

**SPEECHES, &C., DELIVERED AT A  
MEETING OF THE CLERGY, HELD AT  
LIVERSEGE, ON THE 15TH  
AUGUST, 1834, ON PRESENTING A BIBLE,  
PRAYER BOOK, AND HOMILIES AS A  
TOKEN OF RESPECT**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649225798

Speeches, &c., delivered at a meeting of the clergy, held at Liversedge, on the 15th August, 1834, on presenting a Bible, Prayer book, and Homilies as a token of respect 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**

**SPEECHES, &C., DELIVERED AT A  
MEETING OF THE CLERGY, HELD AT  
LIVERSEGE, ON THE 15TH  
AUGUST, 1834, ON PRESENTING A BIBLE,  
PRAYER BOOK, AND  
HOMILIES AS A TOKEN OF RESPECT**



**SPEECHES, &c.**

**DELIVERED AT A MEETING OF THE CLERGY,**

*Held at Liversedge, on the 15th August, 1834,*

**ON PRESENTING**

**A BIBLE, PRAYER BOOK, AND HOMILIES,**

**AS A**

**TOKEN OF RESPECT**

**TO THE**

**REVEREND HAMMOND ROBERSON, A.M.**

**INCUMBENT OF LIVERSEDGE,**

**PREBENDARY OF YORK, AND LATE FELLOW OF MAGDALEN COLLEGE,**

**CAMBRIDGE.**



**LONDON :**

**RIVINGTONS, LONGMAN & CO., AND HATCHARD AND SON,  
JOHN CROSS, LEEDS.**

**1834.**

607.

## PROCEEDINGS, &c.

On Friday the 15th of August, 1834, a number of Clergymen dined at the Yew Tree Inn, for the purpose of presenting to the Reverend Hammond Roberson, of Heald's Hall, near Leeds, a Bible, a Book of Common Prayer, and a Book of Homilies, as a token of respect for his character. The volumes were in royal folio, sumptuously bound in crimson Genoa velvet, adorned with silver clasps, corner pieces, and centre plates. Their cost amounted to £60, and the whole were inclosed in an oaken box lined with velvet.

The Rev. Thos. Atkinson, Incumbent of Hartshead, presided. On the removal of the cloth, the Books were placed on the table, and the national toast, "Church and King," was proposed, and was received by the company with strong expressions of approbation; after which the Chairman addressed Mr. Roberson in terms to the following effect.

REVEREND AND DEAR SIR,

I have been requested to beg your acceptance of a small token of respect, prepared by a number of clergymen chiefly resident in this neighbourhood; and though I must be allowed to tax their judgment in selecting me for this purpose, inasmuch as I find myself unequal to the attempt to do justice to the character before me, or to convey, in adequate terms, either their feelings or my own,—yet I cannot but indulge a sort of mischievous satisfaction in their mistake, since it has afforded me an

opportunity of bearing my humble testimony to the value of your exertions as a Minister of God, and a member of society. At a crisis like the present, we are, Sir, aware of the advantage of having one amongst us whose experience, whose decision of character, whose strength of nerve, qualify him to grasp the standard around which we may rally, and unite our efforts in defence of primitive truth and order. At a time when our venerable Establishment is exposed to danger, not more by the continuous and ever-varying assaults of her bitterest enemies, than by the weakness or wickedness of some professed friends, who would persuade to a false security. They seem to borrow arguments from those who in by-gone times betrayed the Ark of God to the Philistines, or from those who exposed the beautiful edifice of the Holy City to the Roman engine, whilst others more insidious still, would assure us that in all good faith they do but clear away from her fair ornaments the dust they have contracted, when at the same time they are stripping off the gold from our Zion, vainly to satisfy the rapacious desires of the Assyrian, or to silence the senseless clamour of those whose cry is "down with it even to the ground." The time of her fall, Sir, is not yet come; and though it may please the great Head of the Church for a season to "give his heritage to reproach" for the purpose of wholesome correction, we look with some confidence for the confusion of our adversaries—we anticipate a day of retribution, when their counsels shall be "turned into foolishness," because they have dishonoured His solemn charge to reverence His sanctuary,—because on a principle of worldly expediency they have unceremoniously attempted to change the character of the sacred offering, and to confine within the limits of an act of parliament, the great, the universal charge to disciple the world. It is no less grievous than it is strange, to find our objections to their outrage met in high quarters with the unscriptural—nay, the worse than heathen sentiment, that it is expedient to "keep pace with the spirit of the age." The spirit of the age, Sir! Why, really, if we are

not permitted to learn from those holy men of other times, who spake as they were moved by the Holy Ghost, that the predominating spirit of every age is a spirit of degeneracy, we might collect it from an heathen sage, who observes of the spirit of that age in which he lived—"Our fathers were better than we are, and we are better than those who are rising up after us." It is also passing strange that it should have become a subject of grave inquiry both in the senate and at the forum, what is the probable cause of the increase of crime, when, to men of other views, it is obviously an increase coeval and commensurate with the spread of what are called liberal principles—principles which (whatever specious names they assume) it must be the endeavour, as it is the duty, of men of more scriptural views to oppose. And this, Sir, has been your constant and persevering labour, to guard the minds of those most susceptible of wrong impressions by means of sound education; particularly, and with considerable success, by improvements in the application of the national system—a subject which it was not to be supposed would escape the empiric innovations of the day. Accordingly, whilst practical men have been looking on, many new schemes have been attempted by the theorists with almost equally bad success; and we may class amongst these failures the London University, the Irish Plan of General Education, and we can anticipate no better fate for that scheme, so characteristic of this combining age, and so ruinous to all fixed and settled principles of religion and order, implied in the plan of Proprietary Schools, which we are given to understand have become expedient in order to remedy the defects of the great classical institutions of the land—defects which we had ignorantly supposed were to be numbered with their highest recommendations. We had supposed that by these very means—by preserving the classic fountain pure, they had best succeeded in sending forth the issues of that profound learning which has established among the nations the literary fame of our country. But important as are all matters connected with the education of the young, they have not been



the exclusive subjects of your anxious consideration, and of your long and unwearied exertions—your position and engagements in life have for a long season been such, as with your active employment in the sacred ministry, have afforded you peculiar advantages in observing the various workings of different modes of religious instruction and worship, which has led to that decided preference and attachment to our incomparable Episcopal Establishment, which seldom fails to provoke the persecuting spirit of her enemies. Whilst they boasting great things, have as you know done little, save that of exciting a secular party feeling in the religious world; it is to your example, and that of some other great and pious men whose days have been numbered, that we must be allowed to attribute the first impulse given to the very praise-worthy and extended attempts of late made to provide a growing population with the means and opportunities of public worship. The spirit of opposition which has been manifested towards these laudable measures, has exposed the true origin and nature of dissent in general, and predisposed our minds to reject all arguments which Dissenters bring against the principle of an Establishment as unscriptural and unlawful; especially since all the sanctions of the Old Testament Scriptures are not only left in all their force by the Divine Author of the Gospel Dispensation, but have from his own example and his precepts received a confirmation, as also by his conduct in the Temple and the Synagogue—by his contribution—and by his care to have all the observances of the law strictly performed by those who received from him the benefit of a cure. At the same time it will be observed, that the same spirit and arguments are opposed to all the testimony of experience; for the wisest legislators of antiquity, have acknowledged the utility of religious sanctions, nor will it, to the satisfaction of many, be easily shewn that the support of religion forms no part of the obligations of the civil magistrate. But it is urged in the particular instance before us, that it has become an intolerable burden to the country, as if by increasing demands on the revenue the Church

of England were luxuriating on the industry of an impoverished people. That the statements which some two years ago were sent forth through the length and breadth of the land, were greatly exaggerated, has been abundantly proved by the Parliamentary returns, and without adverting to the costs of religion to Foreign Christian states, our own Establishment would compare to advantage with that of the Jews, or the more costly rites of the Pagan nations.\* The former by divine appointment, made a very ample provision for the Priest and Levite, and yet there is reason to believe the charge in this case fell very far short of that allowed by the contemporary nations for the performance of the Heathen rites.† Egypt for example, is said to have maintained the Priesthood, or literati cast, by a large annual grant from the revenue, independently of their possessions, which amounted to no less than a third portion of the land—and if the Greeks, in adopting their institutions, acted with greater economy, the public expenditure could not be on a much more contracted scale, whilst the council of the Amphictyons were permitted to expend continually large sums of money in the building of temples and providing “altars for the unknown gods.” Against such growing demands, the laws of the Decemviri might at Rome operate for some time as a check, but when it is considered that the office of Pontifex Maximus was held by the Emperors themselves, and that at one time the renowned city could alone boast of her 424 temples, it will not be supposed that the cause of superstition reaped in the latter field a much more scanty harvest. Then, Sir, it is fair to conclude that the mighty grievance of our time and of our country, from the burden of what they call a state religion, appears to sink into insignificance by such comparisons as are common when they will serve an opposite purpose; and we might fearlessly conduct the inquiry, if justly represented, to an issue with any period, or any example of the Establishments of our

\* Jahn's Hebrew Commentary, b. 2. sec. 12.

† Adams's Religious World.

holy faith. But vain the hope of satisfying the complaints of those whose unreasonableness has been sufficiently exposed by themselves in the litigations which have divided the sects united against the Established Church, through the pious zeal of the Independents to recover certain endowments which are said to have passed away from them. And no doubt it is an extreme in public wrongs, when ancient trusts and endowments are diverted from their original purpose, if the Independent's interests may thereby suffer any prejudice; but the fitness of things is wholly reversed when the interests of the Church of England are involved. For example, it is a monstrous grievance to have Lady Hewley's charity applied to other uses than that intended by the donor, because in the views of this denomination they ought to reap the benefit; but it would at the most be a very venial abuse to apply to the encouragement or support of non-conformity the munificent bequests say of William of Wykeham. Your friends are therefore prepared constantly to expect that one whose sentiments are so decidedly favourable to the existing order and institutions of this country, will come in for no small share of that vituperation and abuse for which the liberal party have become notorious—and if your adversaries are justly charged with the indulgence of a spirit more of a secular than a religious character, I need not be over scrupulous as to the authority from whence these words of defiance are derived, which I beg leave to apply to your case—

“Integer vitæ, scelerisque purus  
 Non eget Mauri jaculis neque arcu,  
 Nec venenatis gravida sagittis,  
 Fusce, pharetra.”

• Hor. Ode 22.