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THE
CHURCHMAN

MAY, 1900.

ART. I.—THE ARCHBISHOPS OF CANTERBURY
SINCE THE RESTORATION.

V. THOMAS TENISON.

ARCHBISHOP TENISON'S grandfather, John Tenison, Rector of Downham, Cambridgeshire, died in 1614. His son John, Rector of Mundesley, married Mercy Dowsing of Cottenham, and their son Thomas was born at Cottenham, September 29, 1636. The boy was educated as "one of Archbishop Parker's six scholars" in the school of Norwich, and then at the age of seventeen was elected scholar of Corpus Christi College, Cambridge. He matriculated there in 1653, took his B.A. degree in 1657, and became Fellow. Though he yearned for the ministry, his first intention, owing to the establishment of Independency, was to study physic, but in 1659 he was privately ordained at Richmond by Brian Duppa, Bishop of Salisbury. The Master of his college, Dr. Love, had always shown a particular esteem for him, and gave him his daughter in marriage with a good dowry. They had no children. After the Restoration he became tutor in his college, and in 1665 Vicar of St. Andrew the Great, Cambridge, where he won great and lasting respect for his unbroken residence and unflagging ministrations during the great plague. In 1667 the Earl of Manchester, to whose son he had been tutor, presented him to the rectory of Holywell, with Needingworth, Hunts, and here he wrote his first book, "The Creed of Mr. Hobbes Examined." In 1678 he wrote "A Discourse of Idolatry" against the Church of Rome. For six years (1674-1680) he was Vicar of St. Peter, Mancroft, Norwich, having been elected by the parishioners' vote. But Charles II., having appointed him one of his chaplains in ordinary, presented him, in October, 1680, to the rectory of St. Martin's-

in-the-Fields, vacant by the appointment of Lloyd to the See of St. Asaph. His reputation as a preacher was already established, and was resorted to by large congregations. Evelyn in his Diary speaks of him with enthusiasm: "Dr. Tenison preached at Whitehall on 1 Cor. vi. 12. I esteem him to be one of the most profitable preachers in the Church of England, being also of a most holy conversation, very learned and ingenious. The pains he takes and care of his parish will, I fear, wear him out, which would be an inexpressible loss" (March 21, 1683). The following extract from the same Diary (April 8, 1685) is curious: "Being now somewhat composed after my great affliction [the death of his daughter] I went to London to hear Dr. Tenison (it being a Wednesday in Lent) at Whitehall. I observed that though the King [James II.] was not in his seat above in the chapel, the Doctor made his three congés, which they were not used to do when the late King was absent, making then one bowing only. I asked the reason; it was said he had a special order so to do. The Princess of Denmark [Anne] was in the King's closet, but sat on the left hand of the choir, the clerk of the closet standing by His Majesty's chair as if he had been present." Once more (same year): "April 17, Good Friday. Dr. Tenison preached at the new Church at St. James's on 1 Cor. xvi. 22, upon the infinite love of God to us, which he illustrated in many instances. The Holy Sacrament followed, at which I participated. The Lord make me thankful." The "new church," it is hardly needful to say, was St. James's, Piccadilly. It was erected by Henry Jermyn, Earl of St. Albans, Wren being the architect, consecrated Sunday, July 13, 1684, and named in compliment to the Duke of York. Tenison was the first Rector, holding it with St. Martin's.¹

These were days, as we have already seen, of acute controversy. The Duke of York was exerting all his power to proselytize, and Churchmen and Nonconformists were equally eager to resist him. Tenison threw himself earnestly upon this side, preached and wrote pamphlets, in one of the latter beseeching the Nonconformists to join with the Church. He is said to have been largely assisted by Wharton, whom we have already had to name as the learned chaplain of Sancroft. When the acute crisis came, he took part with the seven Bishops in their address to King James against his declaration. Evelyn tells how he was privy to the requisition to the Prince of Orange.

During his incumbency of St. Martin's, however, he did

¹ Two succeeding Archbishops were also rectors of St. James's, viz., Wake and Secker.

something more than engage in controversy. Once more let us have a quotation from Evelyn's Diary: "February 15, 1684. Dr. Tenison communicated to me his intention of erecting a library in St. Martin's parish for the public use, and desired my assistance, with Sir Christopher Wren, about the placing and structure thereof. A worthy and laudable design. He told me there were thirty or forty young men in Orders in his parish, either governors to young gentlemen or chaplains to noblemen, who, being reprov'd by him on occasion for frequenting taverns or coffee-houses, told him they would study or employ their time better if they had books. This put the pious Doctor on this design." It was a very admirable design, and was admirably carried out. The library was built in Castle Street, St. Martin's Lane, and opened with 4,000 volumes to the parishioners of St. Martin's, St. James's, St. Anne's, Soho, and St. George's, Hanover Square. The chief treasure of the original library was a manuscript Chaucer, but there were also many other rare and valuable books and manuscripts. He also founded a Grammar School on the same premises the next year. The buildings were removed in 1861, in order to enlarge the National Gallery; the manuscripts and books were then sold, by order of the Charity Commissioners. The school was removed to Leicester Square, and now occupies the site of Hogarth's house and the Sablonière Hotel. It is flourishing at the present moment.

Nor were these all Tenison's good works of foundation. He built a chapel-of-ease on the west side of King Street, Golden Square. It was known in Evelyn's time as "Tenison's Tabernacle," and that writer records more than once in after years how he went to hear Tenison and others preach there. "He took great pains," says one of his biographers, "to conceal his private charities in this parish, though these were numerous. At the time of the hard frost in 1683 his disbursements for his poor people amounted to more than £300, insomuch that he distributed more to the poor and needy at that juncture out of his own stock than arose from the Archbishop and whole parish of Lambeth." In one passage where Evelyn mentions some of his works he says that he has been down to Kensington to visit him, he having retired thither to refresh after recovering from the small-pox. Kensington in those days was a rural suburb. William III. was afterwards fiercely abused because, as he could not live at Whitehall owing to his asthma, he insisted on buying at the national expense the house of Lord Nottingham and turning it into Kensington Palace, which became the favourite royal residence for many years.

One person who acquired an unhappy notoriety died in his

parish in 1687, and was buried in his Church of St. Martin's-in-the-Fields. Eleanor Gwyn, the favourite mistress of Charles II., was left in comparative poverty at his death. But she seems to have spent her last days penitently and usefully. Tenison, at her request, preached a funeral sermon over her. He testified to her penitence; but the sermon is not among the many of his sermons that are printed. Her contemporaries have mentioned in their letters her humility and repentance. She left £20 "to deliver poor debtors out of prison."

In November, 1689, the new King and Queen made him Archdeacon of London, and he was one of the Commission, described already in Tillotson's Life, for the revision of the Liturgy to satisfy the Dissenters. He was anxious to promote this, but in his "Argument for Union" he took care to express his opinion that comprehension must have its limits, and could not include "Arians, Socinians, Anabaptists, Fifth-monarchy men, sensual millenaries, Behmenists, Familists, Seekers, Antinomians, Ranters, Sabbatarians, Quakers, Muggletonians, Sweet Singers." You might put them altogether into a caravan, he says, but cannot join them in the Communion of a Church.

In December, 1691, through the influence of the Queen, he was elected Bishop of Lincoln, and consecrated at Lambeth on January 10 following; and although his tenure of the See was a short one, he made his mark for good in the diocese. He preached earnestly and constantly, and did much to restore discipline and good order. He instructed his Archdeacons to make diligent inquiry, through the clergy, into the condition of the poor. Two years later he refused the Archbishopric of Dublin; but when Tillotson died he was offered the See of Canterbury, and accepted it, to the grief of his late diocese. He was elected on January 15, 1695, and enthroned on May 16 following. His successor at Lincoln, Gardiner, was his nominee.

He soon showed that he was alive to his responsibilities; for he summoned Thomas Watson, Bishop of St. David's, to his archiepiscopal court, on the charge of simoniacal practices, tried him and deprived him.

On December 28, 1694, Queen Mary died of small-pox. Tenison attended her death-bed, received her confession, and at her burial in Westminster Abbey preached a sermon, of which it becomes necessary to quote a portion. It is eulogistic, certainly; but there is no doubt that both Tenison and his predecessor had a deep conviction of the beauty of the Queen's character, and of her earnest personal piety. His text was Eccl. vii. 14. He spoke first of her wide read-

ing and her clearness of understanding, and whilst she read much, she read the Bible most, he said. She spent a long time each day in devotion, and was most regular at public worship and at the Sacrament. The following passage describes the end of her life :

“Some few days before the Feast of our Lord’s Nativity she found herself indisposed . . . I will not say that of this affliction she had any formal presage, but yet there was something which looked like an immediate preparation for it. I mean her choosing to hear, more than once, a little before it, the last sermon of a good and learned man [Tillotson], now with God, upon this subject: ‘What! shall we receive good at the hand of God, and shall we not receive evil?’

“This indisposition speedily grew up into a dangerous distemper. As soon as that was understood, the earliest care of this charitable mistress was for the removing of such immediate servants as might by distance be preserved in health. Soon after this she fixed the times of prayer in that chamber to which her sickness had confined her. On that very day she showed how sensible she was of death, and how little she feared it. She required him who officiated there to add that Collect in the Communion of the Sick in which are these words: ‘That whensoever the soul shall depart from the body it may be without spot presented unto Thee.’ ‘I will,’ said she, ‘have this collect read twice every day. All have need to be put in mind of death, and princes as much as anybody else.’

“On Monday the flattering disease occasioned some hopes, though they were but faint ones. On the next day, the feast of Christ’s birth, these hopes were raised into a kind of assurance, and there was joy, great joy, seen in the countenance of all good people and heard from their mouths; and I believe it was very warm in their hearts. But alas! we saw what a few hours could bring forth. That joy endured but for a day, and that day was closed with a very dismal night. The disease showed itself in various forms, and small hopes of life were now left. Then it was that he who performed the holy office believed himself obliged to acquaint the good Queen with the apprehensions all had of an unlikelihood at least of her recovery. She received the tidings with a courage agreeable to the strength of her faith. Loath she was to terrify those about her, but for herself she seemed neither to fear death nor to covet life. There appeared not the least sign of regret for the leaving of those temporal greatnesses which make so many of high estate unwilling to die.

“It was, you may imagine, high satisfaction to hear her say a great many most Christian things, and this among

them : 'I believe I shall now soon die, and I thank God I have from my youth learned a true doctrine, that repentance is not to be put off to a death-bed.'

"That day she called for prayers a third time, fearing she had slept a little when they were a second time read ; for she thought a duty was not performed when it was not minded.

"On Thursday she prepared herself for the blessed Communion to which she had been no stranger from the fifteenth year of her age. She was much concerned that she found herself in so dozing a condition, as she expressed it. To that she added : 'Others had need to pray for me, seeing I am so little able to pray for myself.' However, she stirred up her attention, and prayed to God for His assistance, and God heard her ; for from thenceforth to the end of the office she had the perfect command of her understanding, and was intent upon the great work she was going about, and so intent that when the second portion of a certain draught was offered her she refused it, saying : 'I have but a little time to live, and I would spend it in a better way.'

"The Holy Elements being ready, and several Bishops coming to be communicants, she repeated piously and distinctly, but with a low voice (for such her weakness had then made it), all the parts of the holy office which were proper for her, and received with all the signs of a strong faith and earnest devotion the blessed pledges of God's favour, and thanked Him with a joyful heart that she was not deprived of the opportunity. She owned, also, that God had been good to her beyond her expectation, though in a circumstance of smaller importance, she having without any hindrance or difficulty taken down *that bread* when it had not been so easy for her for some time to swallow any other.

"That afternoon she called for prayers somewhat earlier than the appointed time because she feared that she should not long be so well composed. And so it came to pass, for every minute after this 'twas plain death made nearer and nearer approaches. However, this true Christian kept her mind as fixed as she possibly could upon the best things ; and there were read, by her directions, several Psalms, and also a chapter of a pious book concerning *Trust in God*. Toward the latter end of it her apprehension began to fail, yet not so much but that she could say a devout *Amen!* to that prayer in which her soul was commended to God.

"During all this time there appeared nothing of impatience, nothing of forwardness, nothing of anger ; there was heard nothing of murmuring, and scarce a murmur of disjointed words. At last, the helps of art and prayer and tears not prevailing, a quarter before one on Friday morning, after two

or three small strugglings of nature, and without such agonies as in such cases are common, having, like David, served her own generation, by the will of God she fell asleep."

I have transcribed these words in full, but have not felt very happy in doing so. Tenison was too good a man to write what he did not believe, and those who knew Queen Mary best would certainly approve what he said. But silence is almost always better than eulogy. It is F. D. Maurice who points out that of all the saints in the Bible there is silence concerning their death-beds. The few simple but beautiful words on the death of St. Stephen make the only exception. The awful glory of Calvary hides all other light. That is the Death on which to gaze brings rest and peace.

But yet more out of place and more painful to read is the trenchant letter addressed to the preacher by Ken. It was published anonymously, and the authorship has been called in question, but Dean Plumtre, in his "Life of Ken," after carefully weighing the evidence, decides that it is his. There is a copy in the London Institution with Ken's autograph signature. That he should think the dead Queen unfilial is natural enough, for he believed that the nation had sinned in rejecting James. But Tenison did not believe so, and the English people for the most part believed their action a righteous one, and therefore Ken's accusations of bad faith and cowardice all fall to the ground. Mary had been pure of life, devout, sincerely attached to the Church of England, charitable to the poor; and the influence which she so largely exercised in ecclesiastical appointments was invariably given in favour of good men. Ken was not the only man to hurl invectives upon her grave. In some places the church bells were rung, as for a victory, and a non-juring preacher took for his text the words, "Go, see now this cursed woman, and bury her, for she is a king's daughter." But we must let Ken speak for himself.

He begins by telling how he is disappointed. "When I heard of the sickness of the late illustrious Princess, whom I had never failed to recommend to God in my daily prayers, and that yourself was her Confessor, I could not but hope that, at least on her death-bed, you would have dealt faithfully with her. But when I had read the sermon you preached at her funeral I was heartily grieved to find myself disappointed, and God knows how bitterly I bewailed in secret the manner of her death; and reflecting again and again on your conduct of her soul, methought a spirit of slumber seemed to have possessed you; otherwise it is impossible for one who so well understood the duty of a spiritual guide as yourself, who had such happy opportunities and such signal

encouragements to practise it in her case, should so grossly fail in your performance, as either to overlook or wilfully to omit that which all the world said besides yourself, and was expected from you, and was of great importance to her salvation. You are a person of noted abilities, and had a full knowledge of your duty; you had been many years a parish priest, and exercised your function with good repute; none could be better versed in the Office for the Visitation of the Sick than yourself, and the sick person was no stranger to you, and you very well knew her whole story." He goes on to say that he had also full opportunities, seeing that the progress of the disease gave hopes of recovery, and he could have taken such opportunity then, and also that her mind all through remained unclouded. And then comes the fulmination: with all these opportunities he never moved her to confess that she had behaved wickedly to her father. She had been instant in prayer all through her illness, had gratefully received his ministrations, had made pious provisions for divers matters, had even uttered "Amen!" at the commendatory prayer, and yet had not been moved to confess that she was an undutiful child, an abettor of her father's chief enemy. "I challenge you to answer before God and the world: Did you know of no weighty matter which ought to have troubled the Princess's conscience, though at present she seemed not to have felt it, and for which you ought to have moved her to a special confession, in order to absolution? Were you satisfied that she was in charity with all the world? Did you know of no enmity between her and her father, nor variance between her and her sister? Did you know of no person who ever offended her whom she was to forgive? Did you know of no one person whom she had offended, and of whom she was to ask forgiveness? Did you know of no one injury or wrong she had done to any man, to whom she was to make amends to the utmost of her power? Was the whole Revolution managed with that purity of intention, that perfect innocence, that exact justice, that tender charity, and that irreproachable veracity, that there was nothing amiss in it—no remarkable failings; nothing that might deserve one penitent reflection?"

After saying that the answers to these questions must be such that there is nothing further for the Archbishop to do but to testify his repentance before God and the world, and to mourn in sackcloth and ashes all the rest of his life, and after directly charging him with having violated his conscience for the sake of Court favour, he writes:

"You tell us she was one who, 'I am well assured, had all the duty in the world for her other relations, which after long

and laborious consideration she judged consistent with her obligations to God and to her country.' The consideration then which she used to reconcile her judgment to the Revolution was, it seems, long and laborious, notwithstanding the assistance of her new casuists, it being no easy matter to overcome the contrary remonstrances of nature and of her own conscience, and to unlearn these evangelical maxims which were carefully taught her by the guides of her youth. . . . 'All the duty in the world' is a comprehensive term; but wherein, sir, did any part of that duty appear? Why are you not so just to her and to yourself as to give us some of those compassionate and melting expressions of filial duty which flowed from her on that subject? Why do you not produce some instances of her mildness and mercifulness to her enemies, and whom you know she treated as such, though their crime was their being her father's friends? These would have been much for her honour, would have given great satisfaction to all good people, would have convinced the world that the manner of her death had been in all respects truly Christian, would have been much for your own reputation and much for the credit of the Revolution in which you are as great a zealot as a gainer."

Peace to his ashes! Ken was not a great man, but he was a very holy man, a veritable confessor. A few of his works are become part of our acknowledged religious classics; he published four volumes of poems which have never been republished, and never will, for they are so crude as to be unreadable. To say that he had his faults is to say that he was human. He put those faults on his sleeve for daws to peck at. There are several of his letters which are querulous and almost unforgiving. And Queen Mary had her faults also. There was an unseemly exultation, apparently, when the Convention Parliament declared her Queen (Evelyn, February 13, 1689), which Ken remembered. Her explanation afterwards was that she was playing Katharine to her husband's Petruchio, that he had ordered her to look cheerful lest the situation should be misunderstood. Ken is certainly unjust as to her feelings towards her father. She knew that the latter had encouraged the attempt to assassinate her husband. And her reconciliation with her sister, the Princess Anne, was sincere and cordial on both sides.

We turn to a brighter subject, the Archbishop's eagerness to preserve and restore the discipline of the Church. He prevailed with the King to issue the following "Injunctions to the Archbishops, to be communicated by them to the Bishops and the rest of the clergy":

“WILLIAM REX.

“Most Reverend Father in God, our right trusty and entirely beloved counsellor, we greet you well. We being very sensible that nothing can more effectually conduce to the glory and honour of God and the support of the Protestant religion than the protecting and maintaining of the Church of England as it is by law established, which we are resolved to do to the utmost of our power, have therefore upon mature deliberation, with you and our other Bishops, by virtue of our royal and supreme authority, thought fit with the advice of our Privy Council to ordain and publish the following injunctions:

“I. That the 34th and 35th Canons concerning Ordinations be strictly observed. II. That every person to be admitted to Holy Orders do signify his name and the place of his abode fourteen days before he is ordained, to the end that inquiry may be made into his life and conversation; and that he appear, at the furthest, on Thursday in Ember week; that so such, who upon examination shall be found fit, may have time to prepare themselves by fasting and prayer before the day of Ordination. III. That every Bishop shall be well satisfied that all persons that are to be ordained have a real title, with a sufficient maintenance, according to the 33rd Canon, in which matter we require the Bishops to have an especial care. IV. That a certificate of the age of the person to be ordained be brought, if it can be, out of the parish register, or at least a certificate very well attested. V. That the part of the 34th Canon which relates to the giving of certificates concerning the lives and manners of those who are to be ordained be strictly looked to, and that the Bishop lay it on the consciences of the clergy that they sign no certificates unless upon their own knowledge they judge the persons to be duly qualified. VI. That every Bishop shall transmit between Michaelmas and Christmas to the Archbishop of the Province a list of all such persons as have been ordained by him during that year, according to the Constitution in the year 1584, in order to be put in a public register, which shall be prepared by you for that use. VII. That the Bishops shall reside in their dioceses, and shall take care to oblige their clergy to such residence as the laws of the land and the canons do require, particularly the 41st Canon. VIII. That they who keep curates have none but such as are licensed by the Bishop of the Diocese, or, in exempt jurisdictions, by the Ordinary of the place having episcopal jurisdiction, as is required both by the Act of Uniformity and the 48th Canon; that so when the incumbent does not reside, the Bishop or such Ordinary may know how the Cure is supplied, and that

no person shall presume to serve any Cure without license from the Bishop or such Ordinary upon pain of suspension. IX. That you use the most effectual endeavours to suppress the great abuses occasioned by Pluralities, and restrain them as much as you can, except where the parishes lie near one another and the livings are small; that all qualifications be carefully examined, we being determined to have no chaplains to be qualified by us but such as do attend upon us, and that due caution be taken before any faculty is granted, and that such persons as are legally qualified shall reside at least two months in the year in each of their livings, and provide a curate to serve where they are not in person, with a due maintenance, to be determined by the Bishop of the Diocese, unless the two parishes lie so near that the incumbent can constantly serve both cures. X. That the Bishop shall look to the lives and manners of their Clergy, that they may be in all things regular and exemplary, according to the 75th Canon. XI. That the Bishops do use their utmost endeavours to oblige their Clergy to have public prayers in the Church, not only on holy days, but as often as may be, and to celebrate the Holy Sacrament frequently. XII. That the Bishops shall require the Clergy to use their utmost endeavours that the Lord's Day be religiously observed; that they set a good example to their people and exhort them frequently to their duty herein. XIII. That the Bishops remind their Clergy to visit the sick frequently, and require them to perform that duty with great care and diligence, according to the 67th Canon. XIV. That Catechizing be duly performed according to the 59th Canon. XV. That the Bishops be careful to confirm not only in their triennial Visitations but at other convenient seasons. XVI. That care be taken that the Archdeacons do make their Visitations personally, and that as much as may be they live within the bounds of their jurisdiction and do their duty according to the Canons. XVII. That no commutation of Penance shall be made but by express order and direction of the Bishop himself, which shall be declared in open court, and that the commutation money shall be applied only to pious and charitable uses, according to the 'Articuli pro Clero' made in the year 1584, and the Constitutions made in the year 1597. XVIII. That no License for marriage without Banns shall be granted by any Ecclesiastical Judge without first taking the oaths of two sufficient witnesses, and also sufficient security for performing the conditions of the license according to the 102nd and 103rd Canons.

“These injunctions we do require you to transmit to the Bishops of your respective Provinces, to be by them communicated to their Clergy, and to be strictly observed and

often inquired after both by you and them. For as we esteem it the chief part of our princely care to promote true religion as it is established in this Church, and in order thereunto we have determined not to dispose of any Church preferments in our gift but to such of our clergy as we shall have reason to believe live exemplarily, and preach and watch most faithfully over the people committed to their charge; so we assure ourselves that these our pious intentions will be effectually seconded by you and the rest of the Bishops; and that you will, without favour or partial affections, study to suppress impiety and vice, and to reform all disorders as far as in you lies, well knowing that nothing will so much advance the great ends of religion, and so certainly secure and establish this Church, as the exemplary lives and faithful labours of those who minister in it, and so we commend ourselves heartily to your prayers, and bid you very hearty farewell. *Given at our Court at Kensington in the 7th year of our reign. By His Majesty's command.*

“SHREWSBURY.”

In a very short time, so at least the Archbishop believed, came the need of another royal proclamation. It was issued immediately after the King's return from a highly successful campaign in the Netherlands, and the occasion was the following: The Socinians, taking advantage of the Act of Toleration, had busied themselves by issuing some pamphlets impugning the doctrine of the Trinity. Sherlock, Dean of St. Paul's, had undertaken the confutation of these, with the result that South, then a Prebendary of Westminster, had charged him with teaching Tritheism, and Sherlock had retorted that South's doctrine was Sabellianism. The war of pamphlets grew hot, for the two antagonists were men of great ability, learned and witty, and outsiders began to join in the quarrel. On St. Simon and Jude's day, 1695, Bingham, Fellow of the University, in a University sermon preached in favour of Sherlock's views, maintaining that “there are three infinite distinct minds and substances in the Trinity,” and that “the three Persons in the Trinity are three distinct minds or spirits and three individual substances.” South's friends took up the quarrel and procured the condemnation of these words by a solemn decree in Convocation, declaring them to be “false, impious, and heretical, disagreeing with and contrary to the doctrine of the Catholic Church, and especially to the doctrine of the Church of England publicly received.” So hot did the quarrel become that Tenison again called on the King to interpose, and another proclamation came forth. After a calm exordium, it gives the following directions:

I. No preacher is "to deliver any other doctrine concerning the Blessed Trinity than what is contained in the Holy Scriptures, and is agreeable to the three Creeds and the Thirty-nine Articles." II. Preachers are to avoid all new terms, and are above all things to "abstain from bitter invectives and scurrilous language," and that all means such as the law provides shall be used to repress books impugning the Christian Faith.

Tenison issued another Pastoral the same year, of which the following are the principal recommendations: Preaching on Sunday afternoons "upon Catechistical Heads," with a view to the better instruction of the people in Church doctrine; care to prevent Simoniacal Covenants, especially "artificial bargains which are made by bonds of resignation"; "the causing of stipends of Curates to be proportioned to the value of the Benefice, and the greatness of their duty required of them, especially when the Incumbent is a Pluralist and cannot constantly reside in person, so that the service of God may not suffer by the employment of such ignorant and scandalous men as these incumbents generally procure, who choose to have such for their curates as will serve for the meanest salaries." Next he deals with dilapidations, especially where pluralists do not keep constant residence. "As for such who upon any pretences whatsoever desire a dispensation of non-residence, I entreat you not to grant it to any of them without their giving sufficient security to keep their chancels and parsonage houses in good repair if they be so already, or if not, to put them in good repair with all convenient speed." Then follow directions as to carefulness against illegal and irregular marriages, and against "pronouncing sentence of Excommunication and Absolution without such solemnity as that great weighty affair requires." There are several directions for securing good and proper men for Holy Orders; and when a man offers himself for ordination it is "to be laid upon his conscience to observe such fasting as is prescribed upon Ember Days, and to give himself in most serious manner to Meditation and Prayer," and he is also to be exhorted to observe his Ordination day in after years with such solemn exercises.

A characteristic passage in the Archbishop's life is one connected with a plot of some Jacobite fanatics to assassinate King William at the end of 1695. They were tried and condemned to death, and, though they gloried in their crime, three non-juring clergy gave them absolution according to the Church form. Thereupon fourteen Bishops who were then in London drew up at Lambeth a declaration that "the performance of this office of the Church without a previous confession made and abhorrence expressed by the prisoners of

the heinous crime for which they died, was extremely insolent, and without precedent in the manner, and altogether irregular in the thing itself; it being a manifest transgression of the Church's order, and profane abuse of the authority of Christ; since Mr. Collier, Mr. Snat and Mr. Cook must look upon the persons absolved as Impenitents or as Martyrs." This is surely reasonable. They were committed to Newgate, but Tenison, feeling that the protest which he and his brethren had made was sufficient for the purpose, begged them off from further punishment. On the other hand, when Sir John Fenwick was attainted of high treason, he having over and over not only publicly insulted the Queen, but after her death continued to attack her memory and the character of the King, Tenison voted for the attainder, though he did so with sorrow, and though Robert Nelson, who was in close friendship with him, besought him in Fenwick's favour. And here again, though he felt that to vote against the Bill would be to declare that he thought the man not guilty, yet he administered a sharp rebuke to Dr. John Williams, whom he consecrated just then Bishop of Chichester, and who rushed off at once to the House of Lords to vote for the attainder. "Brother, brother!" said Tenison; "you'll overheat yourself. What's the reason of all this pother?" "I was fearful, please your Grace, lest the Bill against Sir John Fenwick should be read before I could take my place in the House." "Fie, my lord!" said his Metropolitan, "you might have spared yourself that labour, since you had not an opportunity of hearing the merits of the cause at the first and second reading."

Once more we come to a work which gives us rest from controversy and brings us into the region of Christian practice. We had in the "Life of Tillotson" the royal proclamation respecting reformation of manners. In 1699 a like proclamation was made, and the Archbishop sent to the Bishops of his province a circular letter to be communicated to their clergy. After expressing his conviction that the present state of public morals is such as to threaten the welfare of the State, and also his thankfulness that he has seen in the clergy of London, among whom he has chiefly moved, a growing diligence in grappling with the evil, he presses for a greater zeal and carefulness, first, in the lives of the clergy and in the government of their families, "that they will make themselves Examples of a sober and righteous conversation. . . . Till that is done, no exhortations, whether in public or private, can either be offered with decency or received with reverence." Further than this, they should use gravity and calmness in their conversation. "Discreet caution in their words and actions will preserve them from those little imprudences that

are sometimes so sensible an obstruction to the good endeavours of well-meaning men. Persons in Holy Orders are not only bound in the conduct of their lives to consider what is lawful or unlawful in itself, but also what is decent or indecent in them with respect to their character and function; abstaining from all appearance of evil, and giving no offence in anything, that the ministry be not blamed." He then goes on to express a wish that the clergy would take especial pains to acquaint themselves with the defences of the Christian religion, now strongly assailed; and also with the other subjects of present controversy. And with this view he recommends that "the clergy of every neighbourhood would agree upon frequent meetings to consult for the good of religion in general, and to advise with one another about any difficulties that may happen in their particular cures; by what methods any evil custom may most easily be broken; how a sinner may be best reclaimed; and (in general) how each of them in their several circumstances may contribute most to the advancement of religion. Such consultations as these, besides the mutual benefit of advice and instruction, will be a natural means to excite the zeal of some, to reduce the earnestness of others to a due temper, and to provoke all to a religious emulation in the improvement of piety and order within their respective parishes; and these meetings might still be a great advantage to the clergy in carrying on the reformation of men's lives and manners, by inviting the churchwardens of their several parishes and other pious persons among the laity to join with them in the execution of the most profitable methods that can be suggested for these good ends." He expatiates at some length on some of the points which he has thus touched upon, and ends with a strongly expressed wish "that every one of the Parochial Clergy would be very diligent in catechizing the children under their cure; and not only so, but in calling upon them afterwards, as they grow up, to give such further account of their religion as may be expected from a riper age; that, being thus carefully instructed in the Faith and Duty of a Christian, they also may teach their children the same; and so Piety, Virtue and Goodness may for ever flourish in our Church and Nation."

Some very earnest endeavours had already been made in the direction indicated in this pastoral. Religious Societies had been founded in London as far back as the days of Charles II., and now that "for the Reformation of Manners" had been launched in 1691. Young men were holding weekly meetings for religious conference for mutual edification. Most of these Societies were directly connected with the Church of England, and their rules were drawn up in

accordance with the Prayer-Book. That for the Reformation of Manners, however, comprised both Nonconformists and Churchmen, and confined itself to putting the law into operation against "Profaneness and Debauchery." In the first Report of the Society for the Reformation of Manners the following vigorous preamble explains the need of it: "It is very well known that in the late times Profane Swearing and Cursing, Drunkenness, Open Lewdness and Profanation of the Lord's Day were generally discouraged and suppressed. And it is as well known, to our shame, that these sins have not only since revived among us by reason of the impunity of offenders, the countenance and preferment they have met with, and the contagion of great and ill examples, but have been committed with great impudence and without control, without either shame or fear of the laws, so that they were seen and heard at noonday and in our open streets; and, as if we were resolved to outdo the impieties of the very heathens, Profaneness and even blasphemy was too often the wit and entertainment of our scandalous play-houses, and sincere religion became the jest and scorn of our Courts in the late reigns. And thus Debauchery diffused itself throughout the whole body of the Nation, till at last our morals were so corrupted that Virtue and Vice had, with too many, changed their names; it was reckoned Breeding to swear, Gallantry to be lewd, Good Humour to be drunk, and Wit to despise sacred things; and it was enough to have rendered one suspected of Fanaticism, or an abjectness of spirit, and a matter of reproach, not to suffer one's self to be carried away with this torrent of wickedness and not to glory in those fashionable vices."

We have now seen the Archbishop calling not only for a national movement for Reformation and the repression of evils, but also for the positive teaching of Christian doctrine and practice. The immediate result, as we shall see hereafter, was the foundation of the Society for promoting Christian Knowledge.

W. BENHAM.

(To be continued.)

