

ered to offer in her Divine Service: she offered then, with deep humility and solicitous reverence, the earthly symbols and pledges of her Lord's heavenly Presence, praying God so to accept and bless them, as that they might be made, to all her faithful children, the channels of His pardoning and renewing grace.

GEORGE WHITAKER.

BOOK NOTICES.

SERMONS. By the Rev. Phillips Brooks, Rector of Trinity Church, Boston. Crown 8vo., pp. 371, \$1.75. New York: E. P. Dutton & Co. Toronto: Rowsell & Hutchison, 1878.

The author, who is favorably known to us by his *Lectures on Preaching* published last year, has followed up that work by the present volume of Sermons.

In these discourses—twenty in number—we find the same power of analysis which formed so marked a feature in the *Lectures on Preaching*. The author's ideas are carefully and clearly brought out, yet in the treatment of the different subjects we are not offered mere theories but evident experiences, which as in the Sermon on *The Conqueror from Edom* and elsewhere, many readers will, we think, acknowledge as true pictures from the histories of their own lives. Nor are such experiences considered by the author as having a limited individual bearing, but as influential beyond our own life, and reaching out like that comfort of the Apostle by which he gained the power to comfort others also.

The spiritual reciprocity which should be a marked feature in the relations of the Christian with his fellow men, is presented as an aid to the "continued activity of their life around us, feeding our life and nourishing it with its own vitality," and this idea is further brought out under a different form in the *Sermon for All Saints Day*, when speaking of the great presence of the saints of God among us, the multitude who have found Him, "the waiters for God, each at his watching place in all the ages."

The positiveness of the Christian life and the ethical value of its actions are never lost sight of. "Let us," says our author, "pray God for a positive life. Not merely a life that is not bad, but a good life, truly and spiritually and deeply good. Set yourself where the manliest faith is living its bravest life. Set what little faith you have to doing its best work, so it will grow into more. So everywhere positives, not negatives. The way to get out of self-love is to love God. And to help us to this positive life we have this positive salvation, these positive things fairly revealed to us, God's will, Christ's love, and the eternal life. It is no hard master that stands over us. It is the King in His beauty. Before Him repentance and faith become but one perfect act. When we really get the scales off our eyes and see Him, the struggle of life will be over. We shall not have to leave our sins to go to Him, as if they were two acts. The going of the soul to Him will be itself the easy casting away of sin, the easy mastery of this world which masters us so now." "If you have any friend, whom you want to make believe the truth, for his sake, for the truth's sake, deal with him positively and not negatively. Make your truth live and convincing. Through every entrance force its life home on his life. Let him hear it in your voice, see it in your face, feel it in your whole life.

A loving sympathy breathes in every page and encourages to the duties of a noble Christian life,

whilst the truth is enforced "that we are at our best when we try to be it not for ourselves alone, but for our brethren; and that we take God's gifts most completely for ourselves when we realize that He sends them to us for the benefit of other men, who stand beyond us needing them."

Messrs. Rowsell & Hutchison have done well in obtaining "*Sermons for the Christian year*." By Rev. W. H. Lewis, D.D. Two vols., \$3.50. Published by E. P. Dutton & Co., New York. Dr. Lewis is well known to many of our readers through the columns of the *Hartford Churchman*. If we might offer the suggestion, we would say that we should be glad if Messrs. Dutton & Co. could see their way to issuing a volume of the collected writings of Dr. Lewis which from time to time appeared in the *New York Churchman*. The articles dealt ably with topics which for members of the Church have a permanent interest and value.

THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

FROM THE "CHURCH QUARTERLY REVIEW."

That the attitude of the state towards the religious condition of England during the eighteenth century reflects the deepest discredit on it, regarded as a Christian Polity, will be denied by few, and can be gainsayed by none. The way in which responsibility for the spiritual well-being of the people was ignored—the way in which great opportunities which offered themselves at home and abroad, opportunities which will never return, and which no nation can despise with impunity, were utterly neglected, is equally painful and astonishing.

At home, a population increasing with (for that age) unexampled rapidity, was permitted to grow up uncared for and uninstructed. The tendency of the people to gravitate towards the towns, which have since become the great centres of industry, had already begun to manifest itself. Manchester and Birmingham had doubled their population in thirty years. Liverpool, from a fishing village, had risen to be the third port in the kingdom, and that progress had begun which was to result in those festering masses of heathenism which have congregated in our larger towns, and are both a danger and a disgrace to our country.

Abroad, our dominion, whether by conquest or colonization, was rapidly extending itself, but no contemporaneous efforts were made either to convert the heathen, or to prevent the colonists from retrograding into barbarism. No collegiate institutions were fostered by a far-seeing government, no churches, no schools were planted in their midst. A few wandering priests from England represented the whole ecclesiastical staff of countries larger in extent than any European nation. As the century advanced, Clive brought under our sway a large portion of the vast empire of India, with which, as traders, we had long been connected. But it was the zeal of the Roman Catholics, and the liberality of the King of Denmark, that our grandest dependency was indebted for the knowledge of Christ. Such a blindness to the first duties of a Christian nation is almost incredible. And it is not the less so when we remember that the English people had but lately passed through the fiery trial of two revolutions, each of which had been due, at least ostensibly, to their burning zeal for true religion and the glory of God.

Now it is somewhat remarkable that while all agree alike to deplore such apathy and to condemn such a policy, few have troubled themselves to investigate the causes which had paralysed so strangely the spiritual energy of the nation. The majority, while they may attribute something to the frequent change of dynasties and the unsettled condition of men's minds, yet incline to the belief that the true solution is to be found in the indifference and absence of zeal prevailing in the Church. It is, of course, easy to admit that the Church of that age fell short of its grand ideal, for in what age has it not been so? The question, as it appears to us, needs a far less general and a

far more specific answer; and inasmuch as our own age is still suffering from the effects of that torpor, and as ourselves are still struggling to counteract its mischief, it may be practically and not merely theoretically useful to investigate its causes, and to enquire how far the Church, of which we are members, was herself to blame, how far a sufferer from influences she could not control.

In the following paper we shall endeavor to sketch, 1. The progress of the Church's recovery, in spite of all obstacles, from the time of the great overthrow in the days of the Commonwealth, down to the accession of the first George. 2. The working of those hostile political influences which, with the reign of George the First, commenced a system which can only be called a secret strangulation of her very life. 3. The deplorably mistaken course taken by the fathers of the Evangelical movement, and the reasons why, while working for the revival of true religion, they succeeded chiefly in the propagation of dissent.

It will be on these last two heads that we must mainly dwell, as leading up to the answers which we seek; but it will be necessary to devote some space to the first in order to show (1) the enormous vitality of the Church as long as she had only external difficulties to contend with, and was left free to combat them on her own principles; and (2) to show how the introduction of a new set of influences in the days of George the First introduced also new results.

1. In any historical investigation as to the condition of the modern Church of England, the real point of departure is the death of the Protector, and the first question is, In what condition did he leave us? At least the Church cannot be responsible for the good or evil then existing. Puritanism for many years had reigned supreme; eight thousand clergy had been driven from their livings, a number which must have included well-nigh all the clergy in England. One hundred and fifty years after, the number was computed at ten thousand, so that we may well believe that when the rebellion broke out, it did not much exceed nine thousand. Now the places of these expelled clergy were filled by selected men of the Puritan faction, chiefly Presbyterians, but also not a few Independents, Baptists, and a sprinkling of various kinds of enthusiasts. Not only was public worship, according to the ritual of the Church of England forbidden, but to read the Book of Common Prayer by the bedside of the dying was a crime; while, lest the clergy should find other means to influence the public mind, all such offices as that of lecturer or school master, were prohibited them.

Cromwell treated churchmen as irreconcilables to be crushed out of existence. And so wisely were his measures devised, and so implicitly his commands executed, that Evelyn records that "the Church of England was brought so low, and, as many thought, utterly lost, that in Sir Richard Browne's chapel only, on the continent, was the service of the Church of England celebrated; and in the various controversies, both with Papists and Sectaries, our divines used to argue for the visibility of the Church from this chapel and congregation." After the expulsion of the clergy, all public catechising ceased, so that, as Evelyn writes, "People had no principles, and grew very ignorant of even the common points of Christianity: all devotion now being placed in hearing sermons and discourses of speculative and notional things." The Sacraments had fallen into disuse. Even Baxter, one of the best of the Puritan divines, is reproached in an anonymous pamphlet with neglecting to administer the Sacraments for many years together. In Edinburgh, in 1709-10, Calamy regrets that he cannot be an eye-witness of the administration of the Lord's Supper in that city, as it was only administered once in the year, in the Spring. Nicholson, Bishop of Gloucester, prefaces his exposition of the Catechism by a statement that "the precious Body and Blood of Christ our Saviour, exhibited in the Sacrament, hath been prohibited to be administered in public assemblies, and the ministers imprisoned and punished for doing their duty. There being no visible means left to continue in the memories of the aged the principles they had learned to bring to the memories of the younger sort, the foundation of the Christian religion."