews as well as Christians, offer to all readers' observation, viz. that the Jews, who escaped out of Jerusalem, and fell into their enemy's quarter, because they were thought to have devoted down their money and jewels, that the Roman soldiers might not find them about them, were in great numbers, after they were slain, ripped and bowelled; and that, besides those Jews crucified by Flaccus, whose death Philo so much bewailed, because the execution was done upon them at their great feasts, without any regard to the solemnity of the day, there were so many in this last siege of Jerusalem crucified on the walls every day, that here wanted in the end crosses for men's bodies, and space for crosses. Note here, their price of blood given to Judas to betray his Master, as also crucifying the Lord of glory, was repaid with advantage: Crucified they are in their persons, (for some of them that conspired Christ's death might live till this time,) or in their children and nephews, by hundreds, who cried to Pilate, when he would have freed Christ, *Acquy with him, acquy with him; Crucify him, crucify him.* Their blood is shed for money, who gave money to betray innocent blood; and shortly after thirty of them are sold for a piece of silver, who bought his life at thirty pieces of silver.

As we have compared persons and actions, or rather passions; so let us now parallel times and places. Titus began to besiege Jerusalem, as Cæsar Baronius exactly calculateth, upon the day in which our Saviour suffered: he surveyed the city on Mount Olivet, whence our Saviour before, viewing it, wept over it. And now the Jews have their wish against their bosom, viz. His blood be upon us and our children. For so indeed it was, in such a manner and measure as never before was heard or seen. Besides those that fled out of the city, which were either crucified upon the walls or slain by the gates; when Titus made a breach into the city he saw all their streets paved in a manner with carcasses, and cemented with blood; yea, their channels ran with gore so full, that the best means they could think of, or use to quench the fire of the Temple, was the blood of the slain. And now Jerusalem, which had been so free in casting stones at the Prophets, and killing them that were sent unto her, (to exhort them to repentance unto life, and showed before of the coming of the Just One, of whom these later Jews had been the betrayers and murderers,) hath not one stone left upon another in her, but is made even with the dust; nay, nothing but dust and dirt, leavened with blood; the just temper of that tyrant's viz. [Tiberius's] complexion in whose reign the Lord of glory was crucified.

What other conclusion are we to infer upon these sad premises but this, that it is a most fearful thing to provoke the Lion of the Tribe of Judah? Who shall be able to stand before him in the great day of his wrath, from whose face the heaven and the earth fled away, and whose place could no where be found? The stone which the builders refused, is now become the head of the corner. Take heed how ye stumble on it, or lift it at; whosoever shall fall on it, stone shall be broken, but upon whomsoever it shall fall, it shall grind him to powder, as it did Herod, and Pilate, and Annas, and Caiaphas, and all that were necessary to the death of the Lord of Life. And not only those that committed high treason against the sacred person of the Lord's Anointed, and inbrued their hands, and stained their consciences with that blood which cleaveth us from all sin; but also Nero, and Domitian, and Trajan, and Antoninus, and Severus, and Maximinus, and Decius, and Valerianus, and Diocletianus, and Maximianus, and all other Emperors that employed their swords; and Simon Magus, and

At the same time, I must not conceal from you my grief and disgust at certain circumstances connected with the memorial, circumstances in which I firmly believe not one of you, Gentlemen, who are here present has been a participator, and at which I confidently anticipate your concurrence in my language of reprobation: the circumstance I mean, first, of the diligence and activity wherewith the memorial has been circulated among all sorts and conditions of men throughout the diocese, and suffrages have been canvassed for and solicited, as if the object to be attained were the carrying of a contested popular election by a mere numerical majority of clamorous voices, instead of the cautious examination and reasonable decision of grave religious questions by cultivated and well-informed intellects; and then the circumstance of the quality of many of the persons whose names are affixed to the memorial, persons disqualified by their age and habits, and station in life, and defective knowledge, rather, I may say, by their utter ignorance of the points in question, for forming a proper judgment concerning them; many of whom, I have reason to believe, have placed their signatures to a document with the very purport and general contents of which they were unacquainted; and many under the supposition that they were bearing their testimony in favour of sentiments not only widely different from, but totally opposed to those which are now put forward with the weighty recommendation of their approval. Gentlemen of the deputation, I repeat my conviction that you are incapable of having lent your respectable names to such unworthy stratagems. But holding in such estimation, as I do, the means which I believe to have been used for swelling the catalogue of subscriptions to this memorial, I cannot but express my disdain; and, at the same time, I frankly avow that a belief of the circumstances which I have specified is far from producing on my mind the effect which the contrivers no doubt calculate on producing by so long a list of memorialists. But I crave your indulgence for these preliminary reflections, and I now proceed to the memorial itself, which I propose to notice paragraph by paragraph in succession.