

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL & GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES.
VOL. XII. No. 8.

HALIFAX, N. S., WEDNESDAY, FEBRUARY 20, 1867.

WHOLE SERIES.
VOL. XXXI. No. 8.

Biographical.

For the Christian Messenger.

ARCHBISHOP WHATELY.

Richard Whately was born Feb. 1, 1787. His father, Dr. Joseph Whately was a Prebendary of Bristol, and held other preferments.

The future archbishop entered Oriel College, Oxford, in 1805, where he studied under Dr. Copleston, afterwards Bishop of Llandaff to whose instructions he considered himself greatly indebted. He gained the prize for an English Essay, on "the comparative excellence of the Ancients and the Moderns," and regarded his success on that occasion as "one of the turning-points of his life."

In 1811 he was elected Fellow of his College, and continued to reside there as a private tutor, in which capacity he was eminently successful.

He was ordained in 1814, and was presented to the living of Halesworth, in Suffolk, in 1822. In the same year he was appointed Bampton Lecturer. The subject of his course of Lectures was, "The use and abuse of party feeling in matters of religion."

In 1825 he was appointed Principal of Alban Hall, Oxford. His "Logic" was published in 1826: his "Rhetoric" in 1828. He became Professor of Political Economy in 1829.

His elevation to the Archbishopric of Dublin, in 1831, placed him in a commanding position, and furnished facilities for usefulness of no common order. During his occupancy of that see, a period of thirty-two years; he was indefatigably engaged in efforts for the promotion of education and religion especially in Ireland. In addition to all his other labours, his pen was never idle. The list of his published works, fifty-seven in number, comprises treatises on a large variety of subjects, distinguished for acuteness, power, and adaptation to general utility. Many of them will be as lasting as English literature.

Archbishop Whately was a great and good man. Attached to no party, religious or political, he maintained an exalted independence and encouraged many more to adopt the same course. The Bishop of Exeter, in a speech delivered in the House of Lords shortly after Whately's advancement to the archbishopric, an event which he deplored, differing as he did from the Archbishop on many points, religious and political, he was constrained to express himself in the following terms:—"of the Archbishop of Dublin I will say, that I never knew a man more strenuous in pursuit of truth—more fearless to go wherever that pursuit might lead him. In short, if ever I knew one man more than another, who could be called a lover of truth, that man is the Archbishop of Dublin; and to say of any man that he is a strict lover of truth, amounts to saying that he is one of the best of men." To this testimony nothing need be added. The Archbishop's life was a continued Commentary on it.

The memoir of this great man compiled by his daughter (in two volumes, 8vo., published by Longmans), is a fitting monument to his memory. The appended extracts furnish some specimens of his modes of thought and expression.

PERSECUTION.—"I wish you to observe that the unpersecuting spirit of our Church is only that of (I would I could say all) her individual members: no declaration was ever made by our Church, as a body, that it is unchristian to inflict secular coercion and punishment on professors of a false religion. A man who should hold (as Bishop Jewel and others of our Reformers did) the right, and the duty, of putting down heresy by civil penalties (though I should think him, so far, an unenlightened Christian) might be an unimpeachable member of our Church. He might defy you to show anything against him in the Articles; and if you appealed to the Canons, you would find them all on his side. Whether a man be a Papist or Protestant in name, let him beware chiefly of Old Aadm." i. 63.

BISHOPS.—"I am decidedly of opinion that the Bishops should have no place in the House of Lords, the duties of the two stations being incompatible; but should have the right of appointing proxies, who should be any peers, Irish or Scotch as well as English, whether otherwise entitled to a seat or not." i. 92.

THE INSCRUTABLE.—"Part of what Scripture declares to us we shall, perhaps, be only able to comprehend when our faculties are enlarged in a better state. I agree with most divines in this, that they set out by admitting the nature of the Deity to be inscrutable; what I differ from them in is, that most of them proceed in the same breath to give a metaphysical explanation of it." i. 110.

HUMILITY.—"To the young clergy—at one of his levees." "My younger brethren, if at any time you find your preaching productive of good, and that your congregations value your exertions, beware of being puffed-up and losing your balance! Self-respect is valuable and useful, but as there will be a sufficient growth each day, cut it close every morning. And when through the goodness of God you are successful in your ministry, enter into your closet, fall down on your knees, and to the Lamb ascribe all the praise, the honour, and the glory." i. 147.

NATIONAL RELIGION.—"Men's heads have been long and thoroughly confused by the inter-mixture of secular and ecclesiastical matters ever since the time of Constantine; and the partial gleams of truth which have broken in from time to time since the Reformation, like streaks of partial daylight struggling into the midst of a room lighted with lamps, have only increased the confusion of thought. For the false principles then prevailing have never been abandoned; only, here and there, some true conclusion, at variance with them and insulated, has been admitted. It is like attempting to mend an incorrect map by inserting here and there patches from a correct one which would not fit the other.

"E. g., all that one hears every day, about a 'national religion' is an instance of this confusion of thought. If indeed anyone is speaking of the religion of a nation in reference to what prevails among the individuals of it, this is all very intelligible; and in this case you may talk of national taste, national music, manners, literature, &c. The nation, as a State or body-corporate, cannot have an ear for music. The State, however, may have in a certain sense, a State religion; and this meaning of 'national religion' it is that leads to so much perplexity by being confounded with the other. A national religion in the sense of a State religion is very intelligible and very easily realized, but it is quite inconsistent with liberty of conscience." i. 191.

MISAPPLICATION OF SCRIPTURE.—"There may be occasions, indeed, to be judged of by each man's own discretion, when it is better to sit still under some minor evils, than to risk greater in the attempt to remedy them. But I could not, even when I did act on that principle, choose that occasion for referring to the precept, 'In your patience possess ye your souls,' because I think it dangerous and hardly reverent to apply any passage of Scripture to a purpose foreign from the context.—If what we mean to recommend is taught in other passages of Scripture, those ought to be the ones adduced; if again, without being properly taught, it is agreeable to Scripture and to reason, let it rest on those grounds.—But a misapplication of a Scripture text, though it may be harmless in some particular instance, affords countenance to a most pernicious habit." i. 222.

CHARITY.—"It should not be forgotten that one of the greatest breaches of charity is, rashly and without cause to impute want of charity to another. The ultra-high-church spirit, and the sectarian spirit are but the same demon in different shapes: the one presuming that there is nothing good out of the Established Church, the other that there is nothing good within it." i. 266.

NO PARTY.—"I said that I had not been thought much of early in life, but that I had very early formed the resolution to tie myself to no man or party, but to listen to reason from every quarter—to prove all things, and to hold fast that which is right, according to the best judgment I was able to form, and this plan I laid down for myself, not because I thought myself an eminent man, but because I thought it was a Christian duty. I have faults enough of my own to answer for; I can't afford to answer for other people. And yet that I must do; if I act at the bidding of others, or if I give my implied sanction to the acts of a party. It is in vain for me to throw off my free agency; I cannot throw off my

responsibility. Whether the light of reason that God has given me be strong or weak, He does not authorize me to shut my eyes, and be led blindfold by any human party or rabbi." i. 317.

MORAL SENTIMENT.—"I warn you not to trust to intellectual powers for forming a moral character; at least till you can find, which I never could, some one instance of success. It is a great paradox, but it is true, that though honesty is the best policy, no one ever yet did (though in that particular case he may) steadily act upon it, without moral sentiment. The fact is, that it is only by long experience the truth of the maxim can be fully brought home to each man's own understanding; and long before this experience can have been acquired, the moral character is so far formed that the habits are nearly inveterate. Many a sensualist in like manner comes to understand that temperance insures the greatest amount of bodily enjoyment, but not till after he is an incurable sot and debauchee." i. 349.

THE TRADITIONISTS.—"Here lies as it strikes me, the great danger from the traditionists. It is in vain that they disavow, however sincerely, all right to teach anything not contained in Scripture. I would not care a straw to have such a right if you would but allow me to teach whatever I can confirm from Scripture; making the slightest hint tere for that purpose, and reserving to myself the right of deciding whether that hint in Scripture does serve the purpose or not. I can hammer out the Bible (or any other book) into leaf-gold, and gild over with portions of it any assignable amount of tradition or of conjectural speculation." i. 380.

OMISSIONS IN SCRIPTURE.—"There is no distinct record of many institutions, ordinances, forms, practices, &c., which, yet we are sure must have existed with the sanction, and some of them by the appointment of the Apostles themselves. As is remarked concerning Creeds and Liturgies in my 'Essay on Omissions,' so also in respect of Church-government it was evidently designed that each Church, in every age, should be left to its own discretion—a serious and considerate discretion—not an indiscretion—as to these points; consequently the sacred writers not only do not lay down any injunctions as binding on all Christians in all ages, but were not even allowed to make such a record of what they did institute, for the time, in particular churches, as would have practically operated as an injunction. When some traditional institution, system, creed, &c., has come down to us, of which great part is probably of apostolical origin, we are to take the whole as a human ordinance, though deserving of an attentive and respectful inquiry from its antiquity, and as not designed (else this would have been distinctly stated) to bind all christians absolutely." i. 459.

TRACTARIANISM.—"That is now the most rapidly-spreading pestilence, and when it has swallowed up, as it is rapidly doing, the Low Church or Gnostic party, commonly called the Evangelicals, will be, for its appointed day, truly formidable to genuine Christianity." i. 460.

THE QUEEN.—"The Queen reads beautifully; I wish she would teach some of my clergy." i. 461.

THE TRACTITES.—"You are quite right in what you say of the Tractites. The horse is not quite escaped who drags his halter. Our church, in breaking loose from Romish corruption, carried off a piece of the halter. Their object is to get hold of the end of the halter, so as to lead off the horse—captive, not back to his old stable, but to one of their own, much like it, in which he is to be hoodwinked and grind in their mill.

"My object is to disengage his neck from the halter, without (as some reformers have done) tearing it off so roughly as to tear off hair, and skin, and flesh with it.

"Our church is at present like the feet of Nebuchadnezzar's image, partly of iron, and part (though by no means half)—only a small part—of clay. I would substitute iron for the clay, and the clay for the iron." i. 490.

SCRIPTURE AND TRADITION.—"Says that Tradition is the appointed interpreter of Scripture. I don't know what the Tractites would desire more, for they will take good care to make themselves the judges of what is tradition. How much more just to say that the Christian Scriptures were the ap-

pointed interpreter of tradition; coming after it; the books were written from the very Churches which had already embraced Christianity on oral teaching, and designed to clear up what was doubtful in it, to supply what was deficient, and to guard against error which might creep in, that they might know the certainty of those things wherein they had been instructed." i. 491.

WRONG BUILDING.—"I hope the 'learning,' and the 'architecture' of the Tractites will not lead you any further. For myself, I cannot make any such exception. Their learning and their churches both, I utterly dislike. As to the latter, the Party is 'edifying' in the wrong sense of the word. Their continued effort is to fix on the building of stone the veneration (as a temple) which belongs properly to the congregation—the 'living stones.' And their learning again tends continually to a substitution of paper-currency for gold;—an attention to human writers which gradually absorbs and supercedes the study of Scripture." ii. 45.

GOVERNMENTS AND RELIGION.—"Governors are, indeed, bound to offer no impediments to what they judge to be true religion, and to offer to their subjects every facility for learning and practising it; but as soon as they begin to act as governors, directly enforcing the profession of a true faith, that moment they give it a fatal stab, because they thus change the motives from which such a profession ought to spring." ii. 72.

APOSTOLICAL BISHOPS.—"When a church and a diocese were co-extensive and synonymous—which certainly seems to have been the apostolical model—a bishop was as different from what you and I are, as a sovereign prince from a colonial governor. I do not say that Christian churches had no right to make the change, on very mature and grave deliberation. But whether they were wise in making it, is a more doubtful question." ii. 87.

SAFE ANCHORAGE.—"I always cast anchor on the Scriptures, which is common ground to both parties. I never pretend to say that the Romish doctrines are to be rejected on such and such philosophical grounds, but simply because they are such as we should be sure to have found plainly revealed if true; and, instead of finding this, we find plain proof that they must have been quite unknown to the apostles and their hearers. The very authority, therefore, which they (the Roman Catholics) acknowledge is brought against them; and this I regard as the most decisive, and also the most safe (indeed, the only safe) mode of procedure." ii. 192.

RULE OF JUDGEMENT.—"Since inspiration has ceased, I do not see what fuller assurance anyone can have, that God wills him to do so and so, than his own judgment resulting from deliberate and prayerful reflection. His decision may not be infallibly right. If he could be sure of that he would be inspired. But it must be right for him to follow the best guide Providence has vouchsafed him. God made the moon as well as the sun; and when he does not see fit to grant us the sunlight He means us to guide our steps as well as we can by moonlight." ii. 227.

PUSEYISM.—"I do not pretend to be master of all the details of Puseyism; but its general theory is, religion by proxy. The priest is not only to pray, but to believe for the laity. To them the raw Bible is dangerous. They ought not to receive it until he has cooked it. The lessons ought not to be read at all, or they ought to be read in Latin, or, if they must be read in English, they should be hurried over, so as to give as little knowledge and do as little harm as possible." ii. 236.

THE JEWS' BILL.—"I plainly told Lord A—— that I hoped they would next time bring in a better bill, taking the bull by the horns all at once, and sweeping off all religious disabilities. One might then say, consistently that this is not from indifference to Christianity but from a persuasion that all attempts to monopolise by law civil privileges for Christians, or for Christians of any particular communion, are contrary to the spirit of the Gospel, and tend to make Christ's a kingdom of this world." ii. 287.

IRELAND.—"Because Ireland is poor and half-civilized and full of ignorance and error, it is generally thought that very little knowledge and study are sufficient to govern it!—I am reminded of the young medical student