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was very sad. He died in one of the Western States, after running a wild and reckless course of life. His wife died just seven weeks after the receipt of his last letter. Her eldest daughter, a lovely and accomplished girl, was married to an Indian merchant. She also died, two years after she was married, and her body was committed to the deep, as her death occurred on shipboard. The only surviving child was taken care of by a kind-hearted lady who had known something of the family history. What became of her I have never been able to ascertain. Thus passed away a family who once was in the enjoyment of every temporal blessing, and who, by the inconceivable folly of the head of the household, was reduced almost to abject want. He alone was in fault. He had a good wife, clever and accomplished. She contributed largely to the periodical literature of the day. She could speak several languages, and was a refined, courteous, and sensible woman. Her parents lived at the Court of Versailles, where she was brought up from childhood until her marriage. After spending the happiest years of her life in the enjoyment of every comfort, she died worn down by grief, infirmity and neglect, among perfect strangers, in a foreign land, hardly able to eke out a scanty subsistence, partly by taking in boarders, and partly by teaching. Her experience of life was hard towards its close, and of her it might be truly said, that "she met with darkness in the day-time."

G. W. WELDON.



#### ART. VI.—THE SUNDAY MORNING SERVICE.

HAVING been during the greater part of my life, from time to time, occupied with a consideration of a revision of our Church Services, in their doctrinal aspects as well as in their suitability to the purposes for which they were designed, it gave me much pleasure to read the articles in consecutive numbers of *THE CHURCHMAN* under the heading of "Thoughts upon Little Things" in the Services of our Church. These articles were from the pen of Mr. Aitken, than whom few men are better qualified from mature experience to speak upon such subjects. The first of the two is devoted principally to the musical portions of the Services, upon which there are many sensible remarks with which I very much agree. I specially concur with what he says in reference to intoning or monotoning the service, denominated by one Bishop of London, "in-groaning," by his successor "monotonous mumbling." I have a great objection to it. When very well done, as it is in

some cathedral and collegiate churches, it does not impede devotion; but what is absolutely intolerable, is the case, as in many churches, where a clergyman reads, and the choir monotonizes the responses. This method of proceeding, mixed as it is with a confused uncertain congregational response, has an effect which cannot be described in any other way than as a hindrance to devout worship. Some persons, I am well aware, whose opinions are worthy of respect, are very fond of Choral Services; but I presume they do not like them badly executed, and that no one is really the better for the celebration of Divine Worship as I have just described it. As to surplined choirs, they are, I should think, better avoided altogether by those who wish to keep Romanism at a distance, because they are a remnant of that particular cultus, according to which a woman was held an imperfect human being, and was therefore inadmissible, and so those that make use of surplined choirs lose the benefit of woman's voice; a great loss. In the opinion of many, in short, anything which tends to make the service less congregational, and to widen the separation between minister and people is objectionable. In the American Episcopal Church I am informed that surplined choirs predominate, and that where they are found the Congregational response is *nil*. So much for the intoning, choralizing, and responding. I only wish to add, by way of postscript, we generally find that where we have a sacerdotal incumbent—*fanatico per la musica*—the congregation is altogether left out of consideration.

The second of Mr. Aitken's articles deals with the Service itself, and he goes into a useful disquisition as to a very important part of it, viz.: the length of the Sunday Morning Service and the repetitions which occur. It is his opinion that the present requirements are such as to constitute a hindrance to a vast number of people partaking of the Holy Communion, and these, too, of the class it would be most desirable to see at the Lord's Table.

I feel sure that what he has advanced will attract serious attention. I have hitherto many times endeavoured to draw consideration to this subject, and not altogether unsuccessfully, as owing to the efforts of the Prayer-Book Revision Society, over which I have the honour to preside, Shortened Services, which formerly were not so, are on certain occasions now permissible, and are very generally in use. The Sunday Morning Service, our principal one, remains unchanged. When we were discussing these matters in the Ritual Commission it was said by the late Bishop Wilberforce, that repetition beget inattention,—a true and trite saying, but could anything be said more

condemnatory of our Sunday morning arrangement? And its sins in that matter are so patent that it is a matter of astonishment to us, the long suffering laity, that no attempt has been made to deal with this admitted evil. That the authorities should not listen to such a reformer as myself was naturally to be expected; but I think when they read Mr. Aitken's cogent reasoning as to its evil effect upon the reception of the Holy Communion they will no longer fall back upon the plea of long habit, and shut their eyes to the mischief it is causing.

That all this requires the gravest consideration I am the last to deny, but we must remember that every day that such consideration is put off the difficulty of remedying the evil increases until, at last, it becomes next to impossible.

I would here introduce two or three paragraphs from an article written by a distinguished and perfectly orthodox clergyman many years ago, and published in the May number of the *Church of England Monthly Review*, 1857, to which I drew attention in some of my former publications. It is as follows:

We believe that a large proportion of the clergy feel the performance of our present Sunday Morning Service, especially when it is followed by a celebration of the Eucharist, and probably also by a number of occasional duties—baptisms, funerals, etc., to be a severe trial of their strength and lungs. Where there are a number of clergy who can give each other an alternation of rest and labour, or where a well organised choir takes the psalms and canticles off the hands of the minister, no doubt the case is different. But the bulk of our country churches, and a large proportion of our district churches in towns are, and must be served by a single minister. To a strong man the reading the service is nothing. To an aged man, or to one accidentally invalided, or to one whom a sedentary and studious life has made habitually delicate, it is far otherwise; especially when preceded by a Sunday School.

These, too, are times, continues the *Review*, when the preaching of the Clergy is severely criticised and extemporaneous sermons are commonly demanded:

The discourse from the pulpit is expected, and rightly expected, to strike home to the hearts and consciences of hearers, to awaken, to convert, to edify, to inflame. We ask how much of the shortcomings in these respects so often complained of, how much of the spiritless manner and feeble delivery, is due to the exhaustion produced in the preacher by an hour and a quarter of previous reading?

It is not, however, the length which is the most serious objection to these services. Of the repetitions which have been so constantly complained of by those who have brought this subject forward, some seem utterly indefensible. For the use of the Lord's Prayer five or six times in what is treated as one office; for the repetition of the collect for the day, and the most wearisome one of the state prayers, or their substance, again and again; and these, too, couched in terms which seem so unreal when compared with our present political state; and for other such points we can offer no apology, except it be that such repetitions enable

those whose thoughts have wandered at one part of the service to collect them against the next recurrence of the same. Doubtless each insertion of the Lord's Prayer has its own significance and propriety; and the same may be said of the other cases. But this does not fully meet the objection, because its significances and proprieties themselves are repeated.

On grounds of strict ritualistic suitability it is still more seriously objectionable to jumble into one incoherent whole, two at least, if not three offices, each of which is an act of worship complete in itself. The Litany may, perhaps, be properly regarded as an introduction to the Communion office, and it was unquestionably intended as such by our reformers (*vide* Proctor, p. 250), though our late revisionists, by adding the concluding prayers, the general thanksgiving, and the benediction at the close of it, seem rather to have thrown it into the form of an entire and independent office. But, at least, the combination into a single service of Morning Prayer and Communion seems as much a departure from all sound principles of divine worship, as we believe it to be from the intentions of the framers of our Prayer-book.

It seems to us important to observe that each of the two great portions of our Morning Service contains in itself all the elements of an entire act of devotion. Penitence, exhortation, prayer, intercession, instruction in righteousness, confession of faith, thanksgiving, benediction—all are present alike both in Morning Prayer and the Communion Office, in somewhat varied order indeed, but with a great general similarity of character and outline. We maintain that when once these spiritual states have been successively realized in the earlier portion of the service, that they cannot well be realized again in the same devotional function; they cannot, with no intervening break or pause, be, by the generality of men, heartily and sincerely repeated, when nothing has passed since their first use that day except intermediate religious exercises. The Church introduces her services with a penitential course which is, in the case of those who are in earnest, concluded, we must suppose, with spiritual comfort and benefit; she, then, with singular propriety, teaches her children, as now pardoned and accepted, to say the Lord's Prayer; next she leads them to hymns of praise, intermixed with Holy Scripture; afterwards to confession of that faith which they learn from Scripture, and by which they stand; then to intercession and supplication as coming acceptably and prevailing from the reconciled and believing. All this has a significance full of weighty and holy suggestion. But surely it is too bad, after having led our people step by step to this state, to bid them sing a hymn, and again return to their original position as miserable sinners in the Litany. And surely it is, above all, unreasonable, after having led them a second time through the deep of penitence in that deprecatory office, and at length towards the close of it, made them once again hear of joy and gladness—to plunge them once more, after a second hymn or a sanctus, into the old bitter waters of self-examination and repentance in the Communion Office; and to require them to go through all over again the self-same spiritual exercises as were with admirable propriety looked for from them on first entering God's house.

Doubtless there are many who have got used to this mode of performing divine worship, as one may get used to anything. Among them are some old-fashioned and very excellent Church people, whose very prejudices must be kindly considered. But on the other hand, it is hardly possible that such routine as we have described can be imposed without generating a spirit of formalism and unreality. The large majority of those who dislike any change hold by things as they are, not because they find them spiritually beneficial, but merely because they are. They sit out the customary two hours of Morning Service because it is customary.

They are not much in earnest about the prayers, and therefore they do not feel their minds overtaxed, nor are sensible of the absurdity of being asked to go through, on demand, a given set of religious affections three times over without stopping in one part of a morning. Many a man, especially in the country, likes to go to Church because, as one naïvely confessed, 'he can put up his legs and think of nothing.' Another finds the long service tiresome enough, but as it is the only time in the week he goes to church, and the only time he means to go, he prefers when there to have a long service and get it done with. He would not feel comfortable to go for an hour. Such a shabby set-off against the whole six days spent without the performance of any public religious duty, and perhaps with but scanty attention to private or family ones, would hardly be a sufficient opiate to his conscience; and to go to church a second time is not to be thought of. Well considered changes in our mode of conducting divine service might, under God's blessing, be a means of rousing these classes of stolid church-goers into habits of active and real worship."

I have no desire to add anything to this quotation. It is not possible to put the case for careful and immediate revision more powerfully. I had it extracted from the *Review* at the time when the Number came out and published it separately, and I am sure I need make no apology for its length.

What then is to be done in order to effect the object we all have in view? The cause of the evil with which we have to deal is the uniting, as we do on a Sunday morning, three services, each of them complete in itself, which amongst other anomalies has led us to burst out into a *Gloria* when the portion of Scripture appointed to be read as our Gospel is announced, forgetting altogether that the announcement of our second lesson when taken from the Gospel had been left unnoticed, the reason being that, previous to the Reformation, the Gospel for the day in the Common Service was the only portion of the Gospel appointed to be read on Sunday.

My opinion is that the Litany ought not, except on special occasions, to be read with the rest of the Morning Services. It was originally composed for special occasions, for which it is admirably adapted; whereas, when now these occur, we are compelled to resort to special Prayers not included in our Liturgy. As the writer from whom I have quoted truly says, after the congregation has twice been plunged into penitential sorrow, these Prayers lose their force from continued iteration, and an air of insincerity is thrown over the whole. This is most disastrous. The danger to which worshippers using a stereotyped Liturgy are always exposed, ought surely to be, as far as possible, avoided.

But how is all this to be ameliorated? No doubt our Book of Common Prayer is part of an Act of Parliament, and can only be altered by the powers that gave it authority. Convocation is, unfortunately, but a poor representation of the Clergy of the Church of England, and does not represent the

laity at all, yet it is the only means we have which has weight enough to influence the clergy; and I am sure that were any reforms such as those alluded to in this article submitted by the Convocations to the Government, they would be most willing to undertake the carrying of them into effect.

Opinions, I believe, are very much united in regard to the omission of the Litany from the Morning Service; but if inveterate habit should revolt from such a proposal, what can possibly be the use of continuing to make it imperative to use the Lord's Prayer, the Suffrages, and the three Collects immediately after the Apostle's Creed, every sentiment of which is repeated directly afterwards in the Litany.

Long and unfortunate habit, as I have already remarked, has rendered these changes extremely difficult of accomplishment; but, if I may venture to advise, it would be to act in this case as was done in that of the shortened services, namely, to allow each clergyman an option. I shall never forget the lugubrious vaticinations that were poured forth when it was first proposed to leave the matter to each individual clergyman. Some said that these shortened services would never be used; others that it would dissatisfy congregations, and engender discontent and want of that uniformity which was a *sine quâ non*. In the event they are universally used, and, so far as the congregations are concerned, with their entire acquiescence. By this method of option, adopting adequate safeguards, I believe these most desirable alterations might be quietly and permanently carried into effect.

EBURY.

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## Short Notices.

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*Converts to Rome.* A List of over three thousand Protestants who have become Roman Catholics since the commencement of the Nineteenth Century. Compiled by W. GORDON GORMAN, Editor of the two last editions of "Rome's Recruits." W. Swan Sonnenschein and Co. 1884.

THIS book, it seems, is the fifth edition of "Rome's Recruits." The title of the book has been changed, the editor remarks, at the request of some of the most eminent perverts, or to give the editor's word, *converts*. Such a "List," an array of 3,000 names, in the aristocratic and upper middle classes, he naturally rejoices over; it demonstrates the growth of Romanism in a Protestant country; and the number of "converts," he adds, is largely increasing, year after year. As to the accuracy of the list we do not now make question; there has been some correspondence,