

THE
Church of England
Reformation
Festival.

"Churchmen, Rally!"

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CHURCHMEN,

RALLY !

Two evils oppress us in New South Wales, to the lessening or removal of which we would contribute.

1. There is amongst the members of the Church of England, in this colony, a sad lack of a thoughtful appreciation of the position, responsibility, and character of the Church of England as a true national representative of the Church of Christ. As a community, we are sadly lacking in an *historical consciousness*. The knowledge of the history of our Church and Country, which is obtained in our Public Schools, is *necessarily very colourless*. Yet a nation which is unmindful of the lessons of its own past history, and unanimated by the spirit of its spiritual heroes is more dangerously exposed to every gust of passion and every energy of deceit which may be brought to bear upon it, than are those who can truly say : " We have heard with our ears, "and our fathers have told us the noble works that Thou "didst in their days, and in the old time before them. O "LORD, arise help us, and deliver us for Thine honour." The *present* can only rest securely on the *past*. We must know at how great a price our freedom was purchased by our forefathers, if we are to be grateful for the fact that we were free born. We must trace the strivings of the Spirit of God with us, through the ages all along, if we are to understand His love.

Amidst the conflicting currents of thought and feeling which now agitate our beloved Church, will, we trust, emerge a race of churchmen who will, on the one hand, make no compromise between man's systems of *self-salvation* and the Gospel of the Grace of God ; and will, on

the other, "try the spirits whether they are of God," and will distinguish between the spirit of our Church, which, as truly Catholic, inherits the ages, and the spirit of the moment, which, uncontrolled by any historical consciousness, always revels in the experimental, and takes but little heed of the organic forces which work in humanity and in the Body of Christ. So shall our Church reflect in its life the combination and harmony of the principles of liberty and of authority ; and be equally remote from the perversion of liberty which is license, and from the perversion of authority which is despotism. This, we take it, is the *distinctive mission of our Church*.

We must, if we are not to be specially exposed to the danger of idolizing ourselves, reverently recount the dealings of God with us in the ages that are gone.

"That we should not hide them from the children of the generations to come ; but to show the honour of the Lord, "his mighty and wonderful works that he hath done.

"That their posterity might know it, and the children "which were yet unborn ; to the intent that when they "came up, they might show their children the same, that "they might put their trust in God ; and not to forget the "works of God, but to keep His commandments." (Ps. lxxviii "4-8). An English churchman should be able to say of his God with the Apostle Paul : "Whom I serve *from my "forefathers.*" Then when "false doctrine, heresy and "schism " seduce, they will by the grace and mercy of God seduce in vain.

"What ! leave God's Church of England, my father's and my own ?

"By her has not our nation in strength and freedom grown ?

"O bid me leave all treasure, however dear to me !

"To leave God's Church of England I hold I am not free.

The Reformation Festival will aim at rallying round the banner of Christ crucified, as held aloft by our ancient Church, Scriptural, Catholic, and Protestant, "all sober, "peaceable, and truly conscientious sons of the Church of "England " (Preface to Book of Common Prayer).

"And such as our forefathers were

May we their children be.

And *in our hearts their spirits live*

Who baffled tyranny ;

O we will bear and we will do

Whatever must be done,

Till for the cause of truth and right

The victory shall be won."

2. The following paragraph is chiefly derived from Dr. Wylie's "The Papal Hierarchy":—

"Divide and conquer has ever been the policy of Rome," and our "unhappy divisions," political and religious, are largely the result of her work. The influence of Rome in the life and church of our nation, and of our colony, is the second great evil we have to deplore. The words of Adam Smith, in his "Wealth of Nations," are not more admonitory than true: "The Church of Rome is the most formidable combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind." And yet it has set a "little Rome" in the bosom of our Parliament; a close-knit phalanx sitting under the "tiara and the cross keys," and taking upon them, in their master's interests, to stop the legislation of the Empire at their pleasure. It beholds a second "Peter's chair," set up at Westminster. Not a branch of our national service is there, which Rome has not managed to convert into a channel for the diffusion of her influence, and the extension of her action. She hopes thus to conquer by our power and spread herself abroad on the wings of our progress. She has succeeded in planting her chaplains in our army, in our gaols, in our poor-houses, and now also in our navy; and, we fear we must add—although, modestly, she does not boast of it—in not a few of our pulpits. She sets down a convent here, she erects a monastery there; in short, a prison, of which the sacrificing priest carries the key and administers the government, while the soil which its walls enclose, is so much land reft from under the authority of British law and the protection of British justice; and with all that live upon it, put under the sole and irresponsible rule of Canon Law. She presents herself at the door of the British Exchequer, and returns year by year laden with a million of English money. She has thus become, though not one of the established churches, one of the endowed faiths of the empire. Infallibility gives her a unity of counsel and a promptitude of execution for her Canon Law—her one authoritative divine law—which she has never possessed before. This tremendous force she has now added to all the arts of seduction and conquest which the experience of a thousand years has taught her.

Ireland is a battery planted at the heart of the British Empire, to play with formidable effect on the home country, and on our colonies all round the globe. And there are

whole classes of cases in which British law is regularly ignored by her priesthood. Monasteries are illegal; nevertheless, the Romanists continue to build them. Lotteries are forbidden; but the Romanists continue openly to practise them. The convent door is the one door in all the land where British Law is stopped, that Canon Law may have sole and undisputed sway.

The Syllabus of 1864 is a declaration of war against the modern State. "We shall soon," says the *Voce della Verità*, the organ of the Jesuits, "see all Christendom divided into two camps; on the one side, the champions of Christ and His Church; on the other, the servants of Belial. We shall pass through severe conflicts, but the history of eighteen centuries assures us of final victory." "Now," said Cardinal Manning in 1874, "when the nations of Europe have revolted and have dethroned the Vicar of Jesus Christ, there is one solution of the difficulty—a solution, I fear, impending; and that is the terrible scourge of Continental War." "We are sinking," said Lord Beaconsfield, "beneath a power before which the proudest conquerors have grown pale, and by which the nations most devoted to freedom have become enslaved—the power of a foreign priesthood." "Your Empire and your liberties are more in danger at this moment than when the army of invasion was encamped at Boulogne."

Speaking of Home Rule in 1891, Lord Salisbury termed it "a clerical conspiracy," and said: "The more events develop themselves, the more that the real machinery is brought into light, and the lineaments of our true opponents are betrayed to us, the more certainly, though slowly, *will the feelings of the people of this island be awakened to fully respond to their old traditions and to responsibilities which they have always acknowledged.* I cannot believe, it seems to me utterly impossible, that the people of Great Britain should ever hand over the Protestants of the North of Ireland and the Protestants scattered throughout Ireland to this clerical conspiracy, whose machinery, whose mode of action, whose designs, and whose omnipotence have been so conspicuously betrayed by the events that have recently been enacted in Ireland."—(*Times*, July 16, 1891).

And what will we do in this colony? Shall we let our Press be gagged by Rome?—its columns open to any slander of our Church, or of Protestantism in general, however vile, and closed to its refutation, however clear and modest? Shall we let our sons and daughters be educated in Rome's

schools, debased and demoralized, by her moral theology, in her Confessional, and brought under the power of her Canon Law and Infallibility? Shall we be dumb dogs to *please the spirit of the age*? Is there to be no one to repeat the testimony of Bishop Butler: "Popery, which is ever hard at work to bring us under its yoke," "is A MANIFEST, OPEN USURPATION OF ALL DIVINE AND HUMAN RIGHTS?" "When," says Samuel Taylor Coleridge, "I contemplate the whole system of the Romish most uncatholic religion, as it affects the great fundamental principles of morality, the *terra firma*, as it were, of our humanity; then trace its operations on the sources of national strength and well-being; and lastly, consider its woeful influences on the innocence and sanctity of the female mind—on the faith and happiness, the gentle fragrantcy and unnoticed ever-present verdure of domestic life—I can with difficulty avoid applying to it what the Rabbins fable of the fratricide Cain, after the curse; that 'the firm earth trembled wherever he strode, and the grass turned black beneath his feet.'"

And this "Romish, most uncatholic religion" is now, where, but for the sins of our Church and nation, where but *for our sins*, it could not possibly be, *in the Church of England*! *In it*, but NOT OF IT! That it is *in it* the narrative, "IS THERE NOT A CAUSE*?" abundantly proves. That it is *not of it* the Reformation Festival will, we trust, lead many, irrespective of the many non-essential differences which, alas! too often divide us, to see. While for our sins, negligences, and ignorances we have reason to fast, for the restored faith and freedom which the "Blessed Reformation"—as our Convocation Prayer calls it—has given us, we may well thank and praise God in a Festival. We would, indeed, be untrue to its own fundamental principles if we were, in a one-sided way, to overlook the shortcomings and imperfections of the Reformation. In every age, "we know in part, and we prophecy in part." But now men *from within our church* "protest altogether against the wickedness"—as they term it—"of the Reformation by entirely ignoring its pretended claims upon English Christians" ("Little Manual of Devotions," p. 4). They add: "We venture to say heresy has been practically triumphant for three hundred years together, through the Prayer Book." "We cannot, and we will not tamely, accept the illogical and incomplete system which the

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"Reformers have left us in the Prayer Book as it is. It
 "has been tried for three hundred years and found wanting"
 (Union Review, the organ of the Order of Corporate Re-
 union for 1865, p.p. 621, 626). Their words, too, are
 are followed up by *earnest deeds*—deeds done of them in
 secret as well as in the light of day. And we think it our
 duty to praise God, with humble thankfulness, for the
 restored Christianity—the Scriptural Faith and Apostolic
 Order—which we owe to what the late Archbishop Benson
 called "the greatest historical event in the history of our
 "Church." CHURCHMEN, RALLY!