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We do not like the English Church to be a copy of Rome, or to see her insidiously approximating to Rome. In inaccurate drawing parallels may be seen deviating from their courses and tending towards each other, and then sensibly coalescing, the larger engrossing the less. The dignity, the power, and prosperity of England may be fairly traced to her stern religious independence. The English Church can stand on her own truth, her own dignity, her own history, above all, her own fidelity to God's word, without condescending to imitate those puerilities of Rome which have made her the ridicule of all thoughtful men who feel that religion does not want attitudes and vestments to make her powerful. On that grand and dignified independence stood the men of the Reformation, who departed from Rome because she departed from inspiration, and because her efforts to captivate the ignorant by the meretricious aids of gorgeous ritual and "lying wonders" were at variance with the truth, both dogmatic and ecclesiastical, which "was once delivered to the saints."

B.

Rubrics.

The Convocation Prayer Book. John Murray. 1880.

THE full title of this book, printed partly in red and partly in black lines, runs thus: (giving the red lines in italics, and the black in ordinary type);—"*The Convocation Prayer Book, being the Book of Common Prayer, and administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England; With altered Rubrics, showing what would be the condition of the Book if amended in conformity with the recommendations of the Convocations of Canterbury and York, contained in Reports presented to Her Majesty the Queen, in the year 1879.*" In an introductory note it is stated that the amendments on existing Rubrics recommended by the Convocation of Canterbury are distinguished by being placed within brackets, thus: []; and foot notes, with the word "*York*" appended in italics, mark the two points of difference between the two Convocations. In the introductory note we read as follows:—

It will be understood that the Volume now offered to the English Church and Nation possesses no kind of authority. It is simply published for the purpose of indicating the amount of change recommended by the Convocations of Canterbury and York. Their recommendations are contained in certain Schedules appended to the Reports presented to Her Majesty, in reply to the Letters of Business, authorising the Convocations of the two Provinces to discuss or report on the Fourth and final Report of the Ritual Commission. But it is thought that in that shape the recommendations are less likely to meet the public eye than they will be in the form now adopted.

The volume has, undoubtedly, a peculiar interest, but, concerning its importance, there will be various and very diverse opinions. The Convocation Prayer Book serves, at all events, to show how small—many Reformers will say how insignificant—are the changes which have been agreed upon after long and laborious discussions. An ordinary Churchman might, by inadvertence, take the book to church with him, and use it almost without finding out his mistake. It is worthy of note that the two most remarkable changes recommended by Canterbury—viz., the *declaration* to be appended to “the Confession of our Christian Faith, commonly called the Creed of St. Athanasius,” and the new Ornaments Rubric, are rejected by York. On the latter point we quote the paragraph in full :—

[*a*). Until further Order be taken by lawful Authority.

In saying Public Prayers and ministering the Sacraments, and other rites of the Church, every Priest and Deacon shall wear a surplice with a stole or scarf, and the hood of his degree; and in preaching he shall wear a surplice, with a stole or scarf, and the hood of his degree, or, if he think fit, a gown with hood and scarf; and no other ornament shall at any time of his ministrations be used by him contrary to the monition of the Bishop of the Diocese.

Provided, always, that this Rubric shall not be understood to repeal the 24th, 25th, and 58th of the Canons of 1604].

(*a*) Omit this addition, and keep the rubric of the Sealed Books unaltered.
—*York*.

At the end of the Order for the Burial of the Dead appear several new rubrical paragraphs which, at the present moment, might possibly have value, were they recommended by both Convocations; but the foot-note, “Omit this. *York*,” is appended to three of the most important suggested changes. The difficulties of the Burials Question, in fact, so far as concerns our country churchyards, are not so easy of solution as many persons suppose.

In an interesting Article on the Book of Common Prayer, the last number of the *Quarterly Review* dwells on the smallness of the amount of change recommended, and makes some seasonable suggestions.

The small amount of the amendments, which have found their way safely through the successive sieves of the Ritual Commissioners and of the two Convocations, goes far to establish the conclusion which we have already announced, as to the finality and stability of the form which was given to the Book of Common Prayer in 1662.

The *Quarterly* continues :—

It may be a great question with any one who examined the Convocation Prayer Book, and compares it with the book which he is in the habit of using, whether it is worth while to run the risk of some untoward accident in Parliament for the sake of making improvements of so infinitesimal a kind as most of those which have been suggested for adoption. The Convocations have evidently felt this strongly, and consequently have passed resolutions declaring it inexpedient to proceed with the legalisation of their own proposals, until some method of legalisation has been adopted similar to that contained in the “Draft Bill,” presented to Her Majesty’s advisers by the Archbishop of Canterbury. At present, certainly, the amended book does not appear to be ripe for legislation; it is inconceivable that either the Government or Parliament will

assent to a new edition of the Book of Common Prayer, either containing the Ornaments Rubric unamended altogether, which is the proposal of York, or amended in a manner so ambiguous as to be the probable source of future trouble, which is the proposal of Canterbury. What, then, is to be done? An amendment, in whatever sense devised and enforced by the secular power, would, undoubtedly, produce an ecclesiastical storm of no ordinary severity. There seems to be but one safe course at present, namely, to wait patiently. Our one opinion is, that if ecclesiastical legislation were made a more simple thing than it is; if, in fact, it assumed such a form as that proposed in the "Draft Bill;" and if a practically troublesome and unintelligible Rubric could be easily amended, without the ponderous machinery of Royal Commissions and subsequent Acts of Parliament; if, in fact, the Church of England could be permitted to ease her shoes a little when she found them pinching her feet, then the troubles connected with the reform of the Prayer Book would cease for ever.

On the "ifs" in the last sentence here quoted we need not dwell.

It is stated, in regard to the Prayer Book, as printed in England for use at home and in Her Majesty's foreign possessions, that the yearly production of copies exceeds one million. The English Book of Common Prayer is, next to the English Bible, not only the most abundant of all books, but also the cheapest.

A Church of England Hymn Book. Edited by the Rev. GODFREY THRING. Skeffington. 1880.

THIS new High Church Hymnal bears witness to much patient research and scholarly taste. We do not scruple to call it a High Church compilation, for its sacramental teaching will preclude its general introduction into Evangelical churches. For example: the Lord's table is freely and frequently designated as "the altar," although this term is so studiously avoided in our Prayer Book. And such lines as—

His manhood pleads, where now It lives
On Heaven's eternal throne,
And where, in mystic rite, He gives
Its Presence to His own.—*Hymn* 386.

And again—

Then, as food to His apostles,
Gives Himself with His own hand.
By His word, the Word Incarnate,
Maketh bread His flesh to be, &c.
Willing faith the lack supplieth,
Where our earthly senses fail.—*Hymn* 511—

appear inconsistent with the rubric, "The natural Body and Blood of our Saviour Christ are in heaven and not here: it being against the truth of Christ's natural body to be at one time in more places than one."

It is a very large compilation, consisting of 669 hymns, many of them very long ones; and it contains more than 200 favourite and familiar hymns, which will always give the book an intrinsic worth. But we regret the absence of at least 200 others, some of an older and some of a more recent date, which are now interwoven with the Church's service of song, such as—to select a few out of many—

- "As pants the hart for cooling streams." (*Tate and Brady.*)
 "Come, let us join our friends above." (*C. Wesley.*)
 "From every stormy wind that blows." (*Hugh Stowell.*)
 "Head of the Church triumphant." (*C. Wesley.*)
 "Here, O my Lord, I see Thee face to face." (*Bonar.*)
 "How sweet the name of Jesus sounds." (*Newton.*)
 "I heard the voice of Jesus say." (*Bonar.*)
 "Jesu, the very thought of Thee." (*From St. Bernard.*)
 "Jesu, where'er Thy people meet." (*Couper.*)
 "Lord, I hear of showers of blessing." (*Codner.*)
 "Lord, speak to me that I may speak." (*F. R. Havergal.*)
 "My God, and is Thy table spread?" (*Doddridge.*)
 "O God of Bethel, by whose hand?" (*Doddridge.*)
 "O Jesu, Thou art standing." (*W. W. How.*)
 "O Love Divine, how sweet Thou art." (*C. Wesley.*)
 "O the bitter shame and sorrow." (*Monod.*)
 "Pleasant are Thy courts above." (*Lyte.*)
 "Safe in the arms of Jesus." (*Crosby.*)
 "Stand up, stand up for Jesus." (*Duffield.*)
 "The voice that breathed o'er Eden." (*Keble.*)
 "Thou art coming, O my Saviour." (*F. R. Havergal.*)
 "Welcome, happy morning." (*Tr. by Ellerton.*)

Isaac Watts, Charles Wesley, and James Montgomery will ever stand among the foremost princes of English hymn writers. But Mr. Thring only gives eleven by Watts; eighteen by Wesley; and eighteen by Montgomery; while he includes twenty-three by W. J. Irons; twenty-two by J. Ellerton, and no less than fifty-seven of his own. This is a portion which the taste of the Church will hardly endorse.

Again, we mourn to see one verse pitilessly cut out from the peerless hymn, "Rock of Ages cleft for me;" and, "Days and moments quickly flying," is, to our mind, sadly mutilated. We hope, in another edition, these may be restored. We are sure that a special tune-book is indispensable, for so many of the hymns are of long and intricate measures. Still, though we have ventured to offer these criticisms on Mr. Thring's book, we hail its appearance as another and interesting contribution to the stores of the Church's hymnody. We would venture to commend to our readers an admirable Sunday hymn (No. 60) by W. J. Irons, which is not so generally known, beginning—

Hail, holy rest, calm herald of that day
 When all the toils of time shall pass away;
 First gift of God, as life on earth began,
 We welcome thee, O Sabbath, made for man.

Rome's Tactics; a Lesson for England from the Past. By the Very Rev. WILLIAM GOODE, D.D., F.S.A., late Dean of Ripon. Pp. 93. Thirty-second thousand. Hatchards.

THE interest and the importance of "Rome's Tactics," at the present time, is not, we think, sufficiently recognized, even among earnest and thoughtful Protestant Churchmen. We are anxious, therefore, to make known the fact, stated, we observe, on the title-page, that numbers of the pamphlet for distribution at a reduced rate may be obtained from the publishers. To most readers of THE CHURCHMAN this work of the late Dean of Ripon is, probably, well known. It may not be inexpedient, however, to give two or three extracts from its pages, while heartily recommending it.

On page 5 Dr. Goode quotes the remarkable testimony of Bishop Burnet, in a sermon which he preached in 1668 before the House of Commons. The Bishop said :

Here suffer me to tell you, that in the beginning of Queen Elizabeth's reign our adversaries saw no hopes of retrieving their affairs, which had been spoiled by Queen Mary's persecution, but by setting on foot *divisions among Protestants* upon very inconsiderable matters. I myself have seen the letters of the chief bishops of that time, from which it appears that the Queen's stiffness in maintaining some ceremonies flowed not from their Councils, but from the practices of some *disguised Papists*.

On page 14 Dr. Goode gives a case, the account of which is copied from the Episcopal Registry of Rochester. From this account it appears that Thomas Heth, a concealed Jesuit, brother of Nicholas Heth, who had been Bishop of Rochester and afterwards Archbishop of York, labouring to sow dissensions among the English Protestants, having been allowed to preach in Rochester Cathedral, was detected by a letter which he accidentally dropped in the pulpit addressed to him by a leading Jesuit at Madrid. In this letter, dated Madrid, Oct. 1568, after stating that "the Council" of the Fraternity had sent him some books for distribution, and adding, "these mixtures with your own will not only a little puzzle the understandings of the auditors, but make yourself famous," the writer says :—

Hallingham, Coleman, and Benson have *set a faction among the German heretics*, so that several who have turned from us have now denied their baptism, which we hope will soon turn the scale and bring them back to their old principles. This we have certified to the Council and Cardinals : that there is no other way to prevent people from turning heretics and for the recalling of others back again to the Mother Church than by *the diversities of doctrines*.

And upon searching Heth's lodgings, continues Dr. Goode, there was found "a licence from the Fraternity of the Jesuits, and a Bull dated the first of Pius Quintus, to preach what doctrine that Society pleased for *the dividing of Protestants*, particularly naming the English Protestants by the name of heretics."

On page 58 Dr. Goode quotes the following passage from Hallam, in regard to the reign of Charles II. :—

The Court, [says Hallam] entertained great hopes from the depressed condition of the Dissenters, whom it was intended to bribe with that toleration under a Catholic regimen which they could so little expect from the Church of England. Hence the Duke of York was always *strenuous against schemes of comprehension, which would invigorate the Protestant interest and promote conciliation*. *With the opposite view of rendering a union among Protestants impracticable, the vigorous Episcopalians were encouraged underhand to prosecute the Nonconformists*.

The learned Dean does not confine himself to the action and argument of Jesuitical Romanists. He refers, at considerable length, to the course pursued by Romanizers. Thus he quotes some striking passages from a pamphlet, "The Morality of Tractarianism." The author of this pamphlet complains of a system which gives "*sophistry for faith*," and "destroys the principle of honour." "Whatever force exists in arguing from its *good moral results*," continues the author, "neither more nor less must be granted, if we discover its moral effect to be *bad* :—

This is what disturbs thousands whom logic and controversy would never disturb. It is a feeling which has lurked unexpressed in the hearts of its warmest followers. NOT ONE OF US BUT MUST OWN IT : NOT ONE BUT HAS WRITHED UNDER THE TORTURE OF DOUBTING, WHETHER, ON THE THRESHOLD OF THIS SYSTEM, WHICH HE EMBRACES TO MAKE HIM HOLY, THERE RESTS NOT THE STAIN AND SEMBLANCE OF A LIE. Is this too harsh a term? But what is the fact?

Do we not as Catholics claim to believe doctrines which yet we dare not avow in their plain unmistakable words? We dare not; for, alas! the Church of England does not give us plain and unmistakable words in which to avow them: and if we convince ourselves that she does not rather intend us to avow THEIR VERY REVERSE, it is only by a course of explanation which twists her apparently most Protestant statements into a positive sanction of Catholic truth."

Having quoted these passages in regard to prevarication, and non-natural interpretation, Dr. Goode proceeds as follows:—

I am quite aware that an endeavour has been made to raise a *tu-quo-que* argument against the Evangelical party on this ground, on account of their denial of the doctrine of Baptismal Regeneration, which their opponents hold that the Prayer Book teaches; and that this argument has also been urged against them in other quarters. The only reply which it seems to me at all necessary now to make to such accusations, and a very sufficient reply to all the lucubrations of newspaper editors, and writers in reviews, the dogmatism of Romanizers, the anti-Church prejudices of Dissenters, and the ignorance of historical theology (to which the question belongs) in some members of our Church, lay and clerical, as to point such cavillers first to the known views of the compilers of our Formularies, and more especially to the Judgment pronounced, after a long, careful, and elaborate investigation of the matter by some of the ablest legal minds in the kingdom,—known to have been previously somewhat inclined in the opposite direction,—in the case of *Gorham v. the Bishop of Exeter*: followed up, it may be added, by the frank and public admission of one who was an earnest adviser of the movement on the part of the Bishop, that the course of the discussion had produced in him the conviction that the doctrine of Baptismal Regeneration, for which he had been contending, was not that of the Church of England.

The passages in which Dean Goode vindicates for Evangelical Churchmen their true position form not the least valuable portion of this ably-written work.



Short Notices.

The Edinburgh Review. No. 310. Longman's.

In the last number of the *Edinburgh* appears an ably-written Article on "Ritualistic Literature," under six heads, viz. :—

- I. The "Sacrament of the Altar," or the "Mass;"
- II. Non-communicating Attendance for the purpose of Assisting at Sacrifice and for Adoration;
- III. The Obligation of Fasting Communion;
- IV. Sacramental Confession and Absolution;
- V. The Observance of Unauthorized Festivals, and the Invocation of Saints and Angels;
- VI. Hymnology.

Ultra-Church literature is examined, fairly, and with sufficient fulness. Proofs are adduced of such assertions as these:—"It is virtually, if not formally, conceded that in regard to the doctrine of the Mass, the Romanists and the Romanizers are at one." On the doctrine of the Church of England as to "the Real Presence," the *Edinburgh* quotes the following words of the late Bishop of Exeter, to whose authority Ritualists often appeal:—