

The Church.

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VOLUME VI.—No. 41.]

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, Esqs. 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,"

1.—Your declaration that you are warmly and firmly attached to the Church, and that you 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," is received by me 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.

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 these 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."

7.—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.

with the proceedings of the Church Architecture Society. It is not misled by "the ignorance of foolish men," but sees with your own eyes, and hears 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.

NOTE.—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; 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

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 this 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 Prynne, "so great is their antipathy against Episcopacy, that if a seraphim himself should be a Bishop, they would either find, 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 fraternalizing which seemed to be so hollow. 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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; 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

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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 this 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 Prynne, "so great is their antipathy against Episcopacy, that if a seraphim himself should be a Bishop, they would either find, 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

