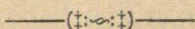


# THE HOUSE OF PRAYER.



## A SERMON,

PREACHED IN

**CHRIST CHURCH, GRAFTON,**

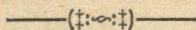
ON

**SUNDAY, JANUARY 26th, 1868,**

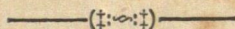
BY THE

**REV. R. WINTERBOTHAM,**

INCUMBENT OF GRAFTON, AND CHAPLAIN TO THE BISHOP  
OF GRAFTON AND ARMIDALE.



[PRICE SIXPENCE.]



GRAFTON: PRINTED BY RICHARD STEVENSON, EXAMINER  
OFFICE, PRINCE-STREET.



THE HOUSE OF PRAYER

A SERMON,

PREACHED IN

CHRIST CHURCH, GRAFTON

ON

SUNDAY, JANUARY 20th, 1868.

BY THE

REV. R. WINTERBOTHAM,

RECTOR OF GRAFTON, AND CHAPLAIN TO THE BISHOP

OF GRAFTON AND ABERDEEN.

— (1868) —

[PRICE SIXPENCE.]

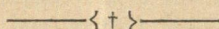
— (1868) —

GRAFTON: PRINTED BY RICHARD STEVENSON, PRINTER.

OFFICE, PRINCE-STREET.



TO THE CHURCHMEN AND CHURCHWOMEN OF  
GRAFTON.



To you I dedicate this sermon, preached in your church, When I first came amongst you, and inquired for what intent you had sent for me, I asked whether it was that I might speak smooth things unto you and things pleasant to be heard. To that question I am sure that you all made answer in your hearts "not so, speak not unto us smooth things, but things true and needful for us, however disagreeable, according as God shall give unto you." And now I have said many disagreeable things, very plainly, in this sermon, because they are true and needful for you to be reminded of, not having the fear of man, nor the consideration of mine own comfort, before my eyes, but remembering this, that "if I yet please men, I should not be the servant of Christ." If, therefore, these words of mine please you not, think that they are the more likely, for that very reason, to be such words as I ought to speak and you ought to give the more diligent heed to.

Your faithful servant and Pastor in Christ,

RAYNER WINTERBOTHAM.







"MINE EYES AND MINE HEART SHALL BE THERE PERPETUALLY."

1ST KINGS, IX, 3.

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You will doubtless remember that in the chapter preceding this we have an account of how Solomon dedicated the temple which he, as King of Israel, had right royally built for God: and also of that magnificent prayer of dedication which has been ever since the model and guide of our prayers and hopes and aspirations for every building set apart for the worship of God. And if you study that prayer you will find traced out in its petitions every outline of what the house of God ought to be, and might be—whether it be the magnificent temple of Solomon, or the humble church such as we have worshipped in to-day. In the chapter and verse before us, we have the answer of God to the prayer of Solomon "I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever: and mine eyes and my heart shall be there perpetually." Let us notice two things about this promise made by God. And first it is very brief: Solomon asked for many things—God promised but one thing. Solomon made many petitions for his temple and those who should resort to it—God answered those petitions by the single promise—"mine eyes and mine heart shall be there perpetually." But in the second place it is very gracious—very condescending: in a single expression of infinite tenderness, speaking in the language of men to the universal feelings of men, it sums up the condescension and the love of God with a force which no other words perhaps could have had. Had each one of Solomon's petitions been separately answered, had each blessing he asked for been severally promised, the Divine goodness and bounty would not have been brought nearly so much home to us as by this one promise—for this one includes in itself all the blessings which Solomon prayed for and not only those, but all other blessings besides. And what was the special blessing which God promised to Solomon so far exceeding all his prayers and thoughts. What is this one gift vouchsafed to the house of God, which brings all others after it? what is this central idea—this essential beauty—of a House of prayer? What is it but the covenanted presence of God? "Mine eyes and mine heart shall be there continually." Mark this, brethren—when God accepted a temple at Solomon's hands, when



he consecrated that temple to Himself, when He would bestow upon it more than they could ask or desire, the one thing which He promised was His perpetual presence—mine eyes and mine heart shall be there perpetually. Let us not misunderstand the terms of this Divine promise—God is everywhere present—everything that is only exists through the creating or sustaining presence of God; every thing that is done is done only by an immediate act of God's will: but although He is present everywhere, yet he is present in many different ways—everywhere as Creator, not everywhere as Saviour—everywhere as ruler, not everywhere as Sanctifier: everywhere as God, not everywhere as our Father in Heaven. For as God had many names, which He revealed at different times and to different people, so had He many attributes in which he appeared at divers times and in sundry places. From the call of Abraham (perhaps from the rejection of Cain) God had a chosen race to whom He revealed Himself in a peculiar relation as THEIR God, their Saviour and King, And to them His presence bore quite a different meaning from what it bore to the heathen, whose times of ignorance He winked at, overlooked, took no account of, as it were, until the time for repentance had come. And when He promised His Presence to the Temple, it was a covenanted Presence of this sort, a special Presence in a new and closer relationship to those who entered there as worshippers. The terms of the promise tell us what that special Presence was to mean. Mine eyes and mine heart—for with the eyes man sees and observes, and with the heart man feels and pities and sympathises and loves. Mine eyes and mine heart, saith God—mine eyes to notice every one that cometh to this House of Prayer, Israelite or stranger, rich or poor, young or old, learned or ignorant—mine eyes to take account of every act of reverence, every lowly kneeling in my sanctuary, every tear of penitance, every upward look of faith—mine eyes, the eyes of God, to look below the outer show, to find out every good thought and wish—every aspiration after me, every silent prayer to me, every secret pang for the past, every trembling hope for the future: mine eyes, the eyes of God, to read the inmost heart of every child of man, that comes to this mine House for worship or for prayer. And mine Heart—to feel with all his sorrow, all his want, to pity all his sin and suffering, to love him with an everlasting love. This was God's gift to the national Temple of Israel, and shall we not say that it was a marvellous, a splendid gift?—a gift beside which all lavish expenditure of king and princes and people, all the gold and silver and precious stones, yes and the yet more precious offerings of the poor, sank into insignificance. The glories of the outward fabric, the gold and cedar and carven



work and tapestries, the glories of the solemn ritual, the services of sacrifice and song—all these did not constitute the glory and the beauty of the Temple. They were the fitting expression of a nation's faith and of a nation's devotion, they helped then—(as they MAY help now)—to realize the true, and unseen, glory and blessing of the Sanctuary. But that glory and blessing did not consist in anything visible, in anything done by MAN, in anything human at all: they consisted in the covenanted presence of GOD, of GOD present there to take account of, to have mercy upon, everyone who presented himself there. And what a boundless blessing was that! Here was one sacred spot at least where anyone might escape from the injustice of his fellow-men, from the hardness of the world, or from his own isolation and loneliness, and come into the Presence, beneath the very eye of GOD: here, at least, he knew, that One saw him, One looked him through and through, who could not be deceived, who could not err, who could not fail to notice him; here, at least, he could not be alone, for GOD had said "mine eyes shall be there perpetually." And far more than this—here was one sacred spot at least, whither anyone might flee from the sadness and coldness of life, from his desolation and his sorrow and his grief, and chiefly from that worst sorrow of all, the bitterness of sin. Here, at least, he knew, that One was with him, whose name was Love, One whose pity for the mourner was boundless, One whose mercy for the sinner was infinite; here, at least, he knew that he *must* find mercy, *must* be loved, for GOD had said 'mine heart shall be there perpetually.' To how many myriads, think you, did this blessing of the Temple come, in those few centuries that it stood? How many a devout Jew, how many a scattered Israelite, how many a sinner of the Gentiles, found comfort and peace, in outward or in inward trouble, in this sure promise of GOD? True it is the promise seemed to fail, for the Temple itself was destroyed: after many warnings, unregarded, it sank in dust and ashes, never to arise again. But why was this? because the Jews had ceased to care about the blessing of the Temple—because GOD would give the same blessing to all his people throughout the world. When our SAVIOUR came He found the Temple desecrated and the Presence of GOD forgotten—He found men buying and selling in its courts; He found a hollow-hearted, worldly service, devoid of faith or love. Let us pause here, one minute, for I fear lest our SAVIOUR's words should condemn ourselves. Remember that these men who sold doves, sold them for the very proper purpose of sacrifice—they that changed money did so for the convenience of worshippers: moreover they carried on this convenient traffic, not in the Sanctuary itself, but in the courts around. Look at it from a human point of view; look at it, as I fear we do, only with



respect to the convenience and comfort of the congregation—look at the Temple, (as I fear we look at our churches) as a meeting-house as a place to hear sermons in, as a mere place for holding service in—and truly there was no harm in what the Jews did. Moreover, it was the established usage; since the memory of man it had been done and the Pharisees could very fairly plead that what was good enough and pious enough for their fathers and fore-fathers was good enough and pious enough for them. But this did not save them—our LORD drove them out with a scourge of cords, and with words more sharp than any stroke of the scourge, “My House is the house of prayer, but ye have made it a den of thieves.” This did not save them, for no custom can run against the law of GOD, and our SAVIOUR in his righteous zeal, went straight back to the very beginning of the Temple and the everlasting covenant of prayer between GOD and man. And the Temple perished. But, I say, did the promise of GOD perish too? GOD forbid. Can the word of GOD fail—or is it true, as some seem to think, that the Jews had privileges which we have not? Was heaven nearer to them than to us Christians? Was the Presence of GOD vouchsafed to them and not to us? Had they a special place wherein to seek that Presence and have we none? Was the lonely and the outcast and the mourner and the sinner better off among the Jews, than among us? Oh! GOD forbid. Know we not, brethren, that whatsoever was taken from the Jew, was given in greater measure to the whole Church of Christ, both Jew and Gentile? Know we not that every promise and blessing and gift of the elder dispensation is more than fulfilled to us in Christ? Know we not that everything that can bring GOD nearer unto men—not to the learned and upright only, but to the ignorant and poor and degraded also—is ours as much as theirs, ours far more than theirs. True it is that GOD is everywhere: the Jew knew that as well as we: but true it is that GOD vouchsafed a special Presence to His Temple, and true it is we claim that special Presence now. No more in one place, but wherever two or three are met together in the name of Christ: no more in one sacred spot of all the earth are the eyes and the heart of GOD perpetually, but far and wide whithersoever the Catholic Church hath spread, wherever a Christian Church is seen. Not now in one House of Prayer do men kneel for prayer and for blessing, but in thousands and thousands: not now at one altar is the sacrifice of Christ foreshewn in type and symbol—but at ten thousand altars the one great all-prevailing sacrifice is pleaded, no more in types and shadows, but in the blessed Sacrament of Life. Tell me that the Jew had privileges which we have not—tell me that he had nearer access unto GOD than we have—and I will tell you that you do not know our holy faith, you mistake



its meaning altogether. Christ did not come to banish the Presence of God, He came to bring it closer. He did not come to substitute a cold and speculative belief for the worship and the blessing of God. He came to make that worship more real, more loving, more true, to bring that blessing home to us, to make it far more real, more close to our daily lives. Still, under the Gospel, as under the Law, the intercourse between God and man is one of prayer on our part and of blessing on the part of God. Still, under the Gospel as under the Law, the one great blessing of the House of God is the Presence of God. "Mine eyes and mine heart shall be there perpetually." And oh, what a meaning have these words for us Christians, which they could not have for the Jew. Oh surely we know why the invisible One, why that God who is a Spirit, should have employed these human terms of eyes and heart! what eyes, but those which gazed with pity on the leper and the demoniac, which looked with tenderness upon the little children, which filled with tears over Lazarus' grave and the doomed city of Jerusalem, which were lifted in love upon the dying thief, which closed themselves in death upon the cross—the eyes of JESUS CHRIST, our God, "and mine heart" oh, who shall speak of the sacred heart of Jesus?—how full of all love, all tenderness, all pity, all forgiveness how shall we speak of that heart so full of sympathy for us fallen ones that He came down from heaven and lived among us—that heart so agonised by our ingratitude and cruelty, yet ever brimming over with infinite love for us—that heart which at last was broken by the sorrow and the pain He bore for us. O Christian, if you ever read the gospels—if you know the story of how He lived on earth, if you have studied His words and deeds of love—then you can understand something of the glory, the almost awful glory, of this blessing of the house of prayer, He is here, Christian, He that liveth and was dead and behold He is alive for evermore, He is here in all His knowledge of your heart and life, all His pity for your sorrow, all His mercy for your sin, He is here, Christian, His eyes and His heart perpetually, and this His presence is the great reason of our worship here. Oh, if we only believed it, Christians, if we only believed our LORD's own words that wherever two or three are gathered together in His name, there is He in the midst of them, I think our whole worship here would be something very different from what it is—I cannot believe it would be so cold, so heartless, so partial, so formal as it is. But we have got into a habit of looking upon public service from a purely human point of view, instead of thinking of God, we only think of ourselves—instead of remembering His Presence we are only conscious of our own. And the tendency of the present day is more and more in that



direction: the spirit of the age is more and more to exalt man, to exalt ourselves and to forget God. And this spirit we bring to church with us—we seem to think that the most important personage in the church is our own miserable self—or if we look outside ourselves, we fix upon the officiating minister, the poor human instrument, and think we are come to hear him. But I should be a traitor, brethren, to my ordination vows, if I did not protest against such a spirit as this—certainly the Church of England knows nothing of such a spirit as this—the Prayer Book is one continuous protest against it, and by the Prayer Book I have sworn to abide and will abide, no matter what laxer habits and customs of a careless age may be pleaded against it. For mind you my brethren, if we claim to be a Protestant Church we must make good that claim by protesting, not so much against exploded errors of the past, as against the subtler errors of the present—not so much against the superstitious feelings of other times, as against those which are growing up in our own midst. Take therefore your Prayer Books, and see what sort of worship your mother church has provided for you; it is in the main a service of prayer, mixed indeed with praise and with reading of the word of God, but mainly of prayer. To this service of prayer, preaching is made so subordinate, that there is no mention made of any preaching except in the office of Holy Communion. And this is at it ought to be—sermons are very useful, if they help us to pray better, if they help us to praise God better, if they help us to use the means of grace more devoutly—but there is no good in the mere fact of listening to a sermon, neither will there be any sermons in heaven. Prayer is the essence of our earthly service, prayer and praise, as it is in the Prayer Book. I am ashamed to have to remind you further, that prayer is addressed to God, and not to the congregation, I say I am ashamed to have to remind Christians that the prayers are addressed to God and not to them, and yet I am afraid it is very needful, for I cannot help seeing that many of you never think of opening your mouths in prayer, never think of kneeling upon your knees in prayer, but sit quietly and look at me, just as if I were reading the prayers to you. God forbid that anyone should harbour so blasphemous a thought, or should so mistake mine office! Let us talk no more of ‘reading’ the prayers—I do not read the prayers, I say the prayers, for prayers are said to God, not read to the people: and they are only written in a book for the greater edification of us all, that they may truly be common prayers—yours, as well as mine. And this is the very reason that the Church does not encourage extempore prayers, because such prayers almost unavoidably become discourses to the congregation thrown into the shape of addresses to the Almighty. And oh,



my brethren, if we realised the one great blessing of public worship if we really believed that God was in this place, that JESUS came to meet us here, in all His power to save and all His love to bless, how different would our worship be! Forgive me if I say it is very painful at present; when I say the general confession I only hear a low murmur of a few voices — and the silence of all the rest speaks to me plainly enough—nay, it speaks to God and says, “I have no sins to confess, or if I have, I don’t see the use of confessing them now.” And because you do not care to repeat your confession of sinfulness, of course you do not care to hear the declaration of your pardon — instead of meekly kneeling upon your knees to hear the sentence of your forgiveness pronounced by one that hath power and authority to do so, you sit and look at me while I say the well-known words. And as we begin, so we go on—faint and feeble come the alternate verses of our inspired Psalmody, and though our singing be much heartier than it was (thanks be to God) yet there are many voices altogether silent—voices loud enough at home, loud enough in praise or blame of their fellow-men, but altogether silent when they ought to praise their God. We must mend these things, brethren if we would lift up ourselves and others to heavenly desires—if we would train ourselves for the life to come—our worship must be more joyous, more hearty, more congregational. Then will our own hearts be lightened, our own souls be more quickened; and then will those without and the multitudes who never go to a place of worship, seeing and hearing the reality and beauty of our service, themselves come in and worship God with us and confess that God is among us of a truth. But first of all we must learn for ourselves and must settle in our minds that THIS is the House of God and the gate of Heaven.”—that we come here, not to hear a man read or preach, but to pray to God and praise Him—and that He is indeed present here in all His knowledge and His love, “His eyes and his heart perpetually.” O, Christian, if thou didst really believe that those eyes which closed in death on Calvary were looking thee through and through—if thou didst really believe that that heart which was broken by thy sins was really yearning over thee here, couldst thou be mindful of thine own convenience and insist on having thine own pew kept for thyself alone, in the Presence of thy SAVIOUR—could’st thou sit silent while others knelt and prayed—could’st thou stand silent while others sang hymns to God. I do not believe thou could’st, but the misery is that we have forgotten that God is here, we have forgotten that this house is God’s House and we have treated it as if it were our own. It is for this reason, brethren, partly that we are so anxious to build a new and larger and more



suitable House for God—that it may be known and felt to be the House of God, the House of Prayer, ever open to receive all who seek His Face. But while we have to worship in this humble building, we are quite as much bound to remember that it is His House and not ours, and to do what we can to honour His Presence. And above all things there is one principle of our religion which we must keep safe and inviolate. The church is God's freehold and there is no man can hold any property in it. It is impossible to believe in His unseen Presence here, and at the same time to claim any exclusive possession here, to think we can buy and sell places here. You will know what I refer to, dear friends, I refer of course to the pew rents which used to be charged for sittings in this church. These pew rents are now abolished altogether. The whole responsibility of the change and the loss entailed by it I desire to take upon myself. In any matter between you and me, brethren, I am ready to sacrifice my own inclinations and wishes—but this is not a thing between you and me, it is a thing between us and God: and as God's minister appointed over you in holy things, I have felt it my duty to stand firmly for God's honour in this matter. This is God's freehold, and no man may bring any traffic into it of buying and selling—this is God's House in which we are present on His gracious invitation from day to day, from service to service, and no man may bring with him any ideas of exclusive property or ownership here. In the world we may have our own houses, our own property, in the Church we can have none, for all alike are guests, whether rich or poor, strangers or residents. All that you can ask for here, and all that you would dare to ask for, if you believed in the presence of CHRIST, is just sufficient room to kneel down and say your prayers, to stand up and praise His name, to sit down and hear His Word. Nor let any man say, that there is no practical harm in renting pews: I am ashamed to say that even in this place those whom GOD invited HAVE been turned out by men who arrogantly thought they had BOUGHT a place in God's House for their own private property. They must indeed have forgotten their Christianity—but I should be to blame, if they have any temptation so far to forget it again. No, if we would worship GOD aright, we must get rid of that old worldly feeling that we come here as occupants and owners, and we must learn to come here only as the invited guests of GOD, only to meet our LORD JESUS CHRIST. I beg you to understand, dear brethren, that for the future you will pay nothing for your sittings—GOD invites you freely and charges nothing for the opportunities and the means of grace—GOD's grace is free, free and priceless as the sunshine or the air—and GOD forbid that we should affix any tariff to His Gospel. And I beg you to understand that for the



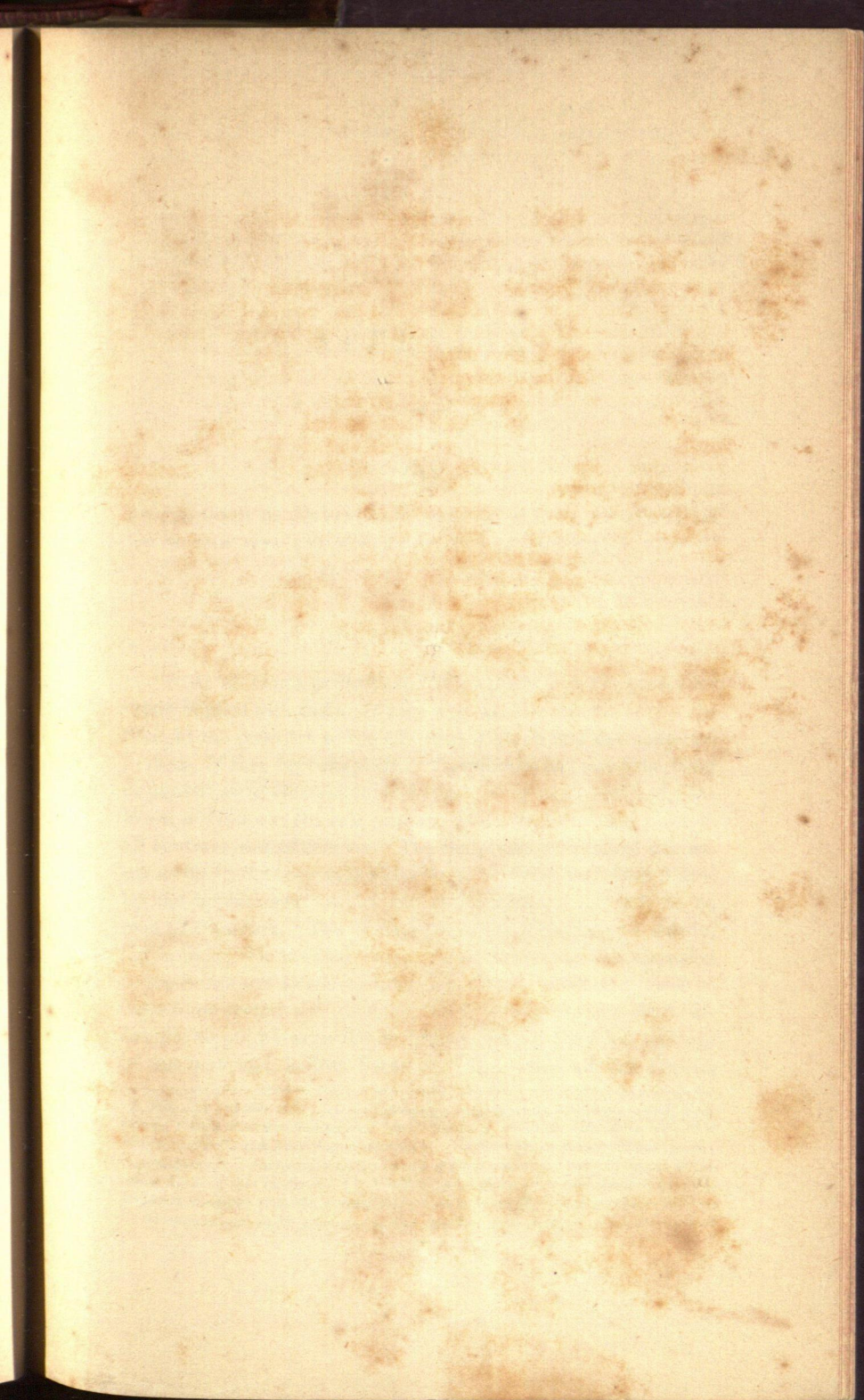
future you may not claim any property or ownership in this House of God—you are free and welcome to come without money and without price, but the place you kneel in, the seat you sit on for the time being, is not yours—cannot be yours—it is God's. I do not mean to say, at present, that all the seats are unappropriated, as well as free. That is what I like myself and that is what I believe you will like before long and see how fitting it is, when we come as guests into the House of God, that we should not require to sit in any one particular place, but in any one which happens to be vacant. But I leave this for your own consideration, and am satisfied that the seats should remain appropriated as they are for the present. Only I beg you to remember that having a sitting appropriated to you does not give you the slightest property in the sitting—all it gives you is the privilege of occupying it if you come to church and if you come in time. From the moment service commences all the seats are perfectly free and open to anybody who likes to occupy them, and I do trust, dear brethren, beloved in the LORD, that we shall have no more speaking or thinking of owning property in the House of Prayer—that we shall cast away all these selfish and worldly thoughts, and only think how happy and blessed a thing it is to be invited to God's House and to be allowed to join in His worship and to occupy even the meanest place in His blessed Presence.

There is yet one point on which it is needful that I should speak to you to-night. The sum hitherto raised by the pew rents, some £50 a year, has been added to the general fund, which must therefore lose by that amount, unless it is made up in some other way. Now we are specially anxious that the general fund should be larger instead of smaller, for with increased services here and increased services at the outlying centres, it is absolutely necessary that we should have the help of a deacon, and to be able to pay his stipend too. In order therefore that the fund may not suffer I have determined to take that loss upon myself, unless you will make it up by increasing the offertory. Now some one might say that to pay pew rents or to give more in the offertory was much the same thing—but it is not so. The one is a worldly and secular way of raising money, the other is a scriptural and religious way. Pew rents are a sort of bargain with God—so much money for a seat in His House—the offertory is simply the giving to Him what we can afford from week to week, out of gratitude for His benefits. Now God will not make a bargain with us for His grace, but he will accept and bless any free will offering which we make to Him. Is it then hoping too much, is it thinking too well of you, to believe, that the amount we give up in pew rents, you will more than make up by

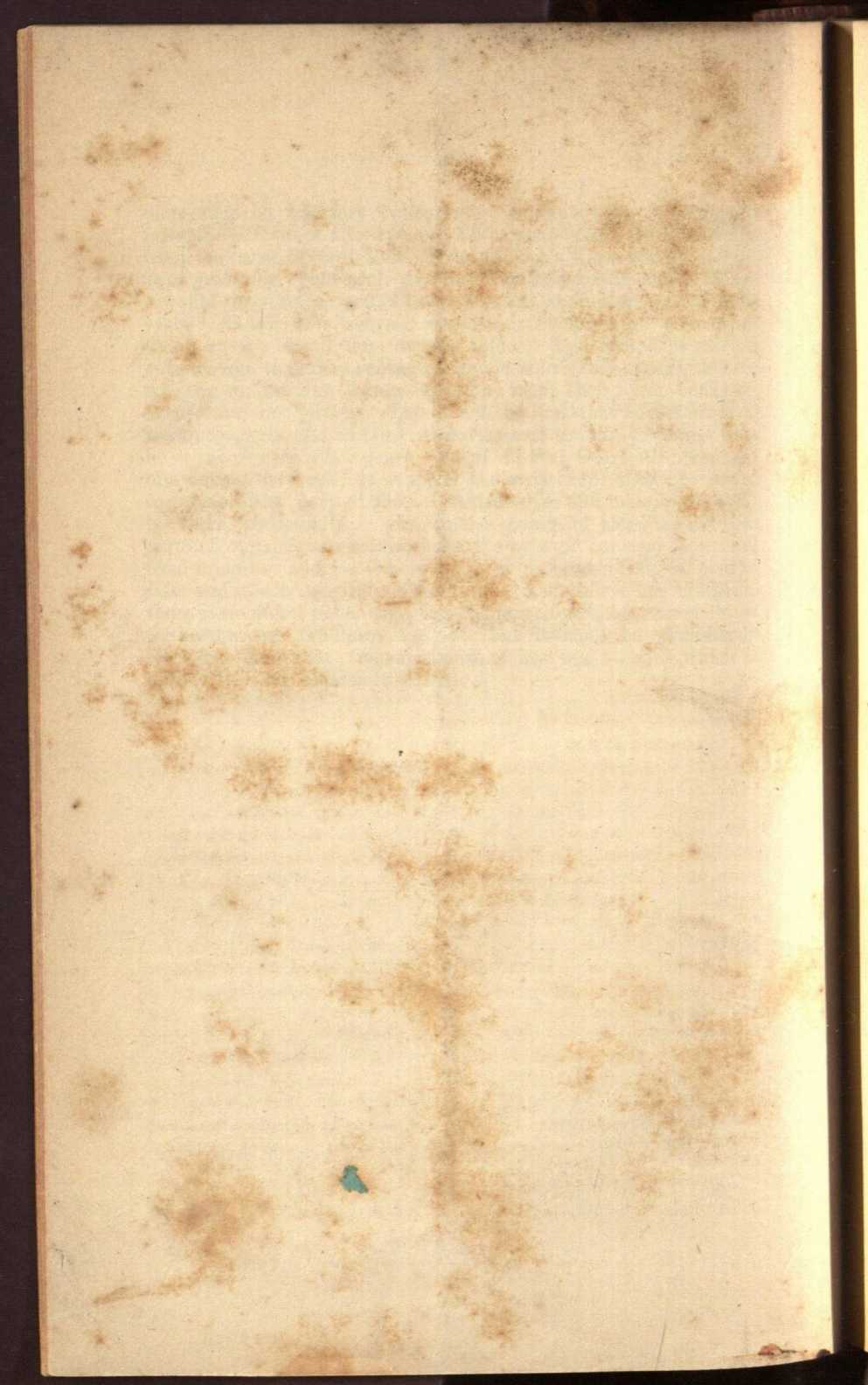


increasing the offertory collection? I cannot take money paid for pews—I cannot afford to lose £50 a year—but I will cheerfully trust the cause of God and of the Church's work among us, to your gratitude, your zeal, your devotion to your Saviour. What I would urge upon you is this—that ALL should give something every Sunday; if all gave it would not need a large sum from each, a very small sum would suffice. Let it not be said, I entreat you, that the evening collection is less than it was, before we sang an evening hymn—that any make their hymn books an excuse for not giving. Let it not be said that any of us is so mean, so ungrateful to God, so careless of the life to come, that he cannot spare a few pence out of all that God hath prospered him during the week, to support the services of the Church and to promote the glory of God. “Mine eyes and mine heart shall be there perpetually:” yes, in the giving of alms, as in other parts of our religious service here, the eyes of our dear LORD are fixed upon us, and He is here to take account of all we give to Him and of all we withhold from him: and believe me, brethren, there is no secret generosity, there is no self-sacrifice, no gladness to bestow, no readiness to give, but it shall be abundantly rewarded from that treasure-house of love and blessing which is opened for us in the heart of JESUS.











To follow Brighton's  
speech before Legislative  
Council

## APPENDIX.

(A).

TESTIMONIES OF DIVINES OF THE CHURCH OF ENGLAND AS  
TO THE JUST AND SAFE PRINCIPLE OF COLLECTING THE  
SENSE OF SCRIPTURE.

### ARCHBISHOP CRANMER.

“As all God’s promises to the people of Israel had this condition implied with them, *If they kept his commandments*; so he thought the promises to the Christian Church had this condition in them, *If they kept the faith*. Therefore he had much doubting in himself as to General Councils, and he thought that only the Word of God was the rule of faith, which ought to take place in all controversies of religion. The Scriptures were called *canonical* as being the only *rule* of the faith of Christians, and these, by the appointment of the ancient Councils, were only to be read in Churches. The Fathers, Ambrose, Jerome, and Austin, did in many things differ from one another, but always appealed to the Scriptures as the common and certain standard. And he cited some remarkable passage out of Austin to shew what difference he put between the Scriptures and all the other writings of the best and holiest Fathers\*. But when all the Fathers

\* This may probably have been the following passage from the 11th Book against Manichæus, “Distincta est a posteriorum libris excellentia canonicæ authoritatis Veteris et Novi Testamenti, quæ Apostolorum confirmata temporibus per successiones Episcoporum, et propagationes Ecclesiarum, tanquam in sede quâdam sublimiter constituta est, cui serviat omnis fidelis et pius intellectus. \* \* \* \* \*. In eis (opusculis posteriorum) si qua forte propterea dissonare putantur a vero, quia non ad dicta sunt intelliguntur, tamen liberum ibi habet lector auditor ve judicium, quo vel approbet quod placnerit, vel improbet quod



agreed in the exposition of any place of Scripture, he (Cranmer) acknowledged he looked upon that as flowing from the Spirit of God; and it was a most dangerous thing to be wise in our own conceits."—*Speech in the House of Lords*, 1534 or 5; Burnet's *History of the Reformation*, vol. i. part. 1. book 2; Nares' ed. p. 288. or Todd's *Life of Cranmer*, vol. i. p. 125; or *Remains of Thomas Cranmer*, by Jenkyns, vol. ii. p. 14.

"Touching my doctrine of the Sacrament, and other my doctrine, of what kind soever it be, I protest that it was never my mind to write, speak, or understand anything contrary to the most holy Word of God, or else against the holy Catholic Church of Christ; but purely and simply to imitate and teach those things only which I had learned of the Sacred Scripture, and of the holy Catholic Church from the beginning, and also according to the exposition of the most holy and learned Fathers and Martyrs of the Church. And if anything peradventure hath chanced otherwise than I thought, I may err, but heretic I cannot be: for as much as I am ready in all things to follow the judgment of the most sacred Word of God and of the holy Catholic Church; desiring none other thing than meekly and gently to be taught, if anywhere (which God forbid), I have swerved from the truth.

"And I protest and openly confess that in all my doctrine and preaching, not only I mean and judge those things as the Catholic Church and the most holy Fathers of old with one accord have meant and judged, but also I would gladly use the same words that they used, and not use any other words, but to set my hand to all and singular their speeches, phrases, ways, and forms of speech, which they do use in their treatises upon the Sacrament, and to keep still their interpretation. But in this thing I only am accused for an heretic; because I allow not the doctrine lately brought in of the Sacrament, and because I consent not to words not accustomed in Scripture and unknown to the ancient Fathers, but newly invented and brought in by men, and belonging to the destruction of souls, and overthrowing

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offenderit. \* \* \* \* In illa vero canonica eminentiâ Sacrarum literarum, etiam si unus Propheta sen Apostolus, aut Evangelista aliquid in suis literis possuisse, ipsa Canonis confirmatione declaratur, non licet dubitare quod verum sit."—Vol. vi. p. 54, *Ed. Erasmi*.



of the pure old Religion."—*At his Degradation; Remains, Jenkyns*, vol. iv. p. 126.

#### BISHOP RIDLEY.

"Finally, I here say, that the Catechism which was lately set forth in the English tongue, is now in every pulpit condemned. Oh! devilish malice, and most spitefully injurious to the salvation of mankind, purchased by Jesus Christ. Indeed, Satan could not long suffer that such great light should be spread abroad in the world. He saw well enough, that nothing was able to overthrow his kingdom so much, as if children, being godly instructed in religion, should learn to know Christ while they are yet young; whereby, not only children, but the elder sort also, and aged folks, that before were not taught to know Christ in their childhood, should, even with children and babes, be forced to learn and know him."—*Letter to the brethren which constantly cleave unto Christ, &c.*

"I write not unto you as to men who are ignorant of the truth, but as those who know the truth, and to this end only that we, agreeing together in one faith, may take comfort one of another, and be more confirmed and strengthened thereby. \*

\* \* \* For we have (high praise be given to God, therefore) most plainly, evidently, and clearly on our side, all the prophets, all the apostles, and undoubtedly all the ancient ecclesiastical writers which have written until of late years past."—*Letter to the brethren remaining in captivity, and dispersed abroad in sundry prisons.*

#### BISHOP JEWELL.

"Wherefore if we are hereticks, and they are (as they would be called) Catholicks, why do they not do that which they see the Fathers and Catholick men have always done? why do not they convince us out of the Scriptures? why do they not try



us by them? why do they not make it appear that we have departed from Christ, the Prophets, Apostles and holy Fathers?  
 \* \* \* \* So we, because they think us madmen, and traduce us for hereticks, as men that have nothing to do with Christ or the Church of God, have thought that it could not be absurd or unprofitable if we openly and freely lay down the faith *wherein we stand*; and all the hope we have in Christ Jesus; that all men may see what are our sentiments of every part of the Christian religion, and may themselves determine whether that faith *which they shall see confirmed by the words of Christ, the writings of the Apostles, the testimonies of the Catholick fathers, and the examples of many ages*, be only the extravagant notion of madmen, and the conspiracy of hereticks."—*Apology of the Church of England*, Cheyne's Translation, p. 19.

"We declare that the Sacrament should be given in both kinds to all that come to the Communion; for so Christ commanded, the Apostles everywhere ordained, *and all the ancient Fathers and Catholick Bishops have followed their example*."—*Ibid.*, p. 33.

"*These things we learned from Christ, the Apostles, and the Holy Fathers*, and do sincerely and conscientiously teach the same to the people; for which reason we are now stiled *Hereticks*, by the head of the Church forsooth."—*Ibid.*, p. 44.

"When they have left nothing unsaid, though never so false and malicious, that may be disadvantageous to us, yet this one thing we defie them to say: *viz., That we have departed either from the word of the Apostles of Christ, or from the primitive Church*."—*Ibid.*, p. 74.

"*We have joined ourselves as near as we could to the Church of the Apostles, and of the ancient and Catholick Bishops and Fathers*, which, to our knowledge was to that time sound and perfect, and (as Tertullian words it) *a pure virgin*, not polluted with any idolatry, or gross or notorious error; *and have directed not only our doctrine, but Sacraments and form of public prayers according to their rites and institutions*."—*Ibid.*, p. 145.



## MR. CHILLINGWORTH.

“What if Protestants be now put in mind that *for exposition of Scripture they are bound by a canon to follow the ancient fathers*, which whosoever doth it is utterly impossible he should be a Papist? \* \* \* is there in all this any kind of proof of this scandalous calumny? (*viz.* that the Church of England is coming over to the Church of Rome). As for *the points of doctrine* wherein you pretend that these divines lately began to falter, and to comply with the Church of Rome, upon a due examination of particulars, it will presently appear: first, that part of them always have been, and now are, held constantly one way by them; as *the authority of the Church in determining controversies of faith*, though not the *infallibility* of it, &c.”—*Preface to Religion of Protestants*, §. 25, 6.

“I answer, this assertion that ‘Scripture alone is the judge of all controversies in faith,’ if it be taken properly is neither a fundamental nor unfundamental point of faith, nor no point of faith at all, but a plain falsehood. It is not a judge of controversies, but a rule to judge them by; and that not an absolutely perfect rule, but as perfect as a written rule can be; which, to give attestation to it, must always need something else which is either evidently true or evidently credible; and that, in this case, is universal tradition. So that universal tradition is the rule to judge all controversies by; but then because nothing besides Scripture comes to us with so full a stream of tradition as Scripture, Scripture alone, and no unwritten doctrine nor no infallibility of any Church, having attestation from tradition truly universal, for this reason we conceive as the Apostles’ persons were the only judges of controversies while they were living, so their writings now they are dead are the only rule for us to judge them by.”—*Religion of Protestants*, Part I. chap. ii. §. 155. vol. i. p. 319., 8vo. *ed.*

“Some (Protestants) taking their direction in this work of reformation only from Scripture, others from the writings of fathers and the decrees of councils of the first five ages, certainly



it is no great marvel that there was, as you say, disagreement between them in the particulars of their reformation ; nay, morally speaking, it was impossible it should be otherwise. Yet, let me tell you, the difference between them (especially in comparison of your Church and religion) is not the difference between *good* and *bad*, but between *good* and *better* ; and *they did best that followed Scripture interpreted by catholic written traditions ; which rule the reformers of the Church of England proposed to themselves to follow.*—*Religion of Protestants*, chap. v. §. 82. vol. ii. p. 252.

Passages of similar import, confirming the assertion that the bare text of Scripture, independently of all reference to or respect for the perpetual and universal tradition of the Church, was never recognized by the Church of England as the sole means of ascertaining and fixing the tenets of the faith contained in the three Creeds, which yet “may be proved by most certain warrants of holy Scripture,” are cited in the Appendix to the Visitation Sermon of the Rev. Edward Churton. From the same very excellent Discourse the following passage is very appropriate to the present discussion.

“We bear with indifference when attacks are renewed against Apostolic Creeds and Confessions ; other terms of agreement are proposed, and the Spirit of Truth and Peace is expected to dwell amidst divided hearts and wavering minds. The array of numbers so united cannot last where the objects to be promoted are so different. We must show our love of truth by rejecting no truth to which Catholic Tradition bears equal evidence. We must call men back to that platform on which the Apostles founded their Churches. The principle is safe because it cannot go too far. The points which it determines are few in number and clearly defined. They are chiefly three ; the Constitution of a Christian Church, its Creed, and its Liturgy. But if the principle be true, let us endeavour to keep the unity of the Spirit in the bond of peace. Nothing but a fundamantal corruption of the faith can justify a Schism from a Church built on this model ; nor can we unite in the labor of Evangelists with those who



have deserted it. It may be that the working out of these principles may subject us to misconstruction in the present aspect of the religious world. We cannot make common cause with all, who claim the negative title of Protestants, against the papal corruptions; we may even be suspected of leaning to the papal side. We cannot join ourselves to those who walk disorderly; for it is a part of our religion to 'obey them that have the rule over us:' yet we count them not as enemies, but are taught to admonish them as brethren. Such admonition is better than the flattering unction which a *compromise of error* would lay upon their souls."—p. 17 and 18.

With regard however to that principle for which the great divines of the Church of England have uniformly contended, it rests upon this consideration; that the opinion of any one man, or of any number of men, may be of equal value with the opinion of any other man, or of an equal number of other men. When therefore, private opinions are divided as to the true sense of Scripture, an appeal is made to the recorded testimony of the Church, in order to ascertain which opinion is right. Creeds and Catechisms are, with us at least, the repositories of this approved sense of Scripture; they bear *testimony* to the Catholic written tradition, but their *authority* rests upon Scripture alone. The Roman Catholic Church, on the contrary, pronounces the testimony of unrecorded tradition to be as sufficient an authority, for doctrines necessary to salvation, as the Scripture itself is; and the Council of Trent decrees that offering be made for the sins of the living and of the dead in Christ, on the ground of conformity to Apostolical tradition, without any reference whatever to Scripture. Similarly, the intercession and invocation of Saints, and the religious veneration due to relics and images are ordained upon the same authority; namely, the custom of the Catholic and Apostolic Church from the earliest times; the consent of Fathers, and the decrees of Councils alone. In opposition to *this* system, Chillingworth promulgated his celebrated declaration, that the Bible alone is the religion of Protestants; meaning no more than the Church of England asserts in her Sixth Article, that "Holy Scripture containeth all things neces-



sary to salvation ; so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man that it should be believed as an Article of faith, or be thought requisite, or necessary to salvation." But Chillingworth did not intend, either on his own behalf, or on that of the Church of England, to convey that sense in which his words have sometimes been interpreted ; namely, that the bare reading of the Bible is all-sufficient ; and that, for ascertaining the doctrines which it conveys, no recourse should be had to any external help or testimony whatsoever. That he did not hold this opinion, is manifest from the quotations from his great work as above given ; and especially from his declaration that "they did *best* who followed *Scripture interpreted by Catholic written tradition*, which rule the Reformers of the Church of England proposed to themselves to follow." In vindication of the importance which we attach to the Catechism of the Church as a formulary of established doctrine, and of our persuasion that the practice of teaching such doctrine in our Schools cannot with safety be abandoned, I will make two short quotations. The first is from Richard Baxter ; who says "It is the fundamental doctrines of the Catechism which I highest value, and daily think of, and find most useful to myself and others. The Creed, the Lord's Prayer, and the Ten Commandments do find me now the most acceptable and plentiful matter for all my meditations : they are to me as my daily bread and drink ; and as I can speak and write of them over and over again, so I had rather read or hear of them than of any School-niceties which once so much pleased me." The other extract is from the works of the late Right Rev. Dr. John Jebb, Bishop of Limerick ; who, speaking of a design to establish in the Church of Ireland Schools a comprehensive system, observes "This can be effected only by the surrender of their appropriate character. Either the Roman Catholic priesthood must be invested with an overwhelming control, or, in conformity to the spirit of latitudinarianism, but too fashionable in the present day, our parish Schools must be made the instruments not of specifical, but of general instruction.

"If the former expedient would be fraught with danger to



our faith, the latter would be fraught with tenfold danger. Let parish Schools be popularized on the modern latitudinarian system, and there will be no Church :—in Ireland, education and all vestiges of the established faith will be lost in

‘another shape

If shape it may be call'd that shape has none  
Distinguishable in member, joint, or limb.’

—a non-descript monster, far better qualified to promote the cause of democracy and infidelity, than either to afford popular satisfaction, or advance national civilization ; a phantom indeed ; but of such portentous aspect as might well alarm every definite religion under heaven, that has aught of truth to communicate, or of virtue to defend.”

(B).

COPIES OF CORRESPONDENCE BETWEEN THE REV. W. COWPER,  
AND THE LATE REV. R. HILL, AND THE VENERABLE  
THE ARCHDEACON OF NEW SOUTH WALES.

“ *Sydney, 19th January, 1835.*

“ REVEREND SIR,

“ By an Advertisement calling a Public Meeting for the establishment of some intended School, our attention has been excited, and we have been led to the consideration of the matter supposed to be in contemplation.

“ We cannot but regret sincerely that any Public Meeting should have been convened for such a purpose ; because after several inquiries, we have not been able to discover that any child of Protestant parents has ever been withdrawn or withheld from our Schools, upon religious grounds or scruples ; and, we are, moreover, persuaded, that an Institution formed upon the proposed plan, which we understand to be, that of excluding the Holy Scriptures, or of admitting no more than extracts



therefrom, will neither be generally acceptable to the Community, nor will it finally be productive of that moral improvement, which is most earnestly to be desired; but will ultimately prove a painful source of disunion and irreligion. Indeed, we are most decidedly of opinion, that Institutions which inculcate the Trinitarian and other essential doctrines of Christianity, and those Institutions only, can renovate and purify mankind; can truly enlighten them in the knowledge of their various duties, and preserve them in a respectful obedience to their superiors, and in a reverential regard for their God; can prepare them for every good work here, and for eternal happiness in the world to come. We, therefore, would express a hope that every one, who feels, as we do, deeply interested for the rising generation, will be exceedingly cautious, lest he countenance any scheme of education which is not perfectly consistent with the whole counsel of Jehovah.—We have the honor to be,

“ Reverend Sir,

“ Your very obedient Servants,

(Signed) “ WILLIAM COWPER

“ RICHARD HILL.”

“ *To the Venerable Archdeacon  
Broughton.*”

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“ *London, 26th June, 1835.*

“ MY REVEREND BRETHREN,

“ I have this day received your duplicate Letter of the 19th of January, 1835, wherein you express to me your apprehension of the injurious effects likely to arise from a new system of education proposed to be introduced into New South Wales.

“ In all the remarks which you have offered as to the pernicious tendency of any plan of teaching which either excludes the Scriptures in whole or in part, or is conducted upon an express understanding that the great and distinguishing doctrines of Christianity are not to be inculcated, I entirely and *ex animo* concur;



greatly rejoicing in this your earnest opposition to any such compromise of our Protestant principles, as affording an earnest of your determination faithfully to feed the flock of which the Lord has made us overseers. To show you that however remotely separated, we are fellow labourers in the same work, I beg to acquaint you that on the 22nd of May I had the honor of addressing a Letter to the Right Honorable the Lord Glenelg, Secretary of State for the Colonies, expressing my serious objection to Schools wherein, with the exception of certain brief extracts, the use of the Holy Scriptures should be prohibited. My recommendation to you is that you abstain from attending Meetings held with a view to the establishment of any such Schools; and that you confine yourselves to the superintendence of the parochial Schools already under your charge, wherein the word of God contained in the Bible is freely allowed to be read, and to be explained in connexion and in conformity with those manuals of sound doctrine and spiritual devotion, the Catechism and Liturgy of the Church of England.

“With prayers for your welfare and success in this and every good work.

“I remain, My Reverend brethren,

“Your very faithful servant,

(Signed) “W. G. BROUGHTON.”

“*To the Rev. William Cowper and*

“*The Rev. Richard Hill.*”



heartily rejoicing in the earnest opposition to any such compromise of our Protestant principles, as might in any way tend to weaken your determination fully to feel the shock which the Lord has made us to witness. To show you that however remote as parties, we are fellow laborers in the same work, I beg to acknowledge that on the 22nd of May I had the honor of addressing a letter to the Right Honorable the Lord Chancellor, Secretary of State for the Colonies, expressing my sincere opposition to the proposed extension, with the exception of certain partial extensions, the use of the Holy Scriptures should be prohibited. My reason for this is that you abstain from attending to the Bible with a view to the establishment of any such schools; and that you continue to the superintendence of the public schools already under your charge, wherein the word of God contained in the Bible is freely allowed to be read, and to be explained in connection and in conformity with its own meaning and sound doctrine and spiritual devotion. The Gospels and the Acts of the Apostles are the basis of the Church of England.

With prayers for our Father and Son in this and every day.

I remain, My Reverend Brother,  
Your very faithful servant,  
(Signed) W. G. Brownson.

To the Rev. William Brownson and  
The Rev. William Brownson.