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THE
CHURCHMAN

DECEMBER, 1880.

ART. I.—THE DISESTABLISHED CHURCH OF IRELAND.

III. REVISION.

1. *The Book of Common Prayer, &c., according to the Use of the Church of Ireland.* Association for Promoting Christian Knowledge. Dawson Street, Dublin.
2. *Report of Master Brooke's Committee for the General Synod.* Dublin: Hodges, Foster & Co. 1871.
3. *Revision Committee's Report and Minutes.* Dublin: Hodges, Foster & Co. 1871-3.

IT has been shown that the revision of the Prayer-Book was not accomplished by the neglect of other useful work. It is often asked, however, why the question was not postponed for ten or twelve years, when it might have been discussed more leisurely and calmly than at the very outset. But it is not certain that ten years of expectancy and agitation would have tended to produce tranquillity. The proceedings of English Ritualists, and especially an adverse decision in the Bennett case, which was afterwards reversed, produced not unnatural alarm. At the critical moment, a Dublin clergyman fanned the flame by imprudently circulating a well-known manual of devotion. A certain amount of revision was forced upon us by disestablishment, not only in the State prayers and the ordinal, but even in the rubrics and canons. For the laws of a voluntary church cannot be a dead letter; but they could only be enforced when they would cease to order that recusants should be denounced by name in the Cathedral, that ministers should wear no night-caps but of black silk, satin, or velvet, that the rate of *Bona Notabilia* should be liable to the Prerogative Court, and that schismatics should be presented. Revision being thus inevitable, it was naturally wished to avoid the issue of two

revised books within a few years of one another. One hundred and thirty thousand copies of the Irish Prayer-Book have been already printed, at prices ranging from twopence to a sovereign, and an edition of twenty thousand more is in the press, and it would have been a great hardship if the owners of these books had been forced either to remain without them until now, or to find them presently rendered obsolete.

Influenced by these various motives, the advocates of immediate action became so powerful that moderate men were convinced of the necessity for dealing boldly with the question, since the agitation was upon us, and nothing could be less desirable than to renew it within a decade.

The Revised Prayer-Book is now used by hundreds of clergymen and a dozen or two of laymen who declared in the heat of the struggle that they never should be persuaded to employ it. In a short time it will be universally adopted. Men of all views confess that, at the worst, "no great harm has been done," and only contend for share in the praise of this result. The opponents of every change boast that the carriage has not upset, because they applied so powerful a brake: the moderate revisionists interpose the observation that they held the reins; and the extreme men, with a very few exceptions, point to the result as evidence that the horses never had the least notion of running away. Nearly every one is content with the Book we now possess, and not a few of us are heartily proud of it.

The present Article seeks less to recommend one or other of these judgments than to inform English readers what has really been done, and to exhibit the reasons which, rightly or wrongly, influenced the successful party. Yet it would be scarcely possible so to do this that the views of the writer should not betray themselves. And therefore it will be safer to avow them frankly upon occasion, without unduly obtruding them, and with the clear understanding that *THE CHURCHMAN* does not commit itself to all the positions of this article, but merely to the trustworthiness of the statements it contains.

Revision fairly began when Master Brooke's Committee was appointed. But as this body was only instructed to suggest measures "calculated to check the introduction and spread of novel doctrines and practices," it failed to combine the various forces favourable to the movement, and was defeated in April, 1871.

Thereupon it was moved by Dr. Salmon, the Regius Professor of Divinity, and resolved by great majorities, "that the time has arrived for entering upon a complete revision of the formularies of the Church of Ireland, and that the Bishops, together with certain representative members to be named by the Synod, be therefore requested to consider the whole subject of revision,

and report," &c. In the selection of names every ecclesiastical party was included, and consented to act; and the present revision is the result of their combined labours, softened by the rejection of some, and the modification of more of their report.

Several minor changes were made from regard to abstract correctness and symmetry of statement; but these it would be tedious to enumerate,¹ and every important alteration may be traced to one or other of four motives—

I. The defences against Roman doctrine and practice were to be adjusted to the modern attack; and, at whatever sacrifice, the true intention of abused passages was to be put beyond perversion.

II. The real comprehensiveness of the Church, and its charity, sought to assert themselves by easing the position of all who could justly claim a place within our fold, and by withdrawing any condemnatory phrase which even seemed to overstep the warrant of Holy Scripture.

III. It was desired to convey the meaning of a few passages in words which would fall more gently upon sensitive ears.

IV. The flexibility and power of adaptation, refused to our services by a few rubrics, were rendered more desirable than ever by disestablishment.

1. With High Churchmen of the old school the Church of Ireland had no quarrel whatever. It was against Ritualism in its twofold aspects that she declared war. Regarded as a system of sensuous and ceremonial worship, Ritualism will not easily struggle against the following restrictions:—

The Fourth Canon directs that—

Every Archbishop and Bishop at all times of his Public ministration of the Services of the Church shall use the customary Ecclesiastical Apparel of his Order. And every Presbyter and Deacon at all times of his Public ministration of the Services of the Church shall wear a

¹ The following are examples. In the Nicene Creed, a comma is introduced into the clause, "the Lord, and Giver of Life," and it is interesting to observe that a few gallant anti-revisionists still maintain that we have darkened the sense of *το κυριον και το ζωοποιον*. The dates of the Prefaces are given. In the Baptismal services we renounce "all the sinful desires of the flesh," which was the intention, scarcely perhaps so accurately worded, of "all the carnal desires of the flesh." In the Communion Office for the Sick, the sick person is not required to say exactly "how many are to communicate," but "so far as he may, how many." Instead of insisting that the communicants "shall be three, or two at the least," we direct that they "if possible shall be two at least." The imperative mandate was in conflict with the final rubric, which allows, when panic has arisen from infectious disease, that "the Minister may only communicate with him," or, as we read, "the Minister may communicate with him alone." The Order for reading the Psalter has its rubric greatly simplified, and transferred to their natural place above the Psalter itself.

plain white Surplice with Sleeves, and such Minister may wear Bands, and upon the Surplice the customary Scarf of plain black silk, and being a Graduate of a University he may wear the Hood pertaining to his degree. And no Minister shall wear any other Ecclesiastical vestment or ornament: Provided that any Minister shall be at liberty to wear a plain black Gown when preaching. And if any question shall arise, touching the suitableness of any vestment or ornament worn by any Minister during the Public ministration of the Services of the Church, the same shall be decided by the Ordinary, subject to an Appeal to the Court of the General Synod.

The lawyers, it may be feared, will not find this passage as entertaining as the Ornaments Rubric, so cultivating to the trained intellect, of which we have entirely bereaved them.

The Fifth Canon orders that—

Every Minister, at all times of his Public Ministration of the Services of the Church, shall speak in a distinct and audible voice, and so place himself that the people may conveniently hearken unto what is said, and in no case when he is offering up Public Prayer shall his back be turned to the Congregation.

And every Minister, when saying the Prayer of Consecration in the Service prescribed for the administration of the Lord's Supper, shall stand at the North Side of the Table, by which, both here and in the Rubric of the Communion Office, is to be understood that side or end of the Table which, in churches lying East and West, is towards the North.

No Minister or other person during the time of Divine Service shall make the sign of the Cross, save where prescribed in the Rubric; nor shall he bow, or do any other act of obeisance to the Lord's Table, or anything there or thereon; nor shall any bell be rung during the time of Divine Service.

It shall be competent for the Ordinary to restrain and prohibit in the conduct of Public Worship any practice not enjoined in the Book of Common Prayer, or in any Rubric or Canon enacted by lawful authority of the Church of Ireland.

Other Canons run as follow:—

34. *Of the Communion Table.*

The Communion Table shall be a movable table of wood, and shall have such decent covering only as the Ordinary shall approve of; but for the administration of the Lord's Supper, it shall be covered as provided by the Rubric.

35. *Of Lights at the Communion Table, or elsewhere.*

There shall not be any lighted lamps or candles on the Communion Table, or in any other part of the Church, during the celebration of the Services or the Administration of the Sacraments, or any other of the Public or Common Prayers or Rites of the Church, or during Public Preaching, except when they are necessary for the purpose of giving light.

36. *Crosses on or behind the Communion Table forbidden.*

There shall not be any cross, ornamental or otherwise, on the Communion Table, or on the covering thereof, nor shall a cross be erected or depicted on the wall or other structure behind the Communion Table, in any of the churches or other places of worship of the Church of Ireland.

37. *Of the Administration of the Lord's Supper.*

In the administration of the Lord's Supper, the elevation of the Paten or Cup beyond what is necessary for taking the same into the hands of the officiating Minister, the use of wine mixed with water, or of wafer bread, and *all acts, words, ornaments and ceremonies other than those that are prescribed by the Order in the Book of Common Prayer, are hereby declared to be unlawful, and are prohibited.* Provided always that nothing herein contained shall be taken to prohibit the customary act of reverence when the name of our Blessed Lord is mentioned in reciting the Nicene Creed.

38. *Of Incense.*

No incense or any substitution therefor, or imitation thereof, shall, at any time, be used in any church or chapel, or other place in which the Public Services of the Church are celebrated.

39. *Of Processions.*

It shall be unlawful to carry any cross, banner, or picture through any church or churchyard, in any religious service or ceremonial. Nor shall any procession take place therein as a Rite or Ceremony in connection with any part of such Service, unless prescribed by the Bishop, or by the Rubrics of the Book of Common Prayer.

While Ceremonialism is thus resolutely dealt with, Ritualism in its doctrinal aspect has not been left unbridled.

The 16th Canon prohibits private communions except for the benefit of the "impotent or dangerously sick."¹

A new Preface has been enacted after long debating, and with all the elaborate precautions mentioned in the last Article. Every word of this weighty and important document is now law in the Irish Church, and any statement which contravenes it is within the cognizance of the Courts. This Preface contains the following clauses :—

As concerning the Holy Communion, some of our brethren were at first earnest that we should remove from the Prayer-Book certain expressions, which they thought might seem to lend some pretext for the teaching of doctrine, concerning the presence of Christ in that Sacrament, repugnant to that set forth in the Articles of Religion, wherein it is expressly declared that the Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner, and that the

¹ As no Irish Prayer-Book is printed without the Canons they are in every person's hands, and cannot be violated without observation.

mean whereby it is therein received and eaten is Faith; but, upon a full and impartial review, we have not found in the Formularies any just warrant for such teaching, and therefore, in this behalf, we have made no other change than to add to the Catechism one question, with an answer taken out of the Twenty-eighth of the said Articles.

As for the error of those who have taught that Christ has given Himself or His Body and Blood in this Sacrament, to be reserved, lifted up, carried about, or worshipped, under the veils of Bread and Wine, we have already in the Canons prohibited such acts and gestures as might be grounded on it, or lead thereto; and it is sufficiently implied in the Note at the end of the Communion Office (and we now afresh declare) that the posture of kneeling prescribed to all communicants is not appointed for any purpose of such adoration; but only for a signification of our humble and grateful acknowledgment of the benefits of Christ, which are in the Lord's Supper given to all worthy receivers, and for the avoiding of such profanation and disorder as might ensue if some such reverent and uniform posture were not enjoined.

The Special Absolution in the Office for The Visitation of the Sick has been the cause of offence to many; and as it is a form unknown to the Church in ancient times, and as we saw no adequate reason for its retention, and no ground for asserting that its removal would make any change in the doctrine of the Church, we have deemed it fitting that, in the special cases contemplated in this Office, and in that for the Visitation of Prisoners, absolution should be pronounced to penitents in the form appointed in the Office for the Holy Communion.¹

No change has been made in the formula of Ordination of Priests, though desired by some; for, upon a full review of our Formularies, we deem it plain and here declare that, save in the matter of Ecclesiastical censures, no power or authority is by them ascribed to the Church or to any of its Ministers, in respect of forgiveness of sins after Baptism, other than that of declaring and pronouncing, on God's part, remission of sins to all that are truly penitent, to the quieting of their conscience, and the removal of all doubt and scruple; nor is it anywhere in our Formularies taught, or implied, that confession to and absolution by a Priest are any conditions of God's pardon; but, on the contrary, it is fully taught that all Christians who sincerely repent, and unfeignedly believe the Gospel, may draw nigh, as worthy communicants, to the Lord's Table without any such confession or absolution; which comfortable doctrine of God's free forgiveness of sin is also more largely set forth in the Homily of Repentance and in that of the Salvation of Mankind.

When our children are old enough to learn by the catechism that Christ's Body and Blood are verily and indeed taken and received by the faithful in the Lord's Supper, it was judged that they are old enough to learn also the mode in which this stupendous grace is given. And it was considered that some

¹ Accordingly, the famous "*Absolvo te*" has vanished completely from the Irish Prayer-Book, which knows only a precatory Absolution.

persons might be protected against dangerous error, if the doctrine of the Church upon this subject were no longer locked up in the Twenty-eighth Article. Accordingly, the words we have quoted are succeeded by a new question and answer :—

Question. After what manner are the Body and Blood of Christ taken and received in the Lord's Supper ?

Answer. Only after a heavenly and spiritual manner ; and the mean whereby they are taken and received is Faith.

At the beginning of the Communion Service the minister is again reminded to “ say the service following in a distinct and audible voice.”

The Calendar no longer embalms those obscure, and, perhaps, legendary names and events which were handed down to us, not without hesitation,¹ from antiquity. Those only are retained for which a special collect, epistle, and gospel are provided. The Invention of the Cross, St. Anne Mother of the B.V.M., Holy Cross Day, and the Conception of the B.V.M., have all disappeared, and even the unassailed innocence of *O Sapientia* has not been spared. Antiquarians, who, more than other men, are born to trouble as the sparks fly upward, cannot but sigh at the removal of this ancient ivy from our church towers ; but they have long known logic to be as inexorable as the architects, and the only line which could be drawn straight and clear was that which divided the worthies and the events of Scripture from those of human record.

The Rubric at the end of the Service for Public Baptism of Infants has been expanded as follows, and the Thirtieth English Canon, which so few laymen have ever seen, is now printed in every Irish Prayer-Book :—

Whereas the sign of the Cross is by this Office appointed to be used in Baptism according to the ancient and laudable custom of the Church, it is not thereby intended to add any new rite to the Sacrament as a part of it, or necessary to it ; or that the using that sign is of any virtue or efficacy of itself ; but only to remind all Christians of the Death and Cross of Christ, which is their hope and their glory ; and to put them in mind of their obligation to bear the Cross in such manner as God shall think fit to lay it upon them, and to become conformable to Christ in his sufferings ; as more largely is expressed in the Thirtieth Canon of the Church of England, which Canon is printed by direction of the General Synod at the end of the Canons of the Church of Ireland.

Such are the new defences against Roman corruption which the Church of Ireland has drawn around her fold. Here, at least, there has been no feebleness. And yet there is not a line, not a word, to make an old-fashioned High Churchman fear for his own position. He may regret that any change, any “ smell of

¹ Except St. George and St. Lawrence, we have omitted nothing that was in the edition of 1559.

fire has passed" upon a document so ancient and venerable. We all share his feeling. But more than the modification of familiar and sacred words should we regret the loss of the truth for which their authors lived and died—the sacrifice of the jewel for the casket.

2. We strove, secondly, to ease the position of all who had a right to a place in our communion, either by retracting the phrases which galled them, or by giving an authoritative explanation.

Such complaints most frequently referred to the Baptismal and Burial Services, and to the Athanasian Creed. In one case out of these three, the report of the committee has been substantially carried out; it was only after weary debating in the Synod itself that a settlement of the others could be reached.

Strenuous efforts were made, both in the Revision Committee and in the Synod, to eliminate from the Baptismal Service the declaration that "this child is regenerate." But so strong an opposition developed itself, so deep would have been the pain inflicted upon multitudes of loyal Churchmen, that the great middle party, which had always a majority in its keeping, could not be prevailed upon to make the change on behalf of those who declared, by their presence in the Church, that, after all, they did not feel it to be vital. These latter, however, refused to accept as their sheet-anchor in the Church of Ireland the decision of English lawyers in the Gorham case. They wished to be assured by the voice of the Church herself that they were not aliens, barely tolerated within her fold. A rubric which the Committee drafted for this purpose provoked some fair criticism, and some to which no adjective need be applied; but it was finally shot to death by an epigram of the Bishop of Killaloe. It is replaced by a clause in the preface which the Bishop of Cashel has described as "a great relief," which has stilled the complaints of all but the smallest fraction of the Synod, and which renders the position of Evangelical Churchmen entirely beyond assault. It runs thus:—

In the Formularies relating to Baptism we have made no substantial change, though some have desired to alter or omit certain expressions touching which diversities of opinion have prevailed among faithful members of our Church. At the same time, we desire fully to recognize the liberty of expounding these Formularies hitherto allowed by the general practice of the Church. And as concerning those points whereupon such liberty has been allowed, we hereby further declare that no Minister of this Church is required to hold or teach any doctrine which has not been clearly determined by the Articles of Religion.

The Athanasian Creed presents a unique example of legislation actually carried through all its stages, and yet reversed in the next

Synod, by vast majorities, out of deference to the defeated minority. The first arrangement boldly cut away those clauses called damnatory, or condemning, or minatory, or warning, or hortatory—for these are some of the ingenious phrases which express, or possibly avoid expressing, their essential difference. And this firm action had two advantages—it found shelter under the precedent of the Nicene Creed, from which, also, an ecclesiastical anathema has been shorn away, and it preserved to the Church the great blessing of a public recital of that priceless exposition of the doctrine of the Trinity. It was judged, however, that the defeated minority were too deeply wounded by the “mutilation of a creed:” English opinion was also agitated; and the powerful influence of the Bishops of Killaloe and Cork led all but a handful of the Synod to agree in restoring the excised clauses, on condition, however, that the rubrics should be expunged which allow it ever to be read in the service. It is printed in its place, but it is dumb. It only affects the subscription of the clergy, who may, perhaps, be expected to interpret the English by the softer Latin words. Some there are, however, who think that at a great price we obtained this freedom, and are ill consoled by the avoidance of the pathetic word “mutilation”—as if it is not mutilation to extract the tongue—or by the knowledge that we are better off than the American Church, from whose Prayer-Book it has been entirely rooted out, not even its name lingering in the Eighth Article as there received.

In the Funeral Service two wants, opposite in their direction, were felt. It was not desired entirely to exclude from comfort the friends of unbaptized infants at home, or of catechumens in pagan lands. And, on the other hand, it seemed prudent to speak somewhat less dogmatically of the happiness of all our dead, and to refrain from calling upon the relatives, even of the best, to give “heartly thanks” when resignation is an effort. Accordingly the Rubric at the head of the service runs as follows:—

Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or in whose case a verdict shall have been found of felo de se. But if any be brought for burial who have died unbaptized, being infants of tender age, the offspring of Christian parents, and not having been withheld from Baptism by wilful default or neglect, or being persons known or certified to the Minister to have been at the time of their death prepared for or desirous of Baptism, the Minister shall, in such cases, read one of the following Psalms and Lessons, or such portion of them as he shall see fit, and the four Sentences at the grave, concluding with the Lord's Prayer and the Benediction at the close of the Office.

In the service itself we read:—“Forasmuch as it hath pleased Almighty God to take unto Himself the soul,” omitting the

words, "of his great mercy;" and instead of saying, "We give thee hearty thanks that it hath pleased thee to deliver this our brother," we substitute, "We bless thy Holy Name for all thy servants departed this life in thy faith and fear." But we have not interfered with the charitable words, "as, our hope is, this our brother doth." It is only from the positive assertion that we recede.

In the Communion Service we simply read, instead of a much longer sentence, "we eat and drink judgment to ourselves." In one of the addresses we read, "ye do but increase your *condemnation*," instead of "damnation." Similarly in the Communion Service we read, "worthy fruits of *repentance*," instead of "penance." And in one or two other places a gentler word has been introduced for one which seemed overstrained, or of which the sense had drifted.

3. The most signal instances of improved phraseology are to be found in the Marriage Service; where, in addition, the causes for which the permanent bond of Matrimony was ordained are more accurately defined than formerly—

First, for the due ordering of families and households, that children might be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, for a remedy against sin.

Thirdly, for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and in adversity.

The substance of a subsequent prayer has been more happily expressed as follows:—

Then may follow this Prayer.

O merciful Lord and Heavenly Father, by whose gracious blessing mankind is increased; Bestow, we beseech thee, on these thy servants the heritage and gift of children, and grant that they may also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up to thy praise and honour; through Jesus Christ our Lord.

One consequence of these changes is that a mutilated Marriage Service is now almost unknown.

It is an improvement in something more than phraseology that disciplinary canons have been carefully framed by able lawyers, by obeying which a clergyman may prevent the Lord's Table from profanation without bringing himself under the censure of the law.

4. Space is only left to glance at the provision made for an increase of flexibility in our services.

Except upon Sundays and the greater Festivals

The Order for Morning or Evening Prayer may be shortened at the discretion of the Minister by the omission of the Exhortation; of one

or more Psalms (one Psalm at least, or one portion of the 119th Psalm, being always retained); of one Lesson (not being a proper Lesson); of one Canticle; and of the Prayers following the third Collect, except the Prayer of St. Chrysostom, and the Prayer following, which shall always be read.

Upon special occasions, instead of the whole Order for Morning or Evening Prayer, such selections from the Services of the Church and from Holy Scripture may be used as shall be approved of for the purpose by the Ordinary.

Whenever it is found that the use of all the prescribed Services in any Church upon Sundays and Holydays is attended with serious inconvenience, the Ordinary shall have power to dispense with one or more of them.

On occasions sanctioned by the Bishop the Communion Service may begin at the Collect and Epistle. In the Burial Service the Lesson may be 1 Thess. iv. 13, and in great cemeteries where funerals follow in rapid succession, this shorter lesson is a real gain.

Special Services are provided for the first Sunday after the institution of a minister appointed to a cure; for Thanksgiving for Harvest; for the Consecration of a Church, and for that of a Graveyard. The use of the Harvest Thanksgiving Service has this year been almost universal, and the attendances have been so very large as to show how deep was the anxiety, and how calamitous would have been another harvest like the last. The Service upon the Institution of a Clergyman is also proving very useful. It provides for a preacher to be nominated either by the bishop or the incumbent, and no better opportunity could be devised for speaking words of counsel and encouragement, by which the harmony of many a parish may be promoted and its deepest well-being aided.

We have now glanced at the result of an immense amount of careful and intelligent labour. Much will be universally acknowledged an improvement; none is, in the judgment of the most conservative, gravely damaging. The general texture of our Prayer-Book is unaltered; its quality as the noblest and most sober manual of devotion which the world has ever seen remains entirely unimpaired. The greatest changes are small compared with those which the American Church has made, bringing to the task, we fearlessly assert, less literary taste, less theological acumen, and less perception of the spirit of the majestic original. And, since no person has challenged the competence, or resented the decisions, of the Church in the United States, every Irish Churchman asks himself, not seldom, with perplexity and pain, What is it that we have done to estrange the sympathies of the great Church of England? We cannot but feel that these sympathies have been withheld from

us. Money we have never brought ourselves to ask, although the poverty of very many parishes, and the absolute destitution of some, made it impossible that we should not welcome the aid, all the more generous because unsolicited, of a few friends in England, and also impossible that we should not remark how comparatively few they must have been. Far more sadly have we missed the warmth of comradeship, the fraternal encouragement, the feeling that we were understood or even that our brethren greatly cared to understand us. Too often our constitution has been misrepresented, our monetary sacrifices unheeded, our loyalty to the Church of Ireland, the most ancient Church of Britain, has been assailed. Outnumbered at home, sometimes persecuted and always isolated, we have looked across the Channel only to learn how much melancholy and how much consolation are in the sacred words, "Ye shall leave me alone, and yet I am not alone."¹

Would that these Papers might help to a better understanding of our work, remove some misconception that has alienated kindly and Christian English hearts from us, open the eyes of some few of our brethren to the struggles and the fidelity of the native, ancient, and reformed Church of this unhappy Irish land.

If, in conclusion, the writer were to express his own opinion of the future of the Church of Ireland, with all freedom and committing no person but himself, that opinion would be as follows:—

Financially, *but for one portentous fact*, the prospect would seem to have cleared and to be clearing still. True that we have sore need of all the aid our friends can give us, that the average stipend is far too low, and prizes too few to make the ministry attractive, that some parishes have fallen behind in their assessment and some are almost unprovided for, while many are so extensive that no energy could work them as English Churchmen expect their parishes to be worked. Yet there is nowhere an absolute famine of the Word of God. Not an inch of the soil of Ireland has her National Church forsaken. We might hope that the Representative Body would gradually find means to supply the worst deficiencies, that the bright example of many private endowments would be followed by many more, that legacies would come in, and even that the farming class would learn the strange duty of beneficence. All this we might reasonably hope, *but for one portentous fact*.

¹ Thus, "Crockford" assumes that his clients are interested in the bishops, not only of Moray and of St. Andrews, but also of Honolulu, and of Grafton, and Armidale, and of Saskatchewan. But he does not find it necessary so much as to tell them whether there is any Archbishop of Armagh or Dublin.

Again, the supply of qualified clergymen does not seem so scanty as we feared it would have proved. It is true that many parochial nominators are not able to value scholarship and refinement. But the Bishops, whose hold upon the door of the ministry is unshaken, have for several years refused to lower the qualification. The percentage of literates is smaller than in the Church of England, and it is decreasing. In several dioceses, including the great Diocese of Dublin, there is scarcely a single curate who has not graduated, and our University authorities declare that the divinity students are of a class quite equal to those of ten years ago, and steadily improving. Our brightening financial prospects would naturally carry this improvement forward, *but for one portentous fact.*

And again, regarding the Church in its deepest spiritual aspect, there would seem to be reason for humble gratitude and hope. Neither fever nor chill, Ritualism nor Rationalism, has laid hold upon her. The Plymouth sect is not fed chiefly from our communion, and it is not now progressing. The last census showed us to have gained largely upon Rome and Dissent in the ten years before disestablishment; and the coming census, it is confidently expected, will show that the same process has continued. The agitation caused by revision, which might have exasperated party bitterness, leaves it wonderfully assuaged, for men have learned to understand and to respect each other. The Evangelicals among us are, with scarcely an exception, loyal to their Church. The High Churchmen are, with scarcely an exception, true to the soul of evangelical truth. The predominant school of thought appears to be liberally and moderately Evangelical, uncalvinistic let us confess, fearless of modern science, and, because it is fearless, tolerant of divergence in detail, while heartily and earnestly concerned for something holier than loyalty to any "school of thought." From such a Church, differing in details, but united in essentials, and as free from error as any church that has not parted company with independent thought, great things might with reasonable confidence be hoped, *but for one portentous fact.*

This fact, which overshadows all our future and baffles all our calculations, is that in half of Ireland the Protestant population is too scattered and too poor to maintain its Church if the landlords are subtracted; and England has, at least for a while, looked tamely on while the landlords were being shot down or hunted into exile.

Should they disappear, by the stress of lawlessness or of laws, the Protestant tenantry will quickly be absorbed or forced to emigrate; the Church of Ireland will be driven out of the South and West; and the English interest, for whose imagined well-being so much guilt is now connived at, will be left without a friend.

GEO. A. CHADWICK.