

well manned as the old ; that the Gospel message be as full and clear ; and that, through grace, the effect be not less.

A heavy responsibility rests on Evangelical Ministers. The maintenance of Evangelical principles in their clearness and strength depends in great measure upon *them* ; upon their clear, firm, thoughtful, and spiritual preaching, and their consistent and unworldly living.

But (2) this responsibility rests on others besides Ministers. The heads of families have a large share of it. And in no respect more than as regards *separation from the world*.

There is no doubt that this separation is less marked than formerly. In a measure it must be so through the mere increase in number. If the world has become, in outward things, less unlike religion, religious people are necessarily less strange, and the difference is less strongly marked. The danger is, lest the effect should be produced by religion becoming worldly, rather than by the world becoming religious.

It is difficult, perhaps impossible, to lay down definite rules on such subjects as amusements, family habits, and conformity with those around us. On many points of this kind opinion will differ even in those who agree in principle. Only let it be borne in mind by all, that undue compliance quickly lowers the spiritual tone ; and that, in many families, the cause of the low spiritual tone of one generation, as compared with a former, is not far to seek : the world has crept in.

FRANCIS BOURDILLON.

ART. V.—CAMBRIDGE A HUNDRED YEARS AGO.

THE state of religion in this country, and particularly with respect to the Church of England, a hundred years ago, has been described in several ways, by Messrs. Abbey and Overton in their recently published volumes, "The English Church in the Eighteenth Century," an ably written work and full of information (Longmans, Green & Co.). Mr. Ryle's interesting work "The Christian Leaders of the Last Century," well-known, no doubt, to many of our readers, also contains some striking notes, social, ecclesiastical, and religious. Another work, published some thirty years ago, the late Mr. Gunning's "Reminiscences" of Cambridge,¹ a book which is, probably, almost unknown outside a certain circle, gives a good deal of curious in-

¹ Reminiscences of the University, Town, and County of Cambridge, from the year 1780. By the late H. Gunning, M.A., Senior Esquire Bidell. Second Edition. Geo. Bell. 1855.

formation, and has a value and interest of its own. We quote, without comment, a few extracts.

As to the way in which country churches were "served"—the "duty" was "done"—a hundred years ago, Mr. Gunning wrote:—

For many years before he (Mr. Farmer) was elected to the Mastership, he had the curacy of Swavesey (about nine miles distant) where he made a point of attending in all weathers. He began the service punctually at the appointed time, and gave a plain practical sermon, strongly enforcing some moral duty. After service he chatted most affably with his congregation, and never failed to send some small present to such of his poor parishioners as had been kept from church through illness. After morning service he repaired to the public-house, where a mutton-chop and potatoes were soon set before him: these were quickly despatched, and immediately after the removal of the cloth, Mr. Dobson (his Churchwarden), and one or two of the principal farmers, made their appearance, to whom he invariably said, "I am going to read prayers, but shall be back by the time you have made the punch." Occasionally another farmer accompanied him from church, when pipes and tobacco were in requisition until six o'clock. *Taffy* was then led to the door, and he conveyed his master to his rooms by half-past seven; here he found his slippers and night-cap, and taking possession of his elbow-chair, he slept till his bedmaker aroused him at nine o'clock, when resuming his wig he started for the *Parlour*, where the fellows were in the habit of assembling on a Sunday evening.

Mr. Gunning adds that an unfavourable opinion should not be formed of Mr. Farmer as a country curate. "Most of the churches within ten miles of Cambridge were served by Fellows of Colleges. In some cases the curate hastened back to dine in hall; there were others who undertook two or three services; so that, upon the whole, few parishes were so well satisfied with their pastor as Swavesey." Dr. Farmer was twice offered a Bishopric by the Prime Minister Pitt; but he felt he could not discharge the duties of the Episcopacy with that dignity and decorum which the office demanded. Eventually he accepted a Residentiaryship of St. Paul's:—

On Sunday, in the evening a hot supper was always ready at nine, at which any friends from Cambridge, who chanced to be in town, were sure to meet with a hearty reception and pass a convivial evening, which forcibly served to remind them of the hospitalities of Emmanuel Parlour.

His residence in town rarely prevented his being present on Feast-days at his own College. I well remember his exclaiming, on entering the vestry at St. Mary's, on Ascension Day,—“I have had hard work to be with you in time, Mr. Vice-Chancellor, for at three o'clock this morning I was blowing my pipe with the worshipful Company of Pewterers!”

Under the year 1788, Mr. Gunning writes, that those who held "Low-Church doctrines" in the University were termed "*Methodists*, afterwards *Calvinists*, and then *Serious Christians*."

In the year 1795, Mr. Gunning attended the Vice-Chancellor (Dr. Gates) to Burwell. The University is possessed of a considerable estate in Burwell; and it was the custom for the Vice-Chancellor to preach a sermon there on Mid-Lent Sunday and dine with the tenant. Notwithstanding a heavy fall of snow the villages of Bottesham and Swaffham were crowded with people who came to see a coach-and-four. The Marshal, who had filled his pockets with halfpence for the occasion, amused himself and his fellow dignitaries by throwing the coppers out into the snow for the villagers to scramble for them:—

At length we arrived at the Vicarage, where we stopped and had some refreshment; and then proceeded to the church, a very noble edifice, and filled almost to suffocation by persons who had come (notwithstanding the badness of the day) to see a Vice-Chancellor. After the sermon we proceeded to the old Manor House, situated about three-quarters of a mile from the church, and on the very edge of the Fens. We were conducted into a small parlour, and in a few minutes were told that dinner was on the table. The repast was of the most ample description; three huge fowls were at the top of the table; at the bottom was an enormous sirloin of beef; on one side a huge ham of excellent flavour; on the other side a pigeon-pie; and in the centre an unusually large plum-pudding. The only guests in the upper chamber consisted of the Vice-Chancellor, Mr. Turner (the Vicar), myself, and Mr. Dunn, the tenant. The beer was excellent. After dinner, wine was introduced; the port was as good as ever was tasted, and the tenant circulated the bottle very briskly. I confess that I did not consider the Clerk, who came to say he was going to chime, a welcome visitor; and the Sexton, who came about a quarter of an hour afterwards, to say the bells were ringing, was, I believe, very unwelcome to us all. We got into the carriage (which was ordered to wait for us at the gate) and went to church, where the Vicar read the prayers. The excellence of the tenant's ale was apparent, not only in the red faces of the Vicar, the Clerk, and the Sexton, but also in the vigour with which two or three officials, furnished with white staves, exercised them whenever they found any of the children inattentive. Not contented with showing their authority over the younger part of the congregation, one of them inflicted so heavy a blow on the head of a young man who was sleeping, that it resounded through the church. The person thus distinguished started up, and rubbing his head, had the mortification to find all his neighbours laughing at his expense; to use a fancy phrase, "he showed fight," and I believe he was only restrained by the presence of the Vice-Chancellor (who rose to see what was the matter) from giving the peace-officer a hearty drubbing. We had rather a perilous journey back to Cambridge, being very nearly upset before we reached the high road.

In the year 1810, another Vice-Chancellor (Dr. Gretton) went to Burwell. After the usual substantial dinner, the clerk announced that the bells were ringing for the afternoon service; he was succeeded by the sexton. Nobody stirred but the Vicar, who for the last three years had preached an afternoon sermon in compliment to the Vice-Chancellor, and the Vicar, not thinking it fitting to make any suggestion, "walked on":—

After the Vicar's departure, the host observed that a sermon in the afternoon at their church was quite unusual. The Vice-Chancellor asked, "What sort of a preacher is Mr. Turner?" to which the tenant replied, "For my own part, I would not go over the threshold to hear him preach." "If that be your opinion, who have had frequent opportunities of hearing him," said Dr. Gretton, "I am of your opinion too; and we will remain and have a few more glasses of your fine old port." The horses were then taken from the carriage, and the Vicar, after waiting a considerable time for the Vice-Chancellor before he began the service, was at length obliged to proceed without him.

Mention is made of a "dissipated" Reverend Fellow of King's whose rooms were on the same staircase as Simeon's. He took a "great dislike" to Simeon, and lost no opportunity of annoying him. "Appointed to a living, he was enabled to launch again into the gay world; and the last account that reached the University of him was, that he was seen in 'the basket' at a cock-pit, the usual penalty for not paying bets." He was an adept in cock-fighting.

Concerning Simeon's great work in his earlier years, we read:—

A large portion of Simeon's congregation consisted of the peasantry from the neighbouring villages, where, with but few exceptions, the services were performed in a careless manner; the comfort and ease of the Ministers appearing to be their first consideration. If the Sunday proved wet, Dr. Drop (a cant phrase signifying there was no service) did the duty.

An anecdote is told concerning a very small parish in Lincolnshire, where service was performed only once a month:—

A clergyman who was visiting for a few days in the immediate neighbourhood, and who was a friend of the officiating Minister (residing at a distance), offered to perform service on the following Sunday. Consent was readily granted. When notice was given to the clerk, he appeared confused, and then submissively remarked, the service ought not to have come off until a week later; for, not at all expecting there would be any change from what they had been so long accustomed to, he had set a turkey in the pulpit as soon as their parson had left, and he had reckoned that by the time he came again the pulpit would have been at liberty!

The novelty of an evening service in a parish church at Cambridge attracted much attention. "It conveyed at once the

impression," said Simeon, in 1792, "that it must be established for the advancement of true religion, or what the world would call Methodism. Hence it is not to be wondered at, that it should be regarded with jealousy by some, and with contempt by others, and that young gowmsmen, who even in their own chapels showed little more reverence for God than they would in a play-house, should often enter in to disturb our worship." "For many years (I speak from my own personal knowledge)," writes Mr. Gunning, "Trinity Church and the streets leading to it were the scenes of the most disgraceful tumults."

ART. VI.—SOME RITUALISTIC MANUALS.

1. *Some Strictures on a book entitled "The Communicant's Manual," with two Prefaces by the Rev. E. King, D.D., Regius Professor of Pastoral Theology in the University of Oxford and Canon of Christ Church.* By C. J. ELLIOTT, M.A., Vicar of Winkfield, Berks, and Hon. Can. of Christ Church. Third Edition. London: Murray. 1879.
2. *Some Remarks upon a Letter to the Rev. C. J. Elliott, by the Rev. E. King, D.D., together with further Strictures upon certain Devotional Works written or adapted for the use of Members of the Church of England.* By the Rev. C. J. ELLIOTT, M.A. Vicar of Winkfield.

MR. ELLIOTT has done good service by drawing public attention to the subtle and insidious way in which the laity of the Church of England are being gradually imbued with teaching that is virtually identical with that of the Church of Rome in books of devotion put forth under the authority of responsible names, as he has done in the two pamphlets of which the titles are given above. It is well, also, that they are introduced to public notice by the countenance and commendation of so honoured a house as that of Mr. Murray. This of itself goes a long way to take them out of the category of mere party missives.

"It is one of the characteristic signs of the days in which we live," says the writer of the above pamphlets, "that those distinctive tenets of the Church of Rome, against which the Articles of the Reformed Church of England are specially directed, are being propagated, and more particularly amongst the young, by means of books of devotion; such books being either composed by members of the Church of Rome, and *adapted* for the use of members of the English Church, or else composed by members