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careful foresight on the points here mentioned, and, above all, upon the last. If we live in times which call for larger activities, and for larger numbers to carry them on, we certainly do not live in times in which the ordained ministry of the Church can safely lower its standard of intellectual cultivation. In these days of advancing and extending education, it would be simply disastrous to have in the front ranks of religion a line of official leaders, whose character for educated knowledge of their subject, and what belongs to their subject, had been depreciated in public esteem.

The suggestion now made as to the kind of provision which should be included in the movement to guard it from this attendant danger, is mainly intended to draw out like suggestions from other quarters; for the purpose of this paper has not been to discuss the movement, but to call attention to some considerations incidental to it. The movement itself, inaugurated by such authority, ought to be, and, I am persuaded, will be, welcomed as a fresh token of the grace of God that is among us; and it demands our prayers that it may be prospered by His blessing, guided by His counsel, and quickened in all its course by "the supply of the Spirit of Jesus Christ."

T. D. BERNARD.



#### ART. VII.—THE ENGLISH CHURCH IN THE EIGHTEENTH CENTURY.

WE have received the following letter—comments and personal recollections—from the Reverend Canon Hulbert, Vicar of Almondbury:

An article in the *Quarterly Review* for January last, bearing the above title, endeavours to apologize for the clergy in general, and depreciate the Evangelical revival, whether accomplished by the moderately Calvinistic or by the Arminian and Wesleyan party. The writer denies compulsion on the part of the Bishops, and ultimately traces the good old orthodox clergy from the Nonjuring as well as Hanoverian sections, down to the publication of the Oxford Tracts half a century ago. In this, however, the *Quarterly* writer does injustice to many of his favourites, who were earnestly opposed to "Roman Catholic Emancipation" (in which they foresaw much that has followed in England as well as Ireland), and would have shrunk with horror from the principle of Tract XC., in which culminated that series; which at first looked on with complacency by the heads of the Church, ultimately drew forth their censure, and obliged many to their only consistent course—submission to Rome.

I am old enough to remember the state of things some sixty or seventy years ago, and the traditions of the latter part of the eighteenth century.

There can be no doubt that, scattered over the land, were many worthy, quiet, orthodox clergy; kind gentlemen, who kept up the Parochial system with moral propriety and true benevolence, but who looked with much suspicion on what is happily so prevalent now among many who, holding high views of the Sacraments and the authority of the Church, are supposed to be their lineal descendants—Evangelistic effort. But alas! the present laws against pluralities and non-residence were then either non-existent or not enforced. That which caused the disaffection of a large portion of the people of Wales, was the non-residence and the alien language of the Bishops and clergy sent thither by the Georgian dynasty—owing, as the writer of the article correctly says, to the fact that the Welsh and many of the clergy were still attached to the Stuart family. The Welsh were either not ministered to “in the language understood of the people,” or they wandered to the chapels opened by the followers of Whitfield and others. Those parishes, whether in England or Wales, whose incumbents were non-resident, were ministered to in the scantiest manner by a class of hack parsons,<sup>1</sup> who served three or four (I have known even five) churches in a day, riding several miles between each.<sup>2</sup>

Of course only marriage or a funeral would lead them to the more distant parishes during the week. Pastoral visitation was out of the question. Some others of the clergy were Fellows of Colleges or Masters of schools, who gave dry discourses to gaping or snoring congregations; except the service was rendered lively by a country choir: but sometimes the clerk alone gave out and sang the stave, or published a variety of notices of parish meetings and rates, and which roused the old farmers' attention more than the text of the sermon.

Bishop Blomfield, when presiding over the Diocese of Chester, was one of the first to say to rectors and vicars, “*Reside or Resign.*” And I remember a curate who had about five changes of residence in fifteen years in consequence of this enforcement. But some cases baffled the efforts of the most earnest of the Episcopal Bench. In Shropshire, my native county, the Honourable and Reverend Francis Egerton—afterwards Earl of Bridgewater, and founder of the Bridgewater Treatises—held, in the first quarter of this century, the rich livings of Whitechurch and Middle (£1,258 and £1,003 at present). The latter was served by the above-named curate, at £75 per annum and the rectory house, for several years, until driven away by persecution on account of his Evangelical opinions. But the noble rector resided all the while in Paris, and his license of non-residence was signed over the heads of the Archbishop and Bishop by the sign-manual of the Prince Regent.

Of many incumbents the worldly character was too apparent. The surplice was often thrown over the red coat and top-boots for a funeral; and the presence of clergymen and their families at races, balls, theatres, and other gaieties, was by no means singular.<sup>3</sup> The “Book of Sports”

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<sup>1</sup> The case is not even now extinct. When in North Wales, seven years ago, I took two English services for one of these overburdened labourers, who had two other Welsh ones to perform.

<sup>2</sup> See further Johnes's “Causes of Dissent in Wales.”

<sup>3</sup> In the Diary of the Rev. Robert Meeke, Incumbent of Slaithwaite, page 10: “September 17th, 1689. Went to Huddersfield with the intent to get the Vicar's hand to a certificate, and from thence to Honley to desire the same from the Vicar of Almondbury. There was a race there. I rode amongst the crowd looking for Mr. Philipson, but found him not. Afterwards I found him, and he granted my request. There was multitudes. O how fond is the generality of men to see such vanities! more prone to meet on such occasions than for spiritual things.”

had taught, in Laudian times, these occupations even on the Sabbath—and they continued even under the Revolutionary and Georgian era. Down to a late period the name of Christ was very seldom found in their sermons, until the final ascription, nor the atonement dwelt on except on Good Friday, or other fasts or festivals.

The Presbyterian dissenting ministers in the early part of the last century, though moral and exemplary in their conduct, had become Arian or Socinian in doctrine. The works of Tillotson, once esteemed and still preserved in one of the chapels, are now under the Communion Table, the views of Priestley having superseded them.

When Wesley and Whitfield commenced their Evangelical labours, Dr. Doddridge was the only dissenting minister who gave them countenance. The writer in the *Quarterly* is right in attributing the early Methodist impressions to the school of Dr. Woodward, to Law's "Serious Call," and the other writers to whom he has referred. Even the Rev. Henry Venn traced his first impressions to Law. But the writer has omitted to refer to the expulsion of the Methodist young men at Oxford for preaching and praying. And the Reverend Benjamin Ingham, brother of the Countess of Huntingdon, one of the most earnest of the Oxford students and most successful of the Yorkshire Evangelicals, was forbidden by the Archbishop of York to preach in any church in his archdiocese. He preached in consequence in barns and other places. A sect called "Inghamites" arose in consequence, but is now, I believe, extinct. I rejoice to know, however, that some of Mr. Ingham's descendants are among the most generous and pious Churchmen in the county, foremost in every good work. I find also that Dr. Haweis "was oppressively driven from Oxford by the authority of Hume, Bishop of that Diocese, and was offered the curacy of Olney by Lord Dartmouth."<sup>1</sup>

The clergy who were thus active differed in doctrine on election, but they were unanimous on the subject of justification by faith and the necessity of holiness. Hence the writer of the article in question is wrong in saying the "Evangelicals disparaged good works." He is entirely wrong. They renounced good works, indeed, as a ground of justification, but they used Scriptural language in regard to good works as the fruits of faith. Certainly there were some high Calvinists on the one hand who were Antinomian, and on the other Arminians who attributed election to foresight of obedience, and held the possibility of sinless perfection. Hence arose Fletcher's "Checks to Antinomianism," and his controversy with the Rev. Rowland Hill and Richard De Courcy. Such extremes are not yet extinct, either among Churchmen or Dissenters; but I trust they are few: and the works of benevolence, the religious and charitable Societies which arose at the conclusion of the last century and the beginning of the present, evidenced that the Example as well as the Work of Christ was upheld. One extreme leads to another, and I fear that in Oxford the Antinomian theory that personal parochial effort was needless, since "God's people would come to Him," as was said to me in 1829 by a young curate in Buckinghamshire representing an Oxford divine, may have tended to the opposite extreme, that out of the visible Catholic Church there is no salvation. But, at that time, certainly, true zeal and earnestness had begun to strike the old clergy, and Evangelical curates became in demand by those who felt the necessity of more animation. Some of the High Church clergy indeed began to say: "What do we? These men do great things; they are carrying off the people."

John Wesley and the Wesleyans are misrepresented with regard to their own conduct to the Reverend Henry Venn, the remarkable Vicar

<sup>1</sup> *Memoirs of the Countess of Huntingdon.*

of Huddersfield. On page 48 of the *Review*, it is stated that "Even in those parishes where it was acknowledged that the 'Gospel' was most fully preached, the Chapel was set up as a rival to the Church;" and it added in a note:

This was the case at Huddersfield, where Mr. Venn was "loved, esteemed, and constantly attended" by the Methodists.

The term "Methodists" was commonly applied to all shades of opinion in the Evangelical movement. The Wesleyans inherited it from the Woodwardian movement, and as late as 1811 the late Dr. Butler, Bishop of Lichfield, attributed to them high Calvinistic views, in his Installation Sermon at Cambridge. Mr. John Wesley himself said, "Good men in all ages have been what the foolish world call Methodists."

But the contrary was the case at Huddersfield to what is asserted. My parish of Almondbury overlooks that town, and is as Bethany to Jerusalem—a Sabbath day's journey therefrom; and I am assured by old Wesleyans that no such opposition existed. There was no "Chapel" at Huddersfield until after Mr. Venn left. In a pamphlet entitled "A History of Methodism in Almondbury," published in 1864, it is stated:

When Methodism started into being, Almondbury was not better than other places, nor yet so good as some. Here, as elsewhere, the tide of spiritual life was at its lowest ebb. Apathy and indifference had locked the energies of a nominal Church, and the ministry of the place was lamentably wanting in spiritual power. Huddersfield was at that time more highly favoured. There the ministry of the godly Mr. Venn was producing its gracious results. There also Mr. Wesley, on his visit to the neighbourhood, was permitted to occupy the church pulpit. Mr. Wesley, having full confidence in the efficacy and Evangelism of Mr. Venn's ministry, deemed it unadvisable *then* to establish Methodism in Huddersfield. Content to leave the town to its godly vicar. Mr. Wesley acted out his own principle of going only to those who needed him most. His helpers, inheriting his spirit and principle, followed his example, and, instead of coveting a position in the town, directed their attention to the more needy condition of Almondbury.

The then Vicar of Almondbury, the Reverend E. Rishton, was a very strict and no doubt orderly clergyman; but he objected to tracts circulated by the Rev. Samuel Furley, Curate of Slaithwaite, in Huddersfield; and Mr. Rishton wrote to complain to the then Archbishop of York,<sup>1</sup> who recommended him to counteract "these deceivers" by small tracts such as Archbishop Synge's "Knowledge of Religion."

There was no other place of worship, I believe, at Huddersfield but the Church until after Mr. Venn left for the Vicarage of Yelling, almost exhausted with labour poorly requited in a temporal point of view. When his successor, a man of an entirely different spirit, first drove into the town on a Wednesday evening, and heard the Church bells going for Evening Service; he said, "Stop those bells! I will have none of that Methodism." The consequence was that the congregation dispersed; going to churches four or five miles distant, where the Gospel was preached by the Rev. M. Powley at Slaithwaite, appointed by Mr. Venn; or his former curate, the Reverend Mr. Ryland, at Elland; or the Vicar of Kirkburton, of whom I do not know more.

At length a chapel was built, and the earnest followers of Mr. Venn, whether Calvinistic or Arminian, united; and Mr. Venn, perhaps unadvisedly, as I believe he afterwards thought, sanctioned the under-

<sup>1</sup> "Annals of the Church in Slaithwaite;" where for 200 years, with one exception, Evangelical Incumbents have resided. The exception was a Rev. Joseph Thornes, who was complained of to the Bishop by his churchwardens as a worldly man, in 1758.

taking ; which of course ended in a further schism ; and Wesleyans, as already in Almondbury, took a separate form at Huddersfield. And so, when a successor of Evangelical views came to the Vicarage, he found divisions and difficulties which seem to have suggested the better counsel : "Put thy trust in the Lord, and be doing good ; dwell in the land, and verily thou shalt be fed."

One permanent memorial of Mr. Venn's zeal was the Elland Clerical Society, now 116 years old. Originally begun at Huddersfield for the purpose of clerical conference, but after for the assistance of pious young men to pass through the Universities of Cambridge or Oxford. After Mr. Venn's departure it was held at Elland, in the parish of Halifax, where Mr. Ryland was incumbent, and continued there for seventy years. It is now again held half yearly at Huddersfield. In Mr. Venn's time, several young men, who had been converted through his ministry, and anxious for usefulness, were educated by a pious dissenting minister, and became Dissenters almost from necessity.<sup>1</sup> This led to the Society, which has assisted many eminent men. The Rev. Samuel Marsden, the first missionary to Australia and New Zealand, was entirely educated and sent out, before the Church Missionary Society existed. He afterwards repaid the whole of his cost to the Society : as the pensioners are morally bound to do, if ever able, for the benefit of others.

What has been said respecting Mr. Wesley and the Wesleyans, I feel to be due to them. For although, after early acquaintance with the body, I have had the privilege of the counsel of Thomas Scott the Second as a pupil, Charles Simeon and Professors Lee and Scholefield as a student at Cambridge, and Daniel Wilson the Second as a curate at Islington, and maintain their moderate sentiments, which I had also traditionally received from Mr. De Courcy at Shrewsbury, I have always held friendly relations with the Wesleyans, whether at Slaithwaite or Almondbury, successively for forty-five years. Happily they are the only form of Dissent, if it may be so called, in this ancient village ; which for sixty years before had been favoured with resident Evangelical ministers, although for many years previously the vicars were non-resident. My predecessor, the Rev. Lewis Jones, forty-three years vicar, caused to be erected fourteen churches in distant parts of the ancient parish, where there were previously only two parochial chapels, besides the parish church, for thirteen populous townships. I have the pleasure of seeing Methodists frequently in the "Church of their Fathers," which is now free and unappropriated, towards the restoration of which several of them have liberally contributed.

Bradlaughism is our chief enemy ; and it is sad that one of his followers should be found on the Huddersfield School Board, and almost all religious instruction excluded : calling for strenuous exertion in the support of the Church Schools. It is not the fault of my parishioners, however, generally, but of the present race of Dissenters in Huddersfield itself ; the Wesleyans here having unsuccessfully appealed against it. I hope I may be pardoned these local particulars as illustrative of my general argument. We have also a surpliced choir, as is generally the case in the larger churches of this highly musical country ; and I have read with much pleasure the excellent article on Divine Worship, by the Rev. W. H. Aitken, in *THE CHURCHMAN* for this month. May we all unite in opposing the real enemies of the Church—Popery and Infidelity—by being firm on the doctrines and exemplary in the duties of our common Christianity as expounded in the Catechism, Articles and Homilies ; and

<sup>1</sup> See "Life of the Rev. J. Cockin"—a convert from Honley, cast out by his father for his religion, taken up by a follower of Mr. Venn.

leave no ground of offence in our use of the Book of Common Prayer, which is redolent with the Name of the One Mediator, by Whom we all can approach directly and personally, and yet in happy communion, to the Father.

Yours faithfully,  
C. A. HULBERT.

Almondbury Vicarage, April 21, 1884.

P.S.—By your courtesy permitted a proof of my letter, I may add, as a reference has been made in it to Mr. Aitken, that in his Article in the *MAY CHURCHMAN* appear expressions with which I do not agree, though there is much useful suggestion.

May 14.

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## Reviews.

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*Plain Reasons against Joining the Church of Rome.* By R. F. LITTLE-DALE, LL.D., D.C.L. Society for Promoting Christian Knowledge.

*The One Offering.* By M. F. SADLER, Prebendary of Wells. London: Bell and Sons.

*The Church Quarterly Review*, No. 26. January, 1882.

*The Sacrificial Aspect of the Holy Eucharist: an Eirenicon.* By the Rev. E. F. WILLIS. Parker and Co.

SO much for the matter of our controversy with Rome.

It must not, however, be supposed that, because we have insisted on keeping that controversy on its true lines, we are therefore altogether insensible to the unsound and dangerous tendencies of certain Sacrificial teachings which are not at all necessarily connected with the doctrine of the Mass, and which seem to have a certain fascination for many minds. We should be sorry to seem to be apologists for all that has been written by such men as Hickes and Johnson and Brett<sup>1</sup> in times past, and still less, perhaps, for much that finds currency among us in our own days.

Mr. Sadler has done good service for the Church of England in some able arguments against Romish doctrines in an article which appeared some years since in *The Church and the Age*.

Therefore we regret the more to find that, especially in his "One Offering," he has lent his name to certain teachings, or unhappy approximations to teachings, against which we feel bound to utter a few words

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<sup>1</sup> These men were unquestionably innovators in their teaching as to the Eucharistic Sacrifice. And that their doctrine had little support in the Liturgy of the Church of England was felt strongly by Brett, who declared, "The Church of England has wilfully and designedly omitted to make the oblation of the sacramental Body and Blood of Christ; and therefore, according to what Mr. Johnson says, she is without excuse in this matter. . . . If it be but a great defect, it ought to be corrected; and if it be an *essential* one, it is of *fatal consequence*. And surely it is *essential*, if it be what our Saviour did, and commanded us to do." (Brett's "Collection of Ancient Liturgies." Diss., pp. 219-221. Edit. 1838.) Hickes also attributes our forgetting the true doctrine of the Lord's Supper to "the alterations that were made in the office, or order of administering the Lord's Supper in the first Liturgy of the Church of England." (Treatises, vol. i. p. 126, A. C. L.)