

**REMARKS ON A  
NATIONAL CHURCH, AND  
REASONS WHY THE  
CHOICE OF CLERGYMEN**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649297580

Remarks on a national Church, and reasons why the choice of clergymen by Anonymous

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**ANONYMOUS**

**REMARKS ON A  
NATIONAL CHURCH, AND  
REASONS WHY THE  
CHOICE OF CLERGYMEN**



REMARKS  
ON  
A NATIONAL CHURCH,  
AND  
REASONS WHY  
THE CHOICE OF CLERGYMEN  
BY  
THEIR CONGREGATIONS,  
SHOULD BE ADDED TO THE REMEDIAL MEASURES  
PROPOSED BY GOVERNMENT.  
BY  
A MEMBER OF THE MIDDLE TEMPLE.

LONDON:  
J. HATCHARD AND SON, 187, PICCADILLY.  
1835.

520.



LONDON :

ROBERTSON AND PALMER, PRINTERS, SAVOY STREET, STRAND.

REMARKS  
ON  
A NATIONAL CHURCH,  
&c.

---

As laws that may be useful in one state of society, may not be required, or may be even pernicious in another; it is on the making changes in the laws and institutions of a country corresponding to the progress of civilisation, that the good or bad government of that country depends. The expediency of this adaptation to the general wants of the community is peculiarly observable with reference to religious institutions, since with respect to them mankind in different ages have had opposite and extreme opinions; therefore if we assume it to be advisable to have an Established Church for promoting the *proper* objects of all churches, *the religious and moral instruction of the people*, it by no means follows

that the church established in this country *for the propagation of a favored religion*, is of a character the best calculated for those purposes ; and unless possessed of such character, the unqualified approval of its present form by persons who have no interested object to influence their judgment, must be considered to proceed from a fallacious idea of its adaptation for those purposes. With a view to the just appreciation of that question, all that we desire of the reader is, that he will give the subject of these pages a candid consideration.

It too frequently happens for a clear view of the subject in question, that THE Established Church and AN Established Church are confounded together ; but unless persons can distinguish between them it is in vain to expect that they can appreciate the relative value of different church establishments ; it being possible that the church established in this country in connexion with the state, is as remote from what an Established Church should be, as the having no establishment at all would be remote from what should be. And thus although the connexion of church and state may, for the good of religion, have been formerly expedient in this country, it does not therefore follow that the connexion in its original condition shall be always expedient ; and to refuse to consider the expediency of a modification,



or even the dissolution of that connexion, is as unreasonable as to deny the expediency of the connexion under any circumstances.

The following pages are written not from any unfriendly feeling towards an Established Church, but from the apprehension that the connexion is frequently prejudicial to true religion—as, unless regulated with great judgment, more likely to produce dissent and schisms in the religious world than the dissolution of that connexion would in a well-instructed community; for we think that the tendency in man to resist every interference with his volition in relation to religion, is such as to induce him to eschew doctrines when clothed with the garb of secular authority, to which identical doctrines when proscribed he would cling with the tenacity of a martyr. In short, we are of opinion that if the intelligence of the people were sufficiently cultivated, so that reason instead of prejudice should direct their opinions and conduct, it would then be perfectly immaterial whether there were an Established Church or not.

The course we propose to pursue in the following pages is, after referring to some of the reasons used for and against *an* Established Church, and the duty of government towards the community on the score of religion, to consider the present state of *the* Established Church, with

the nature of the modifications required in it, particularly as to the appointment of clergymen ; and to conclude with a brief inquiry into the efficiency of the remedial measures proposed by government.

In undertaking this task we are sensible as well of the difficulties attending the execution, as of the danger of our opinions being considered hostile to the Established Church ; but our object being to elicit the truth, we have not been deterred by either of these considerations from approaching the subject : yet that our sentiments may not be thought to proceed from an inimical feeling, we deem it right to state that we are of the Established Church ; and that our desire for its welfare is the sole cause of our proposing those modifications that may, by some persons, be considered subversive of the Establishment ; we concede to those persons a conscientious disapproval of our suggestions : we ask from them credit for like conscientiousness in their proposal.

By an " independent church," when used in these pages, is meant generally all churches in this country unconnected with the state, administering the offices of religion according to the dictates of conscience without the interference of any temporal power ; and having no public revenues or temporalities recognised by the law.

In a history of the church lately published

under the superintendence of the Society for the Diffusion of Useful Knowledge, it might have been expected, that the question of the expediency of the church and state connexion would have been discussed in a manner which its importance demands; but in adverting to the evils resulting from the Establishment, the author says, "those evils originated not in the system itself, but in the blindness of those who administered it." This is an extraordinary inference; for if the author can separate the operation of church establishments from the instruments by which the operation is effected, he will in that case only excuse the church at the expense of its ministers; or his argument may be stated thus, that the Established Church of the present day is to be considered entitled to claim the good resulting from the connexion upwards of one thousand five hundred years since, and not to be considered answerable for any of the monstrous evils, down to the present time, perpetrated under its sanction.

Religious writers in favour of an Established Church, are not satisfied to rest their case on the expediency of the connexion, but they take occasionally a different tone; thus, in Milner's Church History the author asserts, "That the state has a right to establish the true religion by positive institutions." (Vol. ii. page 216.)