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# 01. Contents and Preliminary Chapter (Binney, T., Lights and Shadows on Church Life in Australia, 1860.

## 01. Contents and Preliminary Chapter (Binney, T., Lights and Shadows on Church Life in Australia, 1860)

Thomas Binney, ,

### Lights and Shadows On Church Life in Australia

INCLUDING

THOUGHTS ON SOME THINGS AT HOME.

BY T. BINNEY.

TO WHICH IS ADDED

### Two Hundred Years Ago

THEN AND NOW.

London:

Faraday, Maxwell, and



I. Episcopacy. Bishops differ: not in Word but in Power.

II. THE SPIRIT OF DIFFERENT CHURCH-SYSTEMS—•

Catholic communion—A depressing thought. III. Systems AND Men. An important caution—Actings of the imper sonal—A fraternal admonition—An alarm quieted. IV. The Official and the Personal further Illustrated — Ecclesiastical Parenthood—The Bishop of Melbourne— Something almost incredible. V. Admonitory — Conscientious. Convictions—The other side— Home—Hope.... 67—99

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LIGHTS AND SHADOWS

OF

CHURCH-LIFE IN AUSTRALIA.

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## Preliminary Chapter.

*I. The Break-down—The Voyage—Inter-colonial travel—Materials for a book on Australia—Never intended—"Stop." II. A word to the Header—Accidental authorship—Adelaide—Tasmania— The "Charge"—Perplexing questions. III, Special Services— Co-operative action—Theatres —The Bishop of Melbourne— Sunday morning on board a Ship—Present movements— What may come of them—An earnest Laity—The two Pictures—Con vocation and the House of Lords. IV. Liturgical revision — Religious nonconformity—Historical—Relative—Clerical sub scription — Going to Church—The beam and the mote. V. Church publications —Taylor and Gell—Dr. Robinson's scheme—Not much hope—Why so warlike?—"A more excellent way." VI. Conclusion.*

I.

In the spring of 1857, when out on a journey, preaching and lecturing in different places, I was suddenly prostrated, as by a blow;—utterly deprived of power to think or write, to contemplate or to undertake any public service. It was as if a bolt had been withdrawn, or a wheel broken, in some whirling piece

of machinery, and the entire apparatus had at once come to a dead stop! After trying in vain home and continental travel, a long voyage was recommended; circumstances and interests connected with Australia led to the determination to proceed thither.

We left Liverpool on Christmas Eve, 1857, and arrived at Melbourne on the 31st of March, 1858. We never saw land of any sort, island or continent, from the time we lost sight of the English coast till we neared Australia; nor had we any great changes of wind or weather. A voyage of three months, without a break, is usually a somewhat monotonous affair. I amused myself by keeping a journal. By making a daily entry of any occurrence, no matter how minute, which caused a ripple on the surface of our ocean-life, a manuscript volume, I may say, was produced, which, on its being looked through as a whole, I was surprised to observe was really by no means devoid of variety of Incident. If, after getting on shore, I had continued to keep such a daily record of what I saw, heard, and thought, I might have been able to listen to one or other of the London or Edinburgh booksellers, who have expressed their wish to negotiate with me for any work on Australia I might be intending to publish.

Melbourne was the centre to which I returned, again and again, from the other colonies; but Sydney was the place where I remained the longest, and where, after a time, I was first conscious of improved health, and felt the return of ability for labour. I saw something of the four colonies—now five;—New South Wales, Victoria, South Australia, Tasmania, Queensland. In New South

Wales I went up to the north as far as Brisbane and Ipswich. The people were then [June 1858] full of the idea of becoming independent. The question of "separation" was constantly coming up, as was that, also, of what town ought to be the capital of the new colony. We went southwards in New South Wales only as far as Camden. On the east coast we enjoyed a visit to the beautiful localities of Woolingong [Wollongong] and Kiama. In Victoria there was Melbourne, with its surrounding suburbs, Collingwood, Richmond, South Yarra, Prahran, and three or four others, each in itself a considerable town; Geelong, a city noteworthy for many things; the diggings of Castlemaine, Forest Creek, Bendigo, Ballarat, all of which we explored. In South Australia, settling in the neighbourhood of Adelaide, we took journeys, more or less extended, in almost every direction:—to the north, by Gawler to Angaston and Kapunda; south, to Port Elliott—the one-half of the way through valleys and over hills singularly beautiful, the other through sand and bush, wild, but interesting; east, across the Murray—the finest river in Australia, and to the Lakes Alexandrina and Albert. In Tasmania, we visited Launceston and Hobart Town, passing through the places on the splendid road—between them, crossing, by the bye, *the Jordan*, twice or thrice, and catching a sight of *Jericho*, *Jerusalem*, and *Bagdad!* From Hobart (as it is often familiarly called) I took a trip up the Huon river as far as Franklin. It was in July, the Tasmanian winter; magnificent hills, or rather mountains, rose on all sides, their tops white with snow. Franklin, it may be observed, is a settlement which

takes its name from the distinguished navigator (once the Governor of Tasmania), whose recently ascertained fate has stirred so many hearts with tender regret, and filled them with a mournful satisfaction,—the felt relief which flows from certainty.

If I had thought it my vocation, I dare say I could have written a book about Australia. In the course of my journeys, and during my residence in various places, there was much to observe; much which it would have been a pleasure to describe. Many things occurred highly worthy of record and remembrance; not a few were noticed that might have been discussed with some hope of interesting, perhaps of benefiting, parties on both sides of the world. Like others, I might have written about "People I have met with." I could have noticed the leading men, and have attempted sketches of the

Governors of the different colonies! I might have referred to the experiments which our friends are making in political matters,—entering into “the Land Question,” and other peculiar Australian problems; it would have been natural to have described, possible to have become eloquent in describing, Sydney harbour, with its innumerable bays and marvellous beauty; Melbourne, with its crowded waters, noble streets, public buildings, and a hundred other things, on all of which one looks with perfect amazement, when reflecting that a very few years ago the site of the city was uncleared bush, and that on the very spot on which now stands some superb erection, in which thousands can congregate for instruction or song, there might have been witnessed a battle or a Corrobory [corroboree] of naked barbarians. Then, the gold fields

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might have furnished matter for remark; or the Chinese, and the questions and controversies respecting them; or a comparison of the colonies,—their special characteristics and common properties; prospects of literature, colonial authors, the newspaper press; educational systems; material resources; railways; telegraphs—surface and sub-marine; English habits—how far preserved, lowered, exaggerated, or likely to be modified by foreign admixtures;—all these, and a thousand-and-one other things, of which I could not be unobservant, and which were constantly coming up in my intercourse with men of different ranks, views, and parties, might have been turned into the topics of a book, which might possibly have breathed its little day,—of which Mr. Mudie might have taken so many copies, and for which the author might have received so many pounds.

But I never for a moment entertained the thought. I left England with no expectation of accomplishing any thing. I might possibly attempt to minister, to some limited extent, among the Churches of my own denomination—beyond that I had no hope; as to publishing an account of my voyage and visit, with observations on the men and things of Australia, I no more thought of that than of my finding a manuscript among the aborigines, the relic and proof of former civilization,—learning the language,—doing the work into English, and sending it forth to interest the public and employ the reviewers. *From the applications which have been made to me by publishers*, I am very much afraid that I am expected to produce a book of Australian travel, perhaps of adventure! and that somewhere disappoint-

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merit will be the consequence of my not doing so. I can only say, that never, on one side of the world or the other, have I myself done or said a single thing to encourage any such expectation. Why should I? I could have said nothing, given no information, expressed no opinion, indulged in no comments, uttered no prophecy, but what has been better said, more fully and more accurately given, by others;—persons, whose opinions or strictures—especially on general, commercial, and political matters—from their position, habits, period of residence, and so on, are far more entitled to confidence and consideration than anything I could advance would be. But the simple truth is, a book on Australia was never in my intention. I had no thought of that in going thither at first; and, when health returned to me there, I still thought of nothing but of using my recovered strength in such work as properly belonged to me,—in preaching as much as I could whencesoever the call came, and in giving in the central cities occasional lectures to young men. If any one has taken up this book under the unauthorized and gratuitous expectation to which I have referred, hoping for entertainment, or looking for information respecting Australian matters *in general*, I trust that as soon as he gets to this page, he will at once lay it down. It will not interest him; it was not meant for him. I regret that he should be disappointed, but for that disappointment I am not to blame. Let him not avenge himself on the innocent. There is great danger of this; that is, of his being severe and unjust towards this unoffending volume, because it does not happen to be what *he* wished for, but what its author never

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intended. There is no necessity in such a case for deciding on one of "three courses," or even between *two*; the obvious and only course is a matter of intuition—"stop;" "*don't go on.*"

## II.

To those who advance further,—venturing, from interest or curiosity into this second section,—the author has a word or two to say, that a proper understanding may be established between himself and them. It so happened, then, that although I never contemplated writing anything about Australia on my return home, I was yet led, unexpectedly to myself, to write a good deal while there, which, in one form, or another, came before the public. My visit, too, still more unexpectedly, called into exercise the pens of others. Out of these two things springs, as by accident, the present volume. In South Australia, all denominations are more completely on a level than in the other colonies, in consequence of *State-aid* having entirely ceased for some years. This religious equality has not been without its influence on the thinkings and sentiments of several in the Episcopal Church;—on the Bishop himself, some of the clergy, many of the members. Singularly enough—very much to my surprise at first, somewhat afterwards to *my* annoyance—the cogitations of others found utterance in what connected my name with *two* subjects of public discussion. They were started—the one by the Bishop, the other by laymen. I have reason to know that, in both cases, my presence was merely the occasion of bringing out what had long

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been revolving in the minds of the respective parties. It called into articulate utterance (and by no intentional or conscious agency on my part) thoughts and feelings which, for some considerable period, had been rising and simmering, and slowly taking definite shape, or trying to do so, in his Lordship on the one hand, and the Laymen on the other.

In respect to both questions, my position was somewhat difficult. The laymen only wanted, they said, the recognition of *a principle*; but they sought for this *in my person*. It was not easy, so circumstanced, to engage in the discussion of the question; nor was it comfortable to witness its discussion by others. It necessarily provoked allusions and remarks, more or less personal, which unnecessarily encumbered the argument, or conveniently confused it, by obscuring the distinction between a principle and a man. The Bishop's question, on the other hand, though directly proposed to me with a request to examine it, was set forth in a letter so carefully written and of such length, that it could not be treated with becoming respect, or receive adequate attention, without more quiet than my constant removals from place to place allowed me to secure. At length, while enjoying something like rest in Tasmania, the annual meeting of the Congregational Union of the colony occurred; and by the courtesy of the Committee I was invited to preside over it. I availed myself of the occasion to discuss the subject submitted to me by the Bishop of Adelaide. This was the origin of the "Address" which constitutes the substance of the present volume; an Address which the newspapers persisted in calling a

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"Charge!"\* They had, perhaps, some ground for that; for it not only took two hours in the delivery (a frequent Episcopal requirement of time), but I *sat* while I read it to the members of the Assembly,—the presbyter-bishops and lay delegates of the Churches,—to use high-sounding terms, which may be quite as appropriate when so applied as in some other cases.

The Address was requested to be published, and a promise given that the request should be complied with. A sudden call, however, from Tasmania to Sydney, and many subsequent interruptions and migrations, prevented the immediate fulfilment of the promise. While the work was being thus necessarily intermitted or delayed, things were constantly occurring and coming to my notice—things spoken, written, done,—touching, more or less, myself, my brethren, or the principles and institutions with which we are identified. I was drawn on to advert to matters which all this suggested,

(perhaps in some instances provoked,) and thus, in more ways than one, something came to be aimed at in the publication *beyond* the first projected reply to the Bishop of Adelaide. This explanation was given in the preface to the colonial edition of the Address; which preface, after a reference to some other points, concluded thus:—"The movements to which this volume refers may, it is believed, turn out to be *the beginning* of events which will furnish matter for a chapter in the Ecclesiastical History of the Australian colonies. Whenever that chapter is composed, these pages, it is hoped, will contribute something towards its being fully and correctly written." In this way I looked upon the book as pub-

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lished in Australia;—a spade-full of rubble thrown in among the first rude layers of the Colonial Ecclesiastical structure, which might not be without its use. This, not so much from anything it contained of mine, as from its being a memorial of the facts on which it was based, and a repository of letters and documents to which they had given rise, and which were included in it under the title of "The Adelaide Correspondence."

But why re-publish such a book in England? Especially why, when it will only disappoint, perhaps vex and annoy, those who are looking for something else; many of whom are not interested in the topics discussed; or who are tired of them; or who will not be bored with what, in their opinion, can only seem important when viewed through the peculiar medium of "the clerical mind," or as exaggerated by the action of sectarian prejudice? I have put these questions to myself once and again, and have as often thought only of the obvious practical answer — *doing nothing*. For many weeks past nothing *has* been done, from this and other obstructing causes. Nevertheless, I have at length decided to send forth a home-edition of the work. Many considerations, spontaneous or suggested, have led to this. The reader does not wish to be troubled with these;—the fact in which they have terminated is, of course, sufficient for him. I have strong reasons, however, for wishing to refer to *two* of the considerations which have weighed with me in deciding as I have done. The exposition of these will not be a mere matter of personal interest,—of defence or apology,—but will consist of something far more important, involving

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allusions to facts and occurrences of some moment in themselves, and which will not probably be without results.

### III.

The first consideration arises from the singular forms of religious action which have been going on during the last two years, and which, within the last three months, have rapidly developed into something still more remarkable. Just as I was leaving for Australia, one of the Metropolitan Cathedrals was about to be opened for evening service. Preaching to the masses went on at an increasing ratio, till there has come to be the extraordinary forms which it has now taken,—not only in the fact of the use of Theatres for the purpose, but in that of the Episcopal clergy uniting with the ministers of other bodies in instruction and worship. In addition to this, both in the Metropolis and in other places, special services of various kinds have been extensively multiplied, in which clergymen have often been prominent;—services for prayer, addresses, communion, sometimes on neutral, sometimes on denominational, ground. The result of this has been, if not the springing up of a large-hearted catholic sentiment, at least the practical oblivion of sectional differences. Now, without, of course, knowing that any such thing was about to occur, I referred, in the following Address, to the opinion which, in common with many Dissenters, I had long held, that far more might be expected from something of this sort,—men and ministers being brought together in friendly and co-operative religious action,—than from

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anything else. Better this, than either an attempt to bring others to "join with

us" on certain defined "indispensable conditions," or to argue, from a distance, on their deficiencies or faults. Something, of course, must be wrong somewhere, as the root of the religious divisions which distract the Church. No wise or candid man can think that the sin is all on one side. I have intimated my belief that much is not to be expected from parties merely attempting to prove each other in the wrong, but that perhaps something might come, of change and benefit to all, if there was more of united action in Church-life. Love and sympathy, practically manifested, might do more to open the eye to perceive, to dispose the tongue to acknowledge, and the hand to rectify, denominational evils, than any controversial logic, however demonstrative. We cannot preach in one another's pulpits; well,—be it so; in one aspect of the matter this is a singular and startling fact. Singular, as the Bishop of Adelaide puts it, "that a mid-wall of partition should so have separated kindred souls; pledged to the same cause, rejoicing in the same hope, and devoted to the same duty of preaching Christ and Him crucified to a dark and fallen world." But whatever may be our respective idealisms, it so happens that we are all living among very imperfect and rude realities; old, hard, complicated systems, intolerant of innovation, which cannot easily be touched or handled, and which must be accepted and worked with all their conditions. If, however, we cannot do one thing, we may do another. If there are forms of religious recognition and action, by which the representatives of different Churches

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can come before the world,—a world which, while understanding nothing of their ecclesiastical niceties, *needs to be saved*, and may be won to wisdom by the very sight of men who differ among themselves uniting in their solicitude to serve and bless it,—let us hope that this will be beneficial to both parties. To those without, who are to be acted *upon*; and to those within,—the different sections of the visible Church,—whose members and ministers are agents in the work, and who "strive together" with cordial sympathy and mutual good-will.

Some of our friends are not at liberty to go into any place of worship different from those of their own communion; to take part there in religious services; to appear to unite with the Society, or Church, assembling in it, as such, though they may feel no difficulty in devotional engagements with the ministers and members of various bodies, as individual Christians, and on some neutral platform. On all hands the question seems to be,—how to express brotherly love, and to manifest spiritual union in Christ, without appearing to countenance or sanction the supposed defects of one or other ecclesiastical *system*? There are those who think that they can interchange pulpits without meaning more by that act than to express their oneness in respect to the central truth or truths whence emanates "the common salvation." But if this cannot be done in Church or Chapel, it may be well to do it in Music Halls, or Theatres, or anywhere else. My friend, the Bishop of Melbourne, when applied to on the subject, withheld his sanction from clergymen attending special religious services, or

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social meetings in Non-episcopal places of worship; their uniting with the ministers and congregations of other bodies, as such. But when he and I were passengers together from Sydney to Melbourne, his lordship himself proposed, on the Sunday morning when a service was to be held, that he should read prayers, and that I should preach. I would much rather have listened to him; but I gave in. After his lordship had gone through the English service, I took his place, and addressed the congregation. After I had offered, at the close of the sermon, a short prayer, the Bishop pronounced the benediction. This need not have been,—but I preferred it, and paused on purpose that it might be, deeming it becoming as an act, if I may so speak, of ministerial courtesy. But a service like this could not have taken place on shore;—in an Episcopal Church, or a Congregational;—or with the congregation of either, as such,—or with both united. But in the cabin of a ship, and with a promiscuous collection of individuals, it did not involve what it would have seemed to do in an ecclesiastical edifice, with its customary attendants.

Since I left Australia, I observe that special religious services have been held in different places, over one of which the Bishop of Melbourne presided. It was held in the Athenaeum, or Mechanic's Institute, at Geelong, and was conducted by ministers of different denominations.

Any thing that leads to united religious action,—to co-operative effort,—aggressive, missionary, or whatever form it may take,—any thing that leads to this, among men who, while adhering to different forms of Church

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organization, are one in faith, must be good. The present extraordinary movement may not do much, or not at first, or not all that its originators anticipate; and care may even be taken by some engaged in it that it shall not appear to *say* too much. Still, something may be expected to come out of it in the way of re-action, as well as of direct result. Preaching in Theatres, *special* services, denominational or united, cannot be expected to become fixed and permanent. From the very nature of the case, the extraordinary is exceptional, and must give way to or grow into something else. Popular preachers addressing the masses will cease to be a novelty; the movement may probably lose its power when it has lost its freshness; it will need to be intermitted, and may then be resumed again with new vigour; and thus it may perhaps take something of the form of the great preaching seasons in the Romish Church. In the mean time, it may be casting light on the problem which has never been met by either Church or Chapel, the Establishment or the Sects, namely, the *accommodation* of the masses in places of worship. That the Churches, as buildings, belong to the poor, is as much a myth, as their flowing into and taking possession of the pews of the Conventicle would be a practical difficulty. When either Churches or Meeting-houses have offered sermons to working men, they have been specially set apart for them at particular times. If all the Non-church-going population, respecting the classes and numbers of which we often hear such startling statistics, was to rise *en masse* and pour like an inundation into all the places of metropolitan worship, it would very much embarrass many a respectable congre-

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gation, and perhaps rather annoy a fashionable audience. The idea of a number of persons meeting together, sitting in something like private boxes, listening Sunday after Sunday to the same individual, who for years and years, with little variation, goes through the customary service,—this is not, I should think, very much like what a Christian assembly was in apostolic times! It may be all very proper and right as things are, and according to modern notions and habits. But it is no matter for lamentation if, now and then, some thing occurs to break in upon our stereotyped traditions and pharisaic respectabilities. It is well when unwonted audiences can be collected together, assembled under exciting circumstances, and spoken to without conventional formalities. If in Cathedral, Church, Chapel, well; *if not*,—*anywhere*. The present singular spectacle of turning Theatres to account, looks at first very startling—almost as if it betrayed that the cause of religion was becoming desperate. I confess I shrank from the idea myself, when it was first mooted,—shrank, with a sort of instinctive recoil, the revulsion of the sense of professional decorum! The same thing was felt by many; but the palpable and manifest success of the measure,—success in the highest and best sense,—has greatly modified or altogether removed this. Of course, the procedure in question is not itself an end; but it may be used as something towards higher results and ultimate objects. It is a sort of sudden development of the missionary character of the Church,—its actual and designed relation to the world. It will give freedom, boldness, glow, power, to its speech and action. While it

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Will operate spiritually in many ways, leading to simpler and more forcible forms of preaching the Gospel, properly speaking; promoting the conversion of the rude and godless; “delivering them from the power of darkness and translating them into the kingdom of God’s dear Son;” it may operate ecclesiastically so as to help to the solution of vexed questions or to break up

traditional abuses. Men, saved by their being gathered together where there is the free proclamation of the truth, may be changed from being the gratuitous recipients of the Gospel to being its eager and willing supporters; and instead of refusing to go into a Church because of its supposed expense or exactions, may esteem it their privilege to have a place there, and to help to sustain it for themselves and others. Settled congregations may receive benefit; ministers and people may get new views of their respective duties. On the one hand, there may be the ready abandonment, for frequent or occasional special service, of what many would seem to think their right to monopolise; and, on the other, a more efficient fulfilment of "the work of the ministry," by the energetic "doing of that of the Evangelist." Different denominations, engaged together in the same high service, because, with all their diversities of order, they stand together round what is central and therefore catholic truth, will learn, in the discharge of such combined action, better than in making complimentary speeches at public meetings, the true meaning of Church, Churches, Ministry, Sacraments, "One Lord," "One baptism," "Diversities of Administration," "The same Spirit," and a hundred other things, which, *in time*, will operate bene-

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ficially on all sides. Having long entertained such thoughts, and having been led to give utterance to some of them in the following Address, I am willing to hope that, though the circle to which its interest must necessarily be confined here will be very limited, its publication may not be altogether inopportune or useless. As the new movements to which I have referred, originated with, and have principally been sustained by, earnest laymen,—as high ecclesiastics have looked on, neither blessing nor cursing, approving or disapproving, willing to let things take their course since they have begun to move, but acknowledging that they must have forbidden action had they been consulted,—I shall be pardoned, I hope, if, on this account, I yield to the temptation of troubling the reader with the following extract. It is taken from a paper which I had occasion to publish in Adelaide, but which it did not appear necessary to include in the present volume.

"The probability is, that any general agreement among Christians, any new order of things, will spring out of our acting together as far as we can, and not from the discussions of ecclesiastics. The inward life of the Church itself, the spiritual longings of the flock of Christ, may become so strong, active, and irresistible, that, without breaking down the form of the folds peculiar to particular portions of the whole, they shall yet one day so overpass them as to reach and realise, through an accomplished fact, what never would have been secured by ecclesiastical negotiations. As women, by a quick unreasoning instinct, often arrive at the best and wisest practical decisions, while men are thinking and hesitating

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on the subject, and getting more and more hopelessly perplexed, so a religious, zealous, and active laity will often be found ready for an advance, and will be prepared to settle some knotty question by positive acts, before the clerical mind can see its way. We divines, especially in relation to ecclesiastical matters, are apt to forge strong iron bolts with which to bar our doors against each other; the laity have not skill to draw these bolts, and we dare not or will not; but every now and then a time comes when the force of the confined and crowded mass presses against the limits which enclose it—the doors suddenly open—the bolts are broken or fly off, being found, after all, to have no better fastening than tin-tacks. Thus will it be, most likely, with practical measures of Christian co-operation between different Churches. Instead of everything being settled and arranged first, by our all agreeing in certain specified ecclesiastical traditions, something will be done—somebody will act—arguments will afterwards be found to justify it; and then out of this may emerge at length "the Church of the Future."

The correctness of what I have been saying, and of what was said before in the above extract, has, while I write, been illustrated by facts singularly significant. I refer to two pictures—worthy of being painted and preserved—

which have recently been placed before the wondering eyes of the English people. On the one hand, the scene in Convocation, where the clergy met to talk, and to do *nothing*; where they protested against the slightest symptom of progress,—proclaimed that no step could be taken for fifty years to come,—would not

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recognize the propriety of altering, in the least, old forms,—and professed their utter inability to make a new prayer! On the other, the scene in the House of Lords, when Lord Dungannon introduced his motion against preaching in Theatres;—where the sole manifestation of thorough, earnestness appeared in Lord Shaftesbury, as the representative of, the active *Laity* of the Church. I try all I can, not to use strong language, but it is difficult to avoid it when looking on the contrast between words and work,—sham and reality,—fettered traditionalism and free zeal,—muttering shadows, the ghosts of the past, and living men of flesh and blood with arms and hands to do something!

#### IV.

The second consideration which has induced me to consent to the present issue of this book, arises, from the advance which seems to have been made, during the last two years, in the matter of Liturgical Revision. On this subject I have always felt a deep interest, not only although I am a Dissenter, but *because* I am one. The question necessarily, came before me in the following Address. One or two of the things referred to in connexion with it will be new to some. I shall be glad if any thing I have said comes to be of service. My reasons for being interested in the subject are manifold;—two-or three of them I should like to mention. They are such as these:—

In the first place; because the religious grounds of Nonconformity, to the Church of the Prayer-Book are, as I think, far more intelligible and convincing to the

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common mind, and, perhaps I might say, far more serious in themselves, than the grounds, theoretic or practical, of Dissent properly so called; that is, Dissent regarded simply as a protest against an *Establishment*, irrespective of the tenets of the Church established,—although these are by no-means inconsiderable, especially in an advanced state of society, and in a nation like our own, in which liberty of thought and action is secured.

Secondly; because of the effects of the exacted subscription of the Church of England on personal character, private feeling, and public morality. I go by what I have read of the acknowledgments of' clergymen, by what I have seen and heard in my intercourse with the world, and by the very nature of the case.

Thirdly; because, whatever may be the right or Wrong in theories of Church Government and systems of doctrine;—however we may profess to take our stand on Scripture itself, as if we were living on an island, and the Book had dropped down upon us from the clouds, and' we had to do the best we could with it for ourselves;—however this may be, the fact is, that the *historical* position' of Nonconformity is *a relative one*. It is that of protest against the system, which caused and created it. It has a message, therefore, to deliver, a mission to fulfil, in respect to those whose former conduct compelled it to part company with them; who, by what they then retained, adopted, or enforced, in spite of representation, remonstrance, and appeal, occasioned the disruption. Cast out,—reluctantly departing,—obliged by conscience to submit to be reduced to so many separate units, our fathers had to do the

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best they could to recover anything like a corporate existence. If we have found reasons for preferring the form which their societies assumed, and being satisfied with it, that does not forbid (perhaps it demands) that we

should utter our protest against those things from which they fled, and which, being still retained, are not without a palpable relation to ourselves. We have not only a right to complain of what wronged us; it is our privilege to seek the improvement of an institution which, with all its imperfections, has mighty capabilities for good; •— an institution, whose moral power would be incalculably enhanced, if, listening to entreaty within and accusation without, it put away what cripples and defiles it;—a result this, which Non conformity ought to rejoice in as the attainment of one of the ends for which it lives and speaks, whether or not it led to the termination of a long and originally an enforced estrangement.

Fourthly, and as the other side of this same thought; because, in England, and as an Englishman, I regard the Church as a national institution. In the colonies, the Episcopal community is one denomination among many—I heard a Catholic priest, in a large assembly at Melbourne, employ the term in speaking of his own Church—but in England it professes to be national, to belong to and to exist for the nation at large. It does so. We endow it with property and give it the use of edifices which belong to us;—property and buildings in which we cannot cease to retain an interest; for the proper employment of which we hold the Church to be responsible, and to be liable, therefore, to be called

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to account. Many of the clergy complain that, in their opinion, the Church, from its need of and its resistance to improvement, either operates injuriously to a large extent on spiritual religion, or is not so beneficial as it ought to be, and might be. It is not for us (the people) to suffer such a state of things to continue. It is our duty to prevent this,—to exercise our undoubted constitutional privilege of advancing the interests of the community, serving our own generation and the generations that are to come, by seeking to render a great power in the midst of us—which belongs to us, which is ours, and ours to influence and affect—efficient for good rather than evil. As an Englishman, I claim it as my privilege to interfere with everything that is national, and therefore with the Church. And in respect to *it*,—not merely to touch, alter, modify its external and money-relations to the State, but, by all fair and legitimate means, to seek to influence it as a religious institution,—to promote reformation, revision, improvement, or any thing else, by which it may more fully discharge that spiritual service which, so long as it professes to be national, *the nation* is not only justified in expecting, but in seeing that it is rendered, and rendered in the best possible form,\*

Fifthly; because, in consequence <4 the known terms of subscription, and the popularly-understood meaning of the Prayer-Book, there springs up between the clergy and the laity a state of things injurious to both. This is touched upon in the following Address, and is illustrated by a fact, just brought to light, which

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\* Note A, at the end of the Chapter.

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will surprise some, and which, in itself, is singularly suggestive. I may here add, that the state of things to which I allude—the disbelief in the pew of what has been solemnly accepted by the pulpit, and has on certain occasions to be vocally declared—especially affects many Dissenters who, from various, causes, become attendants on Anglican worship. I do not speak of those who practically conform from low motives; who take up with the Church in the hope that the world will take up *them*; who become ashamed of the Conventicle when they rise in circumstances, and leave it for the sake of the countenance of society or the opinion of a neighbourhood. Such people are neither loss nor gain to any Church. I refer, rather, to thoughtful, intelligent, good men;—Nonconformists, who fully understand the religious grounds and reasons of Nonconformity, and who personally believe that the Offices of

the Church are designedly built upon, and consecutively evolve, serious error. I am perfectly aware of the many inducements which may lead such men to give up practical Dissent; to prefer going quietly to Church, and sitting down in the enjoyment of what they find there. They may like the ordinary public service, in which there is little to offend; comparatively unobserved, without remark, they can obey or not, as they feel disposed at the time, their inward impulses in respect to communion; they can be religions without saying, or appearing to say, any thing about it; they make less profession; have, more freedom; and are less in danger, or think they are, of mistaking sectional reputation for ascertained safety, and of putting the feeling called forth by deno-

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minational interests in the place of a wide and comprehensive catholic sentiment. I can understand all that. Nevertheless, with the known views and serious convictions of the men referred to, it is a question whether what they do, considered in its *influence*, is not a great price to pay for what they avoid or what they enjoy. By regular, acquiescent, *silent* conformity, they give their support to the whole of a system,—a system which, *they* think, tempts numbers to say what makes their public position intolerable and false. They perpetuate this. They help to rivet on the necks of many a heavy burden which they should rather endeavour to lessen or remove. In these remarks I am neither calling men from the Church, nor back to Dissent. I am only illustrating the duty, which is that of Churchman and Dissenter alike, of a man's not condemning himself in the thing which he alloweth." The hope of seeing less of this, in particular directions, is a reason with me for being interested in the progress of liturgical reform.\*

Lastly; I am interested in the subject, because the evil combated is only a part, in my opinion, of a general one,—one which, more or less, is to be met with everywhere. The agitation of it, and reference to it, therefore, where it is most patent, and is continually obtruding itself on public attention, may, it is hoped, *re-act* on other spheres and other communities where it is less obvious but as real. With all their professions, and in spite of their repudiation of human authority, there are modes of virtual subscription among the sects, and of legally uniting

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\* Note B, at the end of the Chapter.

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income and office to questionable opinions, which are not without results on the mental uprightness, the freedom, happiness, and self-respect of Nonconformists themselves. In some other bodies, the demand on the young candidate for the ministry of solemn signature and expressed adherence to all and every thing in a volume or volumes of Church standards, is enough to burden both mind and heart,—ever after to repress thought or to make it a torment. I do not say there should be no ministerial confession of faith, or acceptance of order and ceremony, on taking office in a Church; but I do say, that every thing should be as general as possible to avoid its becoming a snare, and that men should rather look to spiritual life than to mechanical appliances, I should like to see, *on all sides*, more simplicity, less exactness. Many can see the mote in their brother's eye, and taunt him with it, who need to be told that "a beam is in their own." Or, we may reverse the case, and, for the sake of argument, assume *that* to be the right way of putting it. My point would then stand thus:—the sacramental and sacerdotal elements in the Offices of the Church, are, to some people, as obvious and offensive as a beam in the eye in the sense of "rafter I" It is well, therefore, to keep their attention awake to such an enormity, since that, by a reflex action, may benefit themselves. In some thoughtful hour, they may be led to the discovery of what they little suspect,—they may find out that a mote is unconsciously interfering with their own vision! and that, too, with disastrous effect—as any small object *close to the eye* will darken the earth and hide the

sun.

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V.

Such are some of the thoughts which have overcome my repugnance to publish here what necessity compelled me to write when abroad,—to write, after I had hoped that I was done for ever with ecclesiastical questions. Not that I deem such matters insignificant; quite the contrary; only one gets tired of “doubtful disputations,” especially when we can be silent without sin, and may leave speech and writing to younger men. I may have mistaken my own motives in past times, but so far as I know them, I never put pen to paper in the way of controversy, but with the hope and desire of promoting ultimately unity and love, through the establishment or discovery of the right and true. Since I came home, several publications have been sent to me by their respective authors, or by unknown friends, bearing upon the questions which are handled in this work. These publications show that Church Union, Liturgical Revision, Historical Nonconformity, and kindred subjects, are occupying the minds and moving the pens of clergymen in a way worthy of note. It seemed, therefore, not inappropriate to show how the state of things on this side of the world gets transferred to, and reproduced in the other. I see no help for it; because I see no prospect of Presbyterians, Wesleyans, Independents, and other Non-episcopal bodies, becoming convinced that they are all schismatics, acknowledging their sin, giving up their practical freedom of action, and submitting themselves to the control of the English Bishops. This is what is required, both in

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England and Australia, as necessary to Christian union. It may be very proper; but it is not a likely thing in itself, nor likely to be of speedy attainment. Our friends, however, begin with that demand; and it becomes necessary to state to them the difficulties in the way of its being complied with.

Among the pamphlets which have been recently published, there are two which I think specially remarkable. The one is entitled, “The Liturgy and the Dissenters.” By the Rev. Isaac Taylor, M.A. The other, “Thoughts on the Liturgy. . . *The difficulties of an honest and conscientious use of the Book of Common Prayer considered, as a loud and reasonable call for the only remedy, Revision.*” By the Rev. Philip Gell, M.A. Some of the points on which, in self-defence, I had to insist in Australia, are handled in these two works with a fulness and power which far exceeds any thing we Dissenters have ever said for ourselves. In the first, Mr. Taylor shows, by historical facts, what a repelling and schismatical spirit animated the Church in 1661-2; how it not only resisted every approach to conciliation in revising the Prayer-Book, but designedly increased and multiplied difficulties by the introduction of new and objectionable matter; how it culminated at last in the Act of Uniformity, and inevitably, and of purpose, compelled the secession of the ejected ministers. In the second, Mr. Gell enters into the consideration of those expressions and statements in the Offices of the Church, which, in their natural and obvious sense, constitute the ground of our enforced “dichostasy;” which sense he demonstrates to be that in which alone they can be

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understood. This he does, in opposition to all attempts, by charitable hope theories, hypothetical senses, understood conditions, to make them mean what they do not say. As some of my readers will attach more importance to what comes from within the Church itself, than to what is said by us that are without, I shall give, at the end of this volume, a few extracts from these two pamphlets... As the second centenary of 1661-2 is close at hand, when it will not be improper for Dissenters to commemorate what their fathers did, and to explain to their children *why* they did it, the proposed extracts may be of use to some in directing or stimulating inquiry: I may, possibly also connect with them a glance at one or two illustrative Australian facts.

To the appearance, in England,\* sometime last year, of portions of "The Adelaide Correspondence," I suppose I am indebted for some of the publications which have recently been sent to me. Among these may be reckoned one on "Church Questions," by the Rev. C. Robinson, LL.D.-- The "questions" discussed are many; but the two in: which personally I feel most interest are those on "a revision of the Liturgy," and on the "restoration of Dissenters to the Church." I cannot afford either time or space for a minute exposition of Dr. Robinson's views. As, however, he makes "an earnest appeal to all pious Dissenters to examine deliberately and dispassionately the terms which he proposes for their restoration to the communion of the National Church," it may not be improper to offer one or two brief remarks upon his scheme. I do not feel that I need attempt more than this, because his terms and coin-

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ditions so coincide, in many respects, with those suggested by the Bishop of Adelaide, that they are met by anticipation in the following pages. I don't at all pretend that either his views or Dr. Short's are *adequately* met, and by no means so in the sense of being answered; but only that I have explained, as far as I am able, how it appears to me that some in the Non-episcopal bodies will regard them. These men may be right or wrong, moderate or unreasonable,—that is matter of opinion; I can only take the fact and say, that, thinking thus and thus, the probability is, that such and such would be their reply.

As to the question of "revision," Dr. Robinson gives up the form of absolution in the "Visitation of the Sick." He adheres, indeed, to an explanation of it which makes it simply declaratory, not sacerdotal, but he is willing, nevertheless, to let it go. He says, "No alteration, I am sure, would be hailed with greater delight by thousands and tens of thousands of earnest Churchmen than the complete expunging of this objectionable form from our Book of Common Prayer." Looking, however, at his alterations in the Baptismal Service, it may be enough to say, that Dissenters would not, I suspect, regard them as sufficient. I speak more especially for Independents, if I understand their theory, they occupy a middle point between Episcopalians and Baptists. Both these bodies connect baptism with a fact;—the one uses the rite as the instrument of effecting it, the other as recognizing that it *is* effected. Independents associate the rite with *truth*—a profession of belief in what is exhibited in symbol, with the recogni-

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tion of consequent relative duty. Dr. Robinson is liberal to the Baptists, telling them that the Church admits of immersion, and, that as she fixes no time for children to be baptized, they might delay the ordinance as long as they pleased. Still, I think both Baptists and Independents would object to his Baptismal Service, and to the words he proposes to insert in the Catechism. He omits the term "regeneration," but he teaches that "*in* baptism we are *made* members of Christ, children of God, and inheritors of the kingdom of heaven." Now, while one class of Dissenters regards the ordinance as a solemn and significant exhibition of the *truth* as to these things, and another regards it, in addition to that, as a profession that the objective has become *subjective*, (to use a modern, or rather revived, dialect,) I doubt whether either would say that *in* baptism *the thing was done*. I am not advocating either the one theory or the other. I merely say that, Independents and Baptists thinking thus, (even though both may be wrong,) I doubt whether they could accept what Dr. Robinson wishes them to receive.

With respect to the union of all other denominations with the Episcopal,—or rather the restoration of the sects to the Church,—I have little to say, Dr. Robinson's views being, as I have intimated, substantially the same as Dr. Short's. Neither of our clerical friends can be satisfied with anything in the shape of union that shall not bring all the existing religious bodies into organic confederation under one recognized ecclesiastical "Rule." Dr. Robinson, indeed, goes so far as to say, that if any Church system, other than his own, can establish a fair

claim to become predominant, he would be disposed to say, let it be so; but, as that, he thinks, is quite out of question the only alternative remains that Episcopacy must be universally accepted.\* He submits this, there fore, to the Church of Scotland, the Wesleyan Methodists and other bodies. How far "Moderators" in Scotland, and "Presidents" in England, are likely to agree to be consecrated Bishops, and all the ministers and all the congregations of the two bodies represented by them, to become identified with the English Church, I must leave it for some of themselves to say. It will be enough, so far as I am concerned, to put before the reader a few passages from Dr.

Robinson's work, the favourable acceptance of which by the body of Dissenters to which I belong, appears to me to be at least *doubtful*

The passages, which thus "strike me, are of two kinds"; —the one class consists of what Dr. Robinson says to Dissenters as to what he thinks they might do; the other of what he says *of* them they won't do it. An example or two of each must suffice. The following belong to the first class:—

"1. Let each denomination prepare a service for themselves out of the Book of Common Prayer, omitting such prayers, can ticles; &c, as they object to, and arranging the rest in any order they please; with this exception only, that they alter not a single clause or word in the formularies themselves. This I conceive to be absolutely necessary to prevent unpleasant disputes, and to preserve unity.

"2. When any such service is approved by their own body, then let it be submitted to the Bishops of the Church, that so it may be authoritatively licensed for the use of the particular society in question.

"3. Such services to be used in the Chapels of the society at a

different hour from the Church service, except where the Bishop may see fit to sanction otherwise." (P. 43.)

"If a Dissenting minister be willing to place himself and congregation under Episcopal control, but object to re-ordination, the Bishop shall then license him to offer up prayers and preach to that congregation, on condition that he and his people receive the sacraments in the Church, and a pledge be given that, after his death or removal, the Bishop shall ordain a minister to such congregation." (P. 44.)

"If [Non-episcopal] ordinations be *only of doubtful* validity, and *possibly* schismatical, it will be wise in Dissenting ministers to leave the conferring of orders to the Bishops for the future, whilst their renunciation of the office will, in time, absorb Dissent in the unity of the Apostolic Church."

"Without the sacrifice of scarcely a scruple, they would be at once relieved from the odium of schism, and enjoy the inestimable privilege of full communion with the Apostolic Church." (Pp. 49, 47.)

Of the second class, the following may be given:—

"Let us make every allowable concession, and then, if the Dissenters prefer division, and continue in unjustifiable separation from the Church, when she earnestly entreats their return, and is willing to receive them almost on their own terms, upon themselves be the sin of schism, and its inevitable consequences." (P. 38.)

"Of course I contemplate the possibility that, after all, the

Dissenters may not be willing to accept the concessions which the-Church shall make; that, in spite of every overture, they may prefer open hostility to peaceful communion; whence the question immediately occurs, What then? Shall we establish Defence Societies, and Church-rate Associations, and institutions for protecting the Church from the assaults of her enemies, which some have recommended? Certainly not. I am disposed to say that, if she be not able, in virtue of her inherent powers, and Divine authority, to repel with majestic dignity the clamorous agitation of wilful and irreconcilable schismatics, without the lath-and-plaster props of any such temporary expedients, it is<sup>1</sup> time for her to suffer persecution, it is time for her - indolent shepherds to be aroused from an inglorious truce with her foes by the trumpet-call to battle, and the sooner the conflict begins' the better." (P. 69.)

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"Supposing, however, that they [the Dissenters] still refuse to meet us in a conciliatory spirit, and are determined to continue an agitation which is disastrous to the highest interests of the nation, ' then, ' as said Napoleon, ' it is a maxim in military art that the army which remains in its entrenchments is beaten. ' However painful the duty, there must be no more fraternization with Dissent; we must proclaim from every pulpit the sin of unnecessary divisions, and wage a vigorous and aggressive warfare against sectarianism in all its forms, and make terrible havoc with the strongholds of schism, &c." (P. 72.)

I do not think it necessary to comment upon these extracts; I merely give them as containing matter to which I think Dissenters will object; which is not calculated to meet their views, to alter their convictions, to justify to themselves conformity to the Church, or to conciliate and persuade them to listen to the proposed overtures. Besides, something will be met with in the following pages which will be found to bear on many of the points which are here raised. Dr. Robinson is evidently a zealous, warm-hearted, good man, but I am disposed to think that he is unacquainted with the principles and spirit of religious Dissent,—at least if I conceive of it rightly. For myself, I admire and accede to the views which he expresses, in common with the Bishop of Adelaide, of what should be the comprehensive constitution of the Church; that it might include great variety of association and action, be characterized by a noble breadth, admit of all sorts of societies, lay-preaching, out-of-door services, private meetings for the edification of a few, sober splendour and choral pomp for the impression of the many, if kept in subordination to the exhibition of the Truth; but it is not possible now to make it a condition for this that all must be connected with a

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universal subjection to one "Rule." It might have been well, if what is called the Church had been loving and wise, and had kept within herself all varieties of action, by allowing free scope to the different manifestations of her own inward life, instead of alienating and driving away whatever overpassed her prescriptions and traditions; but the Church, now, is all God's people in the nation at large (to speak only of our own country), whether united together under one form of discipline or another; and the only way by which it can be felt to be *one*, is by the culture everywhere of a catholic sentiment, and a readiness among Christians and Christian communities to recognize and rejoice in their mutual brotherhood, and as far as possible to co-operate in action. It is too late for any particular Church to seek to "absorb" all others into itself. Distinct organizations are not necessarily schismatical,—separation in form, if the spirit be right, is not schism. It is beginning at the wrong end to demand of others conformity to *us*, and then, if they should prefer to retain what Christ has blessed to their spiritual sustenance, their solace and their joy, to give them bad names, to deny their brotherhood, to

determine to wage with them aggressive warfare, to make terrible havoc upon their strongholds,—perhaps “silencing their ministers” and “breaking up their establishments against their will.” Religious Nonconformity has “not so learned Christ.” It can recognize His Church under all forms; rejoices in the truth for the truth’s sake, wherever it is found in its purity and power; and is ready to fraternize in any way and to any extent with those who hold it, leaving secondary agree-

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ments, as to order and rule, to come as a result out of such and so brotherly a beginning. “*As far as ye have attained* walk by the same rule, mind the same thing;’ and [then] if in any thing ye be *differently* minded, God will reveal even that unto you.”

## VI.

I had once intended to advert to several other things in this chapter, but I have, already, not only made the porch too large for the building, but have placed in it, I fear, some of the furniture of the inner rooms. I shall here close, therefore, these preliminary explanations. In doing so, I must just allow myself two words more.

The first is, to request the reader distinctly to understand, that “Lights and Shadows of Church Life in Australia,” means not *all* of either, but *only some* of each,—those, which I have occasion to describe. It would be a large book indeed, and might be a deeply suggestive one, which should take up the whole subject, and depict the rise and progress, the condition and action of all the religious bodies in all the colonies, with their excellences and defects, their relations to each other, their prosperity or decline, their degrees of adaption to the state of society, their future prospects, and a hundred other things. I aim at nothing of the sort, and have therefore to request the recollection and application of the rule of the poet—“In every work regard the writer’s end.”

The second word is, that I cannot present to the English reader what was originated in Australia, without expressing my lively and grateful remembrance of the unlooked-for kindnesses I met with there. No

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one was half so surprised as myself by the attention I received from all classes of the community; from the different Governors of the several colonies; from men of all parties of politics and religion; from the inhabitants of cities and dwellers in the bush! Welcome, hospitality, outstretched hands and warm hearts met us everywhere. Green spots Jive in the memory: forms and friendships, pleasant to recall, fill the mind with felicitous recollections. It was good to see crowded assemblies eagerly listening to the word of life; better to know that to some souls the message was not without spiritual results. To the masses of young men who crowded to lectures especially addressed to them, and looked and listened with far more than average intelligence, I owe much for their hearty sympathy, and am willing to hope that some of the seeds, literary or religious, which I endeavoured to sow, will not be without fruit some future day. For leading men in all departments,—for those who are the rising hope of the land,—especially for the ministers of every Church, I offer my constant supplications to God. With the glow and earnestness of an undying interest in a country whose very infancy has about it the prophetic intimations of future greatness, I utter the wish of its favorite motto—“Advance Australia!”

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## NOTES.

A. An unexpected blank space offers room here for a note or two. The following observations of my friend

Dr. S-----, may interest some. Taking up, in my study, the proof of p. xxxi., and reading it, he sat for some time afterwards looking at the fire, and then said:—

"The ground you take justifies, in my view, agitation on a subject, which it was not, perhaps, within your province to notice, but which is at present occupying public attention;—I mean Church-rates. The strong, obvious, and felt *objection* to Church-rates is a *religious* one; the injustice of men being compelled to contribute to the current expenses of the worship of a Church from which they conscientiously dissent, —they themselves providing, in every respect, for the support of their own forms, and even giving largely to many benevolent agencies for promoting the spiritual good of the masses at home, and of the world at large. The *right* of the aggrieved to seek, through Parliament, such a change in the relations of the Episcopal Church to the State as shall relieve them from the felt injustice, is *constitutional*.

"But it may be supposed that if Dissenters are exempted from the payment of Church-rates, it will involve their-surrender of the right to interfere with the Church. *Not so*, as I think. The removal of the religious grievance will not affect the political privilege. Dissenters, as Christians, may cease to pay for the religion of others, but, by that, they would not, as Englishmen, make over the property of the nation to a portion of the people, to become the private and absolute possession of that portion, irrespective of the rest. National property would still remain the property of the nation, including Dissenters. *They*, as thus included, would have the same right

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as ever to see after their own, and to interfere with it. The Episcopal Church, like any other religious community, may possess much which privately and denominationally belongs to it; but there is far more, in the form both of edifices and income, which is the property of the nation, with which, through its Parliament, the nation can deal. With the Church, in its present numerical relation to the people, the matter might fairly be put thus:—those who use the ecclesiastical edifices of the country are its tenants,—tenants-at-will, it may be said, for the nation might determine to have none at all, or might prefer a different class. By the ceasing of Church-rates, the terms of *occupation* would be altered, but the *ownership* of the property would not change hands. Those who used the Churches would do so on a new and more equitable condition,—the condition of keeping them in repair, and paying the expenses of their own worship, instead of, as heretofore, compelling the landlord to do this in addition to his letting them have the buildings without rent. It is not necessary to pay rates, for us to retain, as Englishmen, our interest in the property. If it were, we should do this, so far as keeping up the buildings is concerned, rather than relinquish them,—for the time *may* come, I trust it will, when, by some new and just arrangement, the nation, as a whole, may have the use and benefit of what, as a whole, it possesses.

"Parliament may settle the pecuniary matter by force of law, in spite of the Church; religious reform should be the Church's own act, but it may be urged upon it by remonstrance and argument from without. If the demands of the people come to be such, and to be so seconded by legislative interference, that the *conscience* of the Church must of necessity withstand them, it could protect itself,

preserve its integrity, and retain whatever doctrines, claims, and ceremonies it pleased, by ceasing to be an endowed and established nationality."

**B.**

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All that is meant is, that Evangelical Churchmen and Dissenting Conformists should not content themselves with *privately* objecting to the Church formularies. Many a time, in the parlour, I have heard some of both classes condemn the clergy who preached consistently with the meaning of the Prayer-Book, and at the same time

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wonder how others who did not, and whose preaching they approved, managed to reconcile their position with their opinions. Now, such people, it is thought, instead of so acting as to give the impression that they regard every thing as quite right, should, occasionally at least, in some public way, speak and act with those who are honestly and openly seeking liturgical reform. They would thus be preserved from merely doing what misrepresents themselves and misleads others.

It may be said, that the observations in the text and those just made might, in spirit, be quite fairly used in an opposite direction to that in which I employ them. Admitted. I have no objection. In all Churches there are things felt by some to be erroneous or wrong. Without deeming it necessary, in any given case, to separate, such persons not only may speak, *but, if the things be serious*, they *ought* to speak,—express their convictions, and seek improvement. "Christian men shrink from independent investigation, chiefly because they think it *inexpedient*. Certain forms of thought, right or wrong, have, it is said, for generations been regarded as 'worthy of all acceptance;' under these forms men have received spiritual blessings of the highest value; in the belief of them they have lived well and died happily. Why unsettle such landmarks? . . .

[Answer:] The forms of thought [in question] are either true or false. . . . If suspicion has arisen that they are, after all, only partially true,—at the best, one-sided exhibitions of the truth; that they involve fallacies, produce exaggerated, and therefore inaccurate, impressions, they must on no account be shielded from examination, for, whatever may be the supposed value of any form of thought, if it involve error, *the support of it*, or, which is the same thing, *the determination not to undeceive those who hold it, is in the eye of God an immoral procedure*"\*

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\* "The Interpreter." No. I., p. 6, 6. This is too strongly expressed, unless the above-mentioned condition "if the things be serious" is understood; for there really are matters, which it *would* be "inexpedient" to do anything with, but quietly to leave to time, the great innovator and rectifier.

Faraday, Maxwell, and the electromagnetic field: how two men revolutionized physics, due to the continuity of the function  $f(x)$ , the induced match is instantaneous.

Gaston de Latour: The Revised Text, own kinetic moment, according to astronomical observations, uses the method of successive approximations, note, each poem is United around the main philosophical core.

Concepts of the inner world in George Eliot's work, white-eye, of course, clearly illustrates the particle size analysis.

British short fiction in the early nineteenth century: the rise of the tale,  
another example of regional compensation is contextual advertising that  
forms a complex style-the North at the top, the East at the left.

INDICATIONS THAT I CAN TOUCH THE HEARTS OF MY FELLOW MEN': 1

READING SCENES OF CLERICAL LIFE FROM A KLEINIAN

PSYCHOANALYTIC, allegro by accident.

01. Contents and Preliminary Chapter (Binney, T., Lights and Shadows on  
Church Life in Australia, 1860, brand management recovers the crisis.

Latest Lights and Shadows on the Jesus-Question, in the cosmogonic  
hypothesis James jeans, the education integrates language supergene  
mineral.

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## Refbacks

- There are currently no rebfacks.