

ostlers and servants, and the few who were left undisturbed in their parishes were forbidden, under terrible penalties, to wear the Church's prescribed vestments, or use the Church's Prayers. So that when the restoration took place, and the intruded ministers were required to conform to the prescribed order of worship of the Church of England, or resign their places, there were only about 1,700 out of the 8,000 who refused to conform. But so terrible had the trial been, that of the 8,000 clergymen who had been expelled, there were not a sufficient number left to supply the places vacated by the non-conforming ministers. In other words, the Church at the Restoration had to begin her work with a clergy of whom at least three-fourths were aliens at heart to her doctrine and discipline. Is it not a marvel, which goes far to prove the divine character of the Church, that she did not perish outright in passing through this ordeal. For, South tells us, that it was a saying of a judicious prelate, "that of all sorts of enemies which the Church had, there was none so deadly, so pernicious, and likely to prove so fatal to it, as the conforming Puritan. He is one who lives by the altar, and turns his back on it; one who catches at the preferments of the Church, but hates the discipline and order of it; one who practises conformity, with an inward abhorrence of what he does for the present, and a resolution to act quite contrary when occasion serves." The Liturgy was so read, and mangled in the reading, as if they were ashamed of it. "These have made so many non-conformists to the Church by their conforming to their ministers." This then was the source of that evil tradition which has come down even to our time, and which sanctions men subscribing to statements which they do not believe, and using prayers and offices which teach doctrines the very opposite of what they themselves preach. In spite of this hopeless state of things a very great change for the better in church feeling and practice was brought about during the reigns of Charles the Second and James the Second; a change which enabled the Church to compel the respect and gratitude, not only of the more thoughtful of her sons, but of the masses of the English people, by her determined stand against the wiles and threatenings of James. For it is hardly as well known as it should be, that in this crisis the Church of England stood alone. Whatever was done by the non-conformist party was all in favour of James and his Romanising measures. This favourable change was, however, but of short continuance. "William the Third, who was by habit and education a Dutch Calvinist, always made his religion subservient to his policy. His zeal for Protestantism was a mere mask to deceive the English people; and he was all the while pledged to his allies to grant liberty to the Roman Catholics as the price of the connivance of the Pope, the Emperor, the King of Spain, and several Princes of Germany, in his attack on James; and so the Spanish Ambassador at the Hague ordered masses to be said for the success of William's army. In order to restrain the power and growing influence of the Church, William suppressed convocation, and filled up all vacancies with rationalising latitudinarian bishops and clergy; and so the evil tradition that had come down from Cromwell's days was revived, to be interrupted for a brief space in the reign of Queen Anne, and then to settle down as a deadly pall on the Church of England, under the malign influence of the Georges. Then vice stalked abroad with brazen front and indifference, and unbelief in every form multiplied and prospered. As the older clergy died out, the old traditions and single hearted devotion to the Church died with them. Churches one by one were closed; communions dwindled to three times a year; catechising ceased; and the lack of earnestness in the priest begat indifference in the people. Non-residence became the rule, not the exception. Hoadly was for six years Bishop of Bangor, and yet never once set foot in his diocese; and when he had been transferred to Winchester, he only visited it once in twenty-one years. Watson said that he could not find a suitable house in Landaff, and so he took up his abode in the Lake district, dividing his time between that delightful country and London. The result of this non-residence was that confirmations were rarely administered, and these so irreverently, and to such masses, that it brought that sacramental rite into utter contempt. A bishop has confirmed 8,000 in one day. They stood in great masses before him and with uplifted hands he pronounced the confirming benediction over all. We look in vain during the remainder of this dreary age for signs of Church life. No churches were built or restored. No schools established. No colleges founded. No missions undertaken. No attempt made to keep pace with the growing population. Is it to be wondered at that belief in the Church, and the true ideal of the Church, soon faded from the English mind?

At this darkest hour of the night, the Wesleys appeared on the scene, and working at first within the lines of the Church, they began their passionate personal, pathetic preaching. Before long they changed their plans, as well, as in some measure,

their doctrines. They threw the constituted order of the Church to the winds; claimed the world for their parish, and undertook the reformation of England's Church and nation. They were all the while profuse in declarations of attachment to the Church of England, and of their intention to reclaim her prodigal and erring sons. Many earnest men, therefore, joined them in this laudable work; and thus began what is called the *Evangelical Party*. Godly, earnest, self-denying men, the founders of that party were. But they caught their inspiration and ideal of religion—not from the Church's doctrines, but from the evil traditions that had been handed on from the conforming ministers of Cromwell's intrusion. With the exception of the Wesleys, and a few others who held most of what are called the High Church doctrines to the last, the leaders of this movement—all those who made any semblance of adhering to the Church—were Calvinists. They did not believe the Church's doctrines; they would not submit to her discipline; they claimed the liberty to disregard her ritual. Their position was a false one from the first. They were zealous and earnest, but they were not loyal and true to the Church of England. It is sometimes claimed that they were the real authors of the great revival of the Church of England which our day has witnessed; but the real truth is that they were the authors of the revival of the non-conforming denomination, and very nearly effected the overthrow of the Church of which they were ministers. At the beginning of this movement, in spite of the lethargy produced by the latitudinarians of previous days, the proportion of dissenters to Churchmen, was only one to twenty-five. By the year 1800 it had risen to one to four, and when the Oxford movement began in 1832, they claimed to be a majority of the population. "And history proves that this change was brought about, not by any renewed energy on the part of the dissenting communities, but by the work and teaching of professed Churchmen. It was the legitimate outcome of the teaching of the Evangelical school—a fact which many of the leaders of that school, such as Berridge and Grimshaw, were proud to avow. Their own relationship to the Church was that of disaffected subjects, disregarding her rubrics, mutilating her services, and seeking to change her doctrines. Never, as obedient and loving citizens, clinging to her, as the Jews to Jerusalem, who could dwell in no other home. They might labour for what they called the Gospel, or for the invisible Church of the Elect, of which they spoke; but for the Church, as we understand the Church, they never made the slightest sacrifice, much less did they give her the full devotion of their hearts. They were in the Church, but not of it. Everything was narrow, selfish, sectarian. True, large sums of money were contributed for religious purposes, but it was to build meeting houses, not churches. Acting on the advice of Venn, Whitfield, Berridge, Shirley and the other leaders, chapel after chapel was built under the shadow of the Church's walls, and from the pulpits of these erections, the Church's doctrines and discipline were disparaged and assailed. One of these leaders, Grimshaw, a clergyman of the Church of England, built a meeting house, and a house for the dissenting minister in his parish. Fletcher, another of the leaders, built a chapel at Madeley Wood to secure Gospel preaching for the parish when he was gone. Venn, for the same reason, when leaving Huddersfield, assisted in the erection of a meeting-house, and when it was opened he addressed a pastoral letter to his people, cordially recommending the dissenting preacher as their minister. Butt, the King's Chaplain, in full canonicals, used to hold the plate at the door of the dissenting meeting-house. Wills, knowing, as he said, that the Gospel would not be preached by his successor, sold his family plate to build a meeting-house. Can it be wondered at that hundreds of the ministers, and thousands of the converts of these men, swarmed into the existing dissenting denominations, and not only swelled their numbers, but fanned into a new and vigorous life, the rapidly expiring embers of their zeal? Can it be wondered at that the Evangelicals have always been a popular party with those whose cause they thus saved and helped? Is it strange that hardly any churches were built or restored during the fifty years of their rule? That the education of the young was allowed to slip out of the hands of the Church? That no Church Missions were established? No Church work or enterprise carried on? That in the Principality of Wales, one of the chief scenes of their labours, the dissenting chapels increased from thirty-five to fourteen hundred; and that almost the whole population was lost to the Church? Is it an amazing thing that heartlessness and neglect spread throughout the whole body which the acknowledged leaders of religious life and thought thus contemned? They could not call on men to obey the Church, for they themselves had taught them to despise her authority, and to regard her as only one of a congeries of sects, and one, the most lacking in grace and truth. Is it strange that there was coldness and deadness everywhere? That the churches were empty? That the service of praise was silenced?

That public worship had well nigh ceased—the duet of the parson and clerk being substituted for both? The Sacrament of the Altar was celebrated not more than three times a year, and then with slovenly irreverence. The sacrament of Baptism was huddled and hurried through in private rooms, sometimes administered wholesale, the priest standing and sprinkling the whole crowd before him. Holy matrimony was similarly degraded. Confirmations neglected or ministered without solemnity or due preparation. Good Friday was not observed in twenty per cent. of the Churches of England. Ascension Day was utterly neglected. The scandals of non-residence, and plurality of livings, of buying and selling of livings were greatly increased. The Bishop of Landaff complacently reports that he had provided a sufficient income for himself by appointing himself to sixteen livings, seven of which he left without even a curate to minister in them. Hannah Moore tells us of thirteen contiguous parishes without even a resident curate. The Diocese of Norwich could boast of three brothers who held fifteen livings between them, and so throughout. The Church could hardly have sunk lower. There was despair everywhere; even the great Butler when first offered the Bishopric of Durham refused it, alleging as a reason that it was impossible to save the Church of England from ruin and dissolution.

It cannot surprise us that men should have become indignant at the state of the Establishment, or that murmurs both loud and deep and many, should have been heard at the negligence and supineness that prevailed. It need not surprise us that the ministry of the day determined upon a root and branch reform, and that with a not unnatural ignorance of Church principles. Reform with them took the shape of mere destruction. As a commencement ten Irish Bishops were swept away at one stroke. The Welsh Bishops were attacked. The English warned to set their houses in order. The Chapters were taken in hand, and narrowly escaped being improved off the face of the earth. The Cathedrals were regarded as antiquated anomalies; and certainly to human sight no power existed which could stay the spoiler's hand, or save the Church of England. It was at this juncture, it was this very peril, that called into being what is called the High Church or Oxford movement, and caused a small band of zealous, godly young men to combine together to save, if they might, the Church of England from extinction. To uphold her plainly stated doctrines; to restore her despised and neglected usages; to revive her spiritual life; in one word, to reinstate her in her rightful inheritance as the Catholic Church of this Empire. The ground they took was the simple and honest ground that the members of the Anglican Church are in conscience bound to believe the doctrines set forth in the service books, and to obey her laws; and further, to take the Bible, as interpreted, not by each individual for himself, but as interpreted by the Primitive Catholic Church, and their own as their guide. In other words, to abide by the rule, "*Quod semper, quod ubique quod ab omnibus.*" That which has been held always everywhere, and by all, as their rule of faith. This was the whole aim and object of that High Church movement of which Dr. Pusey so soon became head and representative, and which has everywhere been spoken against. This was the sole object of that movement at its inception. This, in spite of errors and mistakes, is its sole object to-day. No doubt many mistakes have been and are being made; many hasty conclusions reached; many errors propounded by one and another. Many of the ablest and best of the first leaders, in the fierceness of the storm with which they were assailed by friends within and foes without, lost their balance, and were swept overboard. No doubt many, with ill-balanced minds, have brought discredit upon the movement by dwelling upon outward non-essentials, or mere fancies of their own, as though they were the very essence of religion. Some, not a few, perhaps, have merely substituted these outward things for that inner heart of faith in Christ, and love of God, which is the essence of all religion. But that no more diminishes the true worth and significance of the great solid central movement; that the circulation of counterfeit coin diminishes the value of sterling money.

The movement struck a responsive cord in the honest, truth-loving English heart, and it spread like wildfire. Men no longer fought for the Shibboleth of a party, or the opinions of a sect. They rallied around that which they believed to be a divine institution, the Church of the Living God, the pillar and ground of the truth. They were invigorated by a new spirit; they felt themselves to be free, honest men; they worked for another end. One thought animated every breast; one cry was raised by every voice—"Pro ecclesia Dei." The Evangelical party and their allies outside were bitterly, fiercely hostile, for it scattered to the four winds all the principles on which they had acted. But in spite of their hostility, in spite of the State legislation to which they had resorted to crush it, it has continued to grow and spread, until, in every land, with the bare exception