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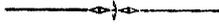
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The priests are to be continually standing and ministering at the altar, that they may offer gifts and sacrifices for sins. Their nearness of mediation is dependent on sacrificial atonement; and the sacrificial atonement for the whole people is dependent on their continual ministrations. So much as this will probably be allowed by all, and this much must serve as an introduction to what will have to follow.

N. DIMOCK.



ART. IV.—SOME UNPUBLISHED LETTERS: MANNING, HUGH JAMES ROSE, DEAN HOOK, GLADSTONE, MACAULAY, THACKERAY.

[These are given with no other object than to illustrate the standpoint of the different writers.—EDITOR.]

I.

THE REV. H. E. MANNING (CARDINAL) TO THE REV. JAMES TRIPP.¹

(*On the early Oxford Movement.*)

January 20 (1838).

MY DEAREST FRIEND,

I was on the point of writing to you yesterday, and intended to do so to-day, not to apologize for my non-appearance, but to ask how you are. Your account of Mrs. Tripp truly grieves me. I earnestly hope and pray it may please God to alleviate her sufferings and to sanctify your successive trials to you both.

I wish to refer, as you assure me it is not too much for you, to your last letter. The part, which implied an uncomfortable feeling in your mind, was the sentence, "I call no man master"; which seemed to me a sort of unconscious resentment of a suspicion that I desired to make myself your master, or that I thought the * * * was your master. Now the suspicion, and the wish, are as unworthy of me as of yourself; and I will in a moment show you that *the rule of my faith and teaching* is diametrically levelled at the system of "I am of Paul and I of Apollos," etc.; which system is the universal rule of the so-called Evangelical party, *little as they may be aware of it.*

¹ Mr. Tripp was Rector of Hardham, Cold Waltham, and Up Waltham, and gave Manning his title in conjunction with Mr. Sargent, Rector of Lavington.

But first: the number of the * * * I sent you contains:

1. A denial of Holy Orders.
2. A denial of the mystery of the Holy Communion.

I. The denial of Holy Orders is contained in the letter of Misopapisticus.¹

He says there is no proof the ministry was to be successive.

And Orders are very good, and well for propriety's sake, etc., but not as anything further.

Now oblige me by reading:

(1) The first paragraph of the *Preface* to the Ordination Services: drawn up by Cranmer, etc. Read it several times over.

(2) The words in the Service for Priests' Orders at the imposition of hands, "Receive ye," etc., quoted from St. John xx. 22, 23.

(3) The 2nd Ember prayer, and the prayer in the *Consecration* Service beginning, "Almighty God, Giver of all good things," in which God is declared by His Providence and Spirit to be *the appointer of divers orders, etc.* See Eph. iv. 7-13.

II. The denial of the Holy Communion is contained in the marked passage at the end of the leading article: "no greater, nor even so great a mystery, as that one man may inspire another with hope, or love, or fear'!!!!!"² No Socinian living would refuse to kiss the Gospels in attestation of this doctrine.

Read:

(1) The Catechism:

"The Body and Blood of Christ which are verily and indeed taken," etc., and the next answer.

(2) The Communion Service.

a. Prayer "We do not presume," etc.

b. Consecration Prayer: "partakers of His most blessed Body and Blood," etc.

c. Second Prayer after receiving: "Holy mysteries, with the spiritual food of the most precious Body and Blood," etc.

(3) XXVIIIth Article: "not only a *sign*, but a *sacrament*, inasmuch," etc.

Now read the scored passage in the * * * again, and remember dear brother Smelt at East Dean.

These are the OXFORD views, and no others. Do not, my

¹ The editors could not be held responsible for the opinions of a correspondent.

² The controversy must indeed have been badly conducted if this sentence is fairly quoted. None of the party in question would at the present day endorse it.

dearest friend, blind yourself with the nickname *Oxford* views. Satan is using nicknames to bring in Socinianism, Infidelity, and Antichrist, whatsoever that be. Now I say to you, do not follow me, or the * * *, but the Prayer-Book.

But of this more another time.

Did you see in the last number a paragraph about Newman's brother? You will appreciate the coarse inhumanity¹ of it when I tell you that it is a subject so acutely painful to Newman that his friends dare not mention it to him. It is years since I have spoken on it. This is as like Christian love as their teaching is like Christian faith. Again I say, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

I must break off, though I have very much more to write. May God unseal our eyes to see Satan's devices, *even in the radiance of light.*²

Believe me, with very true and tried affection,

Ever yours,

H. E. M.

II.

THE REV. HUGH JAMES ROSE (ORIGINATOR OF "TRACTS FOR THE TIMES") TO THE REV. JOHN SINCLAIR (AFTERWARDS ARCHDEACON OF MIDDLESEX).

HADLEIGH, *February 6, 1833.*

MY DEAR SIR,

I owe you a thousand apologies for having so long neglected to acknowledge your obliging attention in sending me your very valuable "Dissertations."³ I can only say with great sincerity that in reading them I deeply lamented that the volume did not entirely fall in with our plan, as, wherever it does, I should despair of seeing anything so likely to suit us, and do special service to our cause.

In the few animadversions which have appeared in the *British Magazine* of this month on your work, the two or three minor points on which I dissent from your opinions are matters where my own notions are, I am aware, sadly anti-

¹ The editors could not know that the subject of Francis Newman's scepticism was so sore a point with Newman.

² Manning's secession to Rome caused his old friend and rector sincere grief. He lived in great activity as Rector of Spofforth to his ninety-third year, riding about his parish unattended three hours every afternoon. He always spoke with great affection of Manning, of whom he retained many reminiscences.

³ "Dissertations vindicating the Church of England." Rivingtons, 1833.

quoted; and I believe that the notice of our not entirely agreeing on these would be more likely to serve your volume than to injure it, if *any* criticism there could be of the least consequence.

May I flatter myself that you will think of the request which I have made there with great sincerity, viz., that your two essays on Episcopacy and a Liturgy may appear in a cheap form for general circulation?

Believe me to be,

Dear Sir,

With very great esteem,

Your obliged servant,

HUGH JAMES ROSE.

III.

THE REV HUGH JAMES ROSE TO THE REV. JOHN SINCLAIR.

ADDINGTON PARK, *December 4, 1837.*

MY DEAR SIR,

I fear that you have long given me up as one a stranger to all the courtesies of life. But my justification is rather a melancholy one. When you so kindly sent me your book¹ in the spring, I did not like to acknowledge a book of *yours* in the usual evasive manner, knowing how much real pleasure I should receive from it. I was then slowly recovering from a first attack of influenza. I read the book as I intended, but before I could write and say how much pleasure I derived from it, a second attack came on, to which the first (though it confined me to my bed for a month) was nothing. If I ever recover from its effects, it will not be but after a longer period than, in this world, one anticipates from *ordinary* health; and it is only within a recent period that I have been able to write or read, or transact any business whatever. Now, however, I am anxious at once to thank you most heartily for your kind remembrance of me, and to set myself right in your eyes. Any praise which I could bestow on one so distinguished that two most competent judges pronounced his works on two very different but most important subjects to be the best authorities would be idle. But to yourself I may perhaps venture to say that I do not see how you could have discharged your delicate but interesting duty better, for while the praise which your father's character and services might justly claim is given, you have so contrived that it is given by others rather than yourself.

Believe me to be, etc.,

HUGH JAMES ROSE.

¹ "Life of Right Hon. Sir John Sinclair."

IV.

DR. HOOK TO THE REV. JOHN SINCLAIR.

(On Hook's Appointment to Leeds.)

COVENTRY, March 30, 1837.

MY DEAR SIR,

Accept my best thanks for your letter and for all your kindness towards me. Of your generous exertions in my behalf¹ I had heard before, and fully intended to write and thank you. Our friend Sheepshanks,² who is an enthusiastic admirer of yours, and when he does like a man likes him with all his heart, when he heard of your conduct, exclaimed, "Now that is glorious: it is the Duke of Wellington bearing testimony to the merits of Sir Robert Peel!"

The opposition of the Low Church Party is calculated to do me much good, as it has prepared and uproused a Party ready to receive me as their Leader, into which I shall endeavour to infuse such a spirit of activity as will in the end swallow my opponents. There will be much need of firmness united with patience and gentleness on my part. But when a man is firm, he is at first very unpopular. Every art is resorted to, to move him from the position he has taken; foes will threaten, friends entreat, the lukewarm will sneer—zealous opponents rage. After a time, however, when they find that he will not go round to them they will gradually come round to him. You see, I am well aware of all that I have to encounter. And if you shall hear much evil of me for a year or two, pray do not throw up your brief, but still continue my advocate; or rather, what is better, remember me frequently, very frequently, in your Prayers. It is on the aid that cometh from above that I rely. I did not *seek* for the Living of Leeds. I at first shrunk from it. I had, indeed, little *worldly* inducement to lead me to seek it. I have had the promise of two Livings with less labour and nearly equal emolument in this neighbourhood, and the Archbishop of Canterbury told a friend of mine the other day that if I had not been appointed to Leeds, he should have advanced me. I mention this that you may believe me when I say that my present Preferment was not what I should have *sought*. And when I was asked whether I would accept it if offered, it was not for a long time that I could prevail upon myself to put the matter in God's hands, and to consider an appointment as a special call of Providence. Having signified my assent, and

¹ In the candidature for the Vicarage of Leeds.

² Vicar of Holy Trinity, Coventry.

finding that in my Person an attack was made on true Churchism, I certainly did feel anxious not to be defeated. Or, as my dear Parishioners here say, "We are very sorry to part, but we should have been *mortified* had you not been elected."

I now feel that my appointment is the appointment of Him by whom the lot was directed, and this gives me courage to hope that He intends to use me as an instrument for introducing sound Church Principles in a place where they are little known.

Believe me to be, my dear Sir, with sincere respect and esteem,

Your obliged and faithful servant,

W. F. HOOK.

V.

DR. HOOK TO THE REV. JOHN SINCLAIR.

(On the growth of the early Oxford Movement in Yorkshire.)

VICARAGE, LEEDS, August 29, 1839.

MY DEAR FRIEND,

I had heard from Churton, who wrote to congratulate me as a friend of the Church on your appointments¹ in London, of that which must indeed be a subject of rejoicing to all who are acquainted with your character; and I was on the point of writing to express my feelings to you, when your Letter arrived. I do most heartily rejoice at your being settled in London, and placed in a situation so admirably adapted to your Talents. I know not anything that has given me more real satisfaction for a very long time. Your cool logical mind cannot fail to have much influence with the Bishop of London, who is, I suspect, much more influenced by those about him than most people are aware of, perhaps much more than he is himself aware of. Persons who are decided and impetuous when they have once made up their minds, are often thus easily influenced while making them up . . . prejudices the Bishop against our Oxford friends, who, I suspect, is not acquainted with their writings. It will be a great thing to have one at hand who, without defending them when they are indiscreet, can argue calmly on their Principles, when those Principles are misunderstood.

You will be glad to hear that things are going on most favourably in this part of the world. The advance of right

¹ Secretary of the National Society and Examining Chaplain to the Bishop of London.

Principles throughout this large county is quite wonderful. The number of quondam "evangelical" clergy who beg me to assist them in instilling Church Principles into their flocks would surprise you. I have had two applications from such by this very post—by men who two years ago would rather have seen me burnt than permit me to preach for them. Surely all these things show that there is an Almighty Power working with us. . . .¹

. . . I cannot tell you how with all my Heart and Soul I rejoice at your appointments; and heartily do I pray that the Lord Jesus may be with you.

Yours very affectionately,
W. F. HOOK.

VI.

THE RIGHT HON. W. E. GLADSTONE, M.P., TO THE VEN.
JOHN SINCLAIR, ARCHDEACON OF MIDDLESEX.

(Attendance of Elementary School-children at Church.)

13, CARLTON HOUSE TERRACE,
Sunday, June 9, 1844.

MY DEAR MR. ARCHDEACON,

Pray accept my best thanks for your Charge, which I have read with great interest; and I rejoice to learn how large a measure of effect has attended your exertions in the matter of Education.

Perhaps, however, you will think my view too gloomy, when I proceed to say that I do not believe the most perfect and comprehensive system of school training will accomplish the great work of the recovery of the population, until the Church has herself a system of training to apply in after life, through the revival of her discipline; and also, that I look with much apprehension to the results of the present system of attendance at Church as it is applied to school-children. The length of the service, the character of the preaching, the description of place in which they are usually packed, are much against them; and I confess I have a dread of positive reaction and recoil as the consequence at the period of emancipation. In such London Churches as I frequent I see scarcely any children of the middling and higher classes.

But I am very glad of it if one so competent to judge as you are does not share in these sinister anticipations.

Believe me, with many thanks,

Sincerely yours,

W. E. GLADSTONE.

¹ Dr. Hook, who was the modern originator of Evening Communion, afterwards drew off from the later developments of the Oxford Movement.

VII.

THE RIGHT HON. W. E. GLADSTONE, M.P., TO THE VEN.
JOHN SINCLAIR, ARCHDEACON OF MIDDLESEX.

(First Appointment to Glenalmond College.)

HAWARDEN CASTLE, N.W.,
September 16, 1845.

MY DEAR ARCHDEACON SINCLAIR,

I am anxiously engaged in searching for such a person as may be confidently recommended to the Scottish Bishops as a Candidate for the Wardenship of Trinity College.

Mr. H. Holden,¹ Curate of Upminster, has been named by Mr. E. Coleridge as one singularly well qualified for the office. Dr. Grant and Mr. Allies were mentioned as persons able to speak to his merits. From the latter I have received a very favourable report, but he desires me to apply to you for the corroboration of it, and I shall be much obliged by the free communication of your views of Mr. H.'s character; and I will even add, as I may be summoned away from this place on family business very shortly, that you will further oblige me if you should be able to make an early reply to my inquiries.

The points I mentioned to Mr. Allies were, I think, piety, learning, theological and secular, assiduity, temper, and tact, and turn for education; and on all he responds in the affirmative.

The last of these has a peculiar importance, and it is necessary to be the more jealously satisfied upon it, from the circumstance that Mr. H. has, I presume, little or no direct experience in teaching. Now, our Warden will not be expected to be a Schoolmaster, but he will, notwithstanding, I think, have to take some share, perhaps at first a considerable one, in the instruction of our boys, and it is contemplated that he shall be permanently responsible to the Council or Governing Body for the manner in which it is to be conducted.

You will have heard that all our proceedings connected with the adoption of a Constitution went off to the high satisfaction of all concerned.

Believe me, my dear Mr. Archdeacon,
Most faithfully yours,

W. E. GLADSTONE.

You will readily understand that what the Free Kirkmen call "acceptableness" will be an important quality in our Warden.

¹ Afterwards Headmaster of Uppingham, Headmaster of Durham, and Hon. Canon of Durham.

VIII.

THE RIGHT HON. W. E. GLADSTONE, M.P., TO THE VEN. JOHN
SINCLAIR, ARCHDEACON OF MIDDLESEX.

*(On the American Civil War.)*¹

HAWARDEN, *December 19, 1861.*

MY DEAR ARCHDEACON SINCLAIR,

I have read the Bishop of Pennsylvania's letter with interest, and, except as to the pleasing light it throws on his personal character, with pain. It is something strange that Americans, and that such Americans as he is, should feel no doubt as to the propriety of the war in which they are engaged on a scale so gigantic, when the nearly unanimous opinion of the civilized world is against them on that subject. With respect, indeed, to their finance, nothing can be more unfortunate than their course so far as we know it. One of the most dangerous features of modern war, in a modern and Christian sense, is the way in which, by avoiding compulsory service, and by loans, it hides the hideous features of strife, and substitutes what are even attractive. As the Bishop observes, employment is on the whole abundant; that is to say, a fictitious prosperity prevails; just as an individual seems to thrive when, a great call being made upon him for extraordinary expenditure, he meets it out of his capital. I have not been able to make out for certain that the United States have up to this moment met any portion of the charge of the war by taxes actually paid. Now, if this be so, then I must say they have set a bad example to the world; a portentous example, for the charges of war are providentially appointed to check the angry passions of mankind; and contrivances to evade and postpone what might be borne simply remove one of the most effectual curbs from those miserable passions.

The Bishop speaks of five disqualifications under which many Englishmen write of America at this juncture. I do not think we sin much against her from fear or envy. As to ignorance and contempt, of them I fear we have plenty, not as to her in particular, but as to foreign nations generally; and the latter most of all when we disapprove their ways. I earnestly desire, while sensible of imperfect knowledge, to be purged of every sentiment towards every country inconsistent with true brotherhood. There are few Americans who go beyond me in admiration for the great Founders of their

¹ The prognostications of this letter were not borne out by subsequent events.

republic. I am deeply convinced that it was for *our* interest that the old Union should continue, on grounds which are to me conclusive. Had I ever felt unkindly towards America, their reception of the Prince of Wales would have banished for ever any bad and unworthy thought. I admit, further, that few nations indeed at critical times act according to the dictates of wisdom. But with all this I am amazed to the last degree at witnessing the manner in which they hug and congratulate themselves on what they have been doing; and I am persuaded they have undertaken one of the blindest enterprises on record in human history, for if (and what an if!) they could conquer the South they would only find themselves confronted by political and civil problems which are, especially under the conditions afforded by their institutions, wholly insoluble.

To all this, distressing enough, the strange affair of the *Trent* adds a new and fearful anxiety. May God guide us all, His erring children!

Will you kindly bear in mind that at *ten* on *Thursdays* after Easter holidays we see our friends to breakfast, only asking of them the favour of a written notice?

I remain,

Sincerely yours,

W. E. GLADSTONE.

IX.

THE RIGHT HON. T. B. MACAULAY TO THE VEN. JOHN SINCLAIR, ARCHDEACON OF MIDDLESEX.

(*On Charities to the Parish of Kensington.*)

HOLLY LODGE, *May 22, 1856.*

MY DEAR SIR,

I propose to subscribe two guineas a year to the National Schools, a guinea a year to the Infant School, and a guinea a year to the District Visiting Society. To the Dispensary I will make a donation of ten guineas, and subscribe two guineas annually. Will you, in addition to the trouble which you have already kindly taken, take that of desiring the Collectors to call on me?

Believe me,

My dear sir,

Yours very truly,

T. B. MACAULAY.

X.

WILLIAM MAKEPEACE THACKERAY TO THE VEN. JOHN
SINCLAIR, ARCHDEACON OF MIDDLESEX.

(*On Lecturing for a Charity in Kensington.*)

Friday.

DEAR MR. ARCHDEACON,

I should have very much pleasure indeed, but I have only those six lectures delivered in the summer, and they're scarcely good singly, or interesting except for people who care for literature not quite of a popular sort. And a lecture takes me ten days to write, and my time is not my own just now, being sold to a publisher as usual.

But I am exceeding anxious to do something, and if I can think of a subject suitable will be very glad to aid your project.

Believe me,

Very faithfully yours,

W. M. THACKERAY.



NOTES ON PASSAGES OF THE GREEK TEXT.

I.

NOTE ON 1 COR. VII. 32-34.

IT is proposed to examine the force of the Greek word here translated "care" or "careth"; it is believed that considerable light may thus be thrown on the meaning of the passage. The word is "merimnan" (*μεριμνᾶν*). We find the noun "merimna" (*μέριμνα*) in the New Testament six times:

1. In the parable of the Sower thrice ("cares of this world"): Matt. xiii. 22, Mark iv. 19, Luke viii. 14.

2. In Luke xxi. 34 ("cares of this life").

3. In 2 Cor. xi. 28 ("care of all the churches").

4. In 1 Pet. v. 7 ("casting all your care [or "worry"] upon Him, for He careth for you"). N.B.—In this passage the word "careth" is expressed by a different word from that used for "care."

We find the verb "merimnan" (*μεριμνᾶν*)—

5. In Matt. vi. 25, 27, 28, 31, 34 (twice), and in the parallel passage in Luke xii. 22, 25, 26 ("take thought").

6. In Matt. x. 19 ("take no thought"), and in the parallel