

**THE CHURCH OF
ENGLAND IN HARMONY
WITH HOLY SCRIPTURE**

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The Church of England in harmony with holy Scripture by Josiah Bateman

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JOSIAH BATEMAN

**THE CHURCH OF
ENGLAND IN HARMONY
WITH HOLY SCRIPTURE**

The Church of England

IN HARMONY WITH

Holy Scripture.

BY

JOSIAH BATEMAN, M.A.,

VICAR OF MARGATE;

NON. CANON OF CANTERBURY, AND RURAL DEAN.

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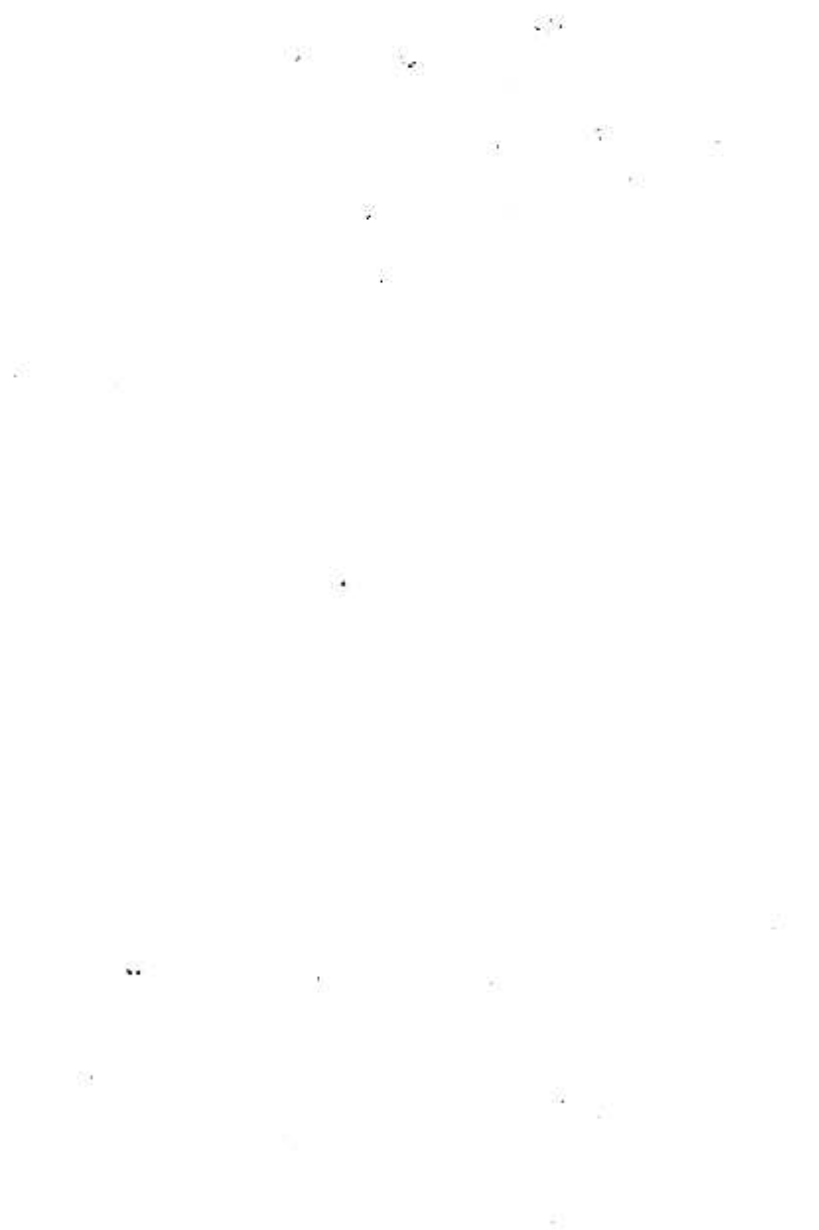
TO

His Grace the Archbishop of Canterbury,

WITH REVERENCE,

TRUST, GRATITUDE, AND

AFFECTION.



PREFACE.

THIS little work is the same in substance with an inaugural address delivered this year before the members of the young and vigorous Church Institute at Margate, of which the Archbishop of Canterbury has condescended to become Patron, and of which I have the honor to be President. The publication, though requested at the time, has been deferred from pressure of engagements.

Though points of controversy are touched here and there, yet the primary object of the work is not controversial. It is designed as a kind of Manual for the young. There are many members of the Church who, on leaving the domestic circle and the middle class school, enter our larger parishes, and take their places in our counting-houses, ware-

houses, and shops. They are intelligent, and have high aspirations; but their principles are not fixed, and they have no leisure for large books, nor inclination for deep study. They catch at once the intellectual activity of the day; they have their evening hours at command; and associations of all kinds invite their co-operation. Young Men's Christian Associations, however useful in their way, undermine Church principles and suggest Dissent. Nonconformists invite their adherence by denouncing the Church as unscriptural and secular, and by quoting, or rather misquoting, the text, "My kingdom is not of this world." The children of Irving, playing at Churchmanship, invite them to join the game. The Plymouth Brethren, "compassing sea and land to make one proselyte," set spiritual traps for their inexperienced feet. Unbelievers and pleasure-seekers tempt them to turn the hallowed and gracious rest of the seventh day into an occasion of sin and excitement. Amidst all this confusion young persons get bewildered; and for many of these

questions, irreligious and religious, they know no answer. Now I would have them know. I would have them able to "give to every one that asketh a reason of the hope" that is in them. I would have them know "the certainty of those things" wherein they have been instructed. They will find in this treatise enough, generally speaking, to silence their opponents, and sufficient to quiet their own minds. This is the end proposed, and no more. It is the motive which induced me to publish to others, what I have already said to my own people.

All parties are troubled in these days. Rationalism and Ritualism trouble the Church. Presbyterians are contending for a Liturgy. "We chant the *Te Deum* better in our chapel than you do in the parish church," was the saying of a Wesleyan to his Vicar the other day. "What does it matter!" was the cool response of an Independent Deacon of high repute, to an expression of regret that so many Dissenting Ministers denied the doctrine of eternal punish-