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wiped away. The next congress was fixed to be held at Vienna in September of this year, but very recently appeals have been made to the Austrians to allow it to be held at Carlsruhe instead, on the occasion of the opening of the new church the Old Catholics have built there. It is just announced that the Austrians have acceded to that appeal. Will none of those who sympathize with this gallant attempt to withstand the disciplined battalions of Rome, and who would desire to encourage organized resistance to Papal usurpations, take the trouble to attend that congress? For myself, I should only be too happy to give any information in my power to any who may wish to know more, either of the congress, of the *Revue Internationale*, or of the Old Catholic leaders. Old Catholic congregations are to be found in nearly every important town in Germany and Switzerland, and their members are most willing to see cordial relations established between themselves and the English Church.

J. J. LIAS.



#### ART. VI.—SOME CLERICAL WEAK POINTS.

THE subject of this paper is most difficult. It is a very ungracious task to attempt to play the part of the candid friend. Yet it may sometimes be useful for an observer whose work is mainly official, and who is a good deal mixed up with men of all kinds of views, to put with some diffidence before his friends things which appear to him to have weakened a good cause. I should be just as ready to offer suggestions to a meeting of the English Church Union as to those who are the readers of the *CHURCHMAN*. In so doing there will be no claim to superior enlightenment, but only the advantage of detachment which arises from holding a public post of trust.

1. First, I should say it would be a weakness *if any minister of the Church of England were to do what he liked with the Prayer-Book*. If it were once generally understood that the Book of Common Prayer was an obsolete collection of prayers and rubrics, of which a man might use as much or as little as he pleased, then there would be little to guide the Church of England in her practice of public worship, and the last vestige of uniformity would disappear. The men whose innovations seem to us so unfortunate add to the Prayer-Book provisions and directions from previous collections which are not found in our present formularies. Some of them have the Use of Sarum printed in parallel paragraphs with the Office of Holy Communion. When appeal is made to Bishops

to restrain unauthorized ritual, they often reply that men of the Reformation school err by defect, and that the best plan is to interfere with neither. Thus the want of exactness on the one hand encourages bold departure from the Reformation standard on the other. The extreme section of the English Church Union even urge an alteration of the Prayer-Book to suit their views. It would be strong ground on which to stand in reference to the authorities of the Church, and it would be a source of stability if ever the cry for the restoration of the first Prayer-Book of Edward VI. or the Use of Sarum became more popular, if it could be pointed out that the Prayer-Book had been strictly and loyally obeyed by every minister of the Reformation school. If it is desirable to shorten or divide Sunday services, to leave out the long exhortation at the Communion, and the like, let nothing be done without the direct permission of the Ordinary.

2. *Part of this point is a general neglect to take notice of fast days and holy days.* There is not too strong a sense of religion amongst our people as it is. Bishop Butler lamented it in his famous Charge, and amongst large masses of nominal Christians in our own day it is the same. No doubt to most English people religious feeling will always be associated mainly with the Lord's Day; but it would be a reminder to them of the other world if on the few days which our Church has retained as festivals besides the great days of the Christian year they knew that something special was going on in their parish church. It would suit well with our Church of England system, and beget a sense of sincerity in our allegiance to the Prayer-Book, if for such days were reserved our more important assemblies and gatherings. And with regard to the fast days, nothing is more remarkable than the alacrity and the effectiveness with which such days are observed by the Salvation Army when ordered by their General. Great sums of money are poured in for charitable purposes by these seasons of self-denial. If we had always made use of this principle in the scheme which the wisdom and foresight of the framers of the Prayer-Book provided, it would have been very wholesome both for ourselves, our congregations, and for the institutions and objects which we desire to promote. A meaningless fast of changing meat for fish is one thing; a day of self-denial, the results of which are to be devoted to home or foreign missions, is quite another. Beyond that, when I go about the country I often hear it lamented that over many a parsonage a spirit of worldliness and unspirituality has settled down. Without trusting to anything else but the Spirit of God to remedy this, and without putting any confidence in formalism it cannot be denied that such regular days of self-

denial would be a wholesome reminder. Even as a matter of health it would be a useful element in the life of many lay people, for there is no doubt that large numbers of persons in all parts of society, except the working classes, habitually eat more than is necessary. That is only an incidental matter; I lay stress rather on the principle of self-denial.

3. *Connected with this is the helpfulness of daily worship.* "All Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being led by sickness or by some other urgent cause. And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him." The reasonable hindrance, of course, gives indefinite latitude in the interpretation of this direction. In some of our multitudinous parishes the minister's time is so overwhelmingly occupied by pastoral visitation and by the claims of his parish institutions that his duty to these outweighs his obligation to his compliance with the rubric. Of this every individual minister must himself be the judge. But, on the other hand, the law has now enabled the daily prayers to be very short, and free from unnecessary repetitions; and if they be held at such hours as suit our working people, it would be a great blessing to them if we could persuade them to come and hear the lessons and psalms before and after their labours. Both in town and country the minister daily interceding with God for his people in the place of public worship and assembly would bring an answer of peace to his parish and help his work. During the ten years of my work as a parish minister in Westminster, we had morning and evening prayer; the morning I always took myself, the evening was taken by one of the assistant-curates. And there was the additional advantage that it gave the people a point of time at which to come and see their minister in matters where they needed his help or guidance. There is nothing High Church in this: it is simply the practice of Scriptural piety. It is a check to worldly ways and carelessness.

4. I would next deprecate anything like *ugliness or roughness in the services*. I think there is a good deal of confusion in the minds of some as to the ideal to be aimed at in the conduct of public worship. The craze for intoning and monotoning by the choir has largely robbed the people of the prerogatives which were restored to them at the Reformation. It should be remembered that there are two ideals of public worship: one

that of the cathedral, or cathedral-like church, the other that of the congregation in the parish church. The heavenly strains of Tallis float about the vast minster, the tones of the choir are softened by the vastness of the space, and the high note of recitation is necessary to carry the words to the ears of the distant members of the great assembly. But in parish churches the ideal is different: here everybody should take as much part as he can. Here the idea that everything should be either sung or monotoned is entirely out of place. There is no need for it, for all can hear. The high note of recitation prevents ordinary voices from joining in. The choir can only in rare instances be highly trained, and the prominence or predominance of an untrained choir is destructive of devotion. By all means let them sing psalms, hymns and canticles; let them, if the congregation greatly desire it, intone the versicles, responses, and amens; but in the Confession, the Lord's Prayer, and the Creed, let them be silent, and let the congregation repeat them in their natural voices. Highly-trained monotoning in a large building is beautiful; rough, untrained, loud, discordant, official monotoning by an inharmonious choir that is not more thoughtful or devout than the rest of the congregation in a parish church is execrable. You have often heard the General Confession in the Communion Office left to the congregation; the effect is most touching and impressive. Just the same is it in these churches where the Confession in morning and evening prayer, the Lord's Prayer and the Creed, are left in the same way to the natural voices of the people.

5. Complaint has been sometimes made against men of the Reformation school that they are *not sufficiently careful and reverent in public worship*. I do not think that this is at all general or well grounded; but, at the same time, we cannot well be too particular in these respects. Neatness, freshness, order, decency, dignity, and beauty in the Church, earnest devotion in ourselves and in the choir, who are put forward in front of the congregation, cleanliness in the surplices, a pervading sense that the House of Prayer is the place for specially drawing near to God, a careful treatment even of the accessories of Holy Communion, these would be the outward signs of a spirit that would recommend the special principles that were recovered for us in the sixteenth century.

6. Nothing is more saddening or a greater cause of reproach, and that to both sides of the Church, than at our morning services to see *the vast majority of the people trooping out as soon as the administration of Communion begins*. A false and hateful distinction has grown up between Communion people and those who do not attend it. In the London diocese, on Easter Day there were not more than 35,000 communicants

out of  $3\frac{1}{2}$  millions of people. In the early Church it was just the other way—every Christian was a communicant, and communicated every Sunday; if they were wilfully absent three Sundays, they were *ipso facto* excommunicated. It should be our constant effort to bring more of our people to this blessed privilege of full and complete Christianity. The Bishops have given their sanction to evening Communion where need is found for them; it is desirable that at one hour or another the sacred feast should be kept as in apostolic days and the primitive Church every Lord's Day. And in order that the people should not feel that when they have gone through morning prayer and heard the sermon they have exercised all their Christian duties and privileges, I think when Communion is administered after morning service leave should be got from the Bishop so to shorten morning prayer as to make it the natural thing to remain to communicate, and so one service should not seem complete without the other.

7. *I would venture to recommend a universal kindness and sympathy with the younger clergy.* In the early Church there was no such arrangement as the vicar and his curates; there were colleges of presbyters, who had practically a position of equality. While in our present system the vicar or rector must always be responsible for the policy of the parish, the younger men need every encouragement. What is more usual than a parish, after a great number of years under one incumbent, getting into a rut? The incumbent often feels it himself, and sometimes comes to the conclusion that he is worked out, and ought to retire. That is by no means the case. His experience and knowledge are invaluable. All that is wanted is the infusion from time to time of younger blood into the system of the parish. This would be secured by giving assistant-curates a little more freedom of initiative. Such a plan had very happy results in my parish in Westminster. Each curate was entrusted with that branch of work for which he felt himself most capable, and needed very little control. If young men feel that they are colleagues and brothers rather than merely employed, their work is sure to be more spontaneous, effective, fertile, and productive. Young men of the Reformation school need every help at the present time from their seniors. The inducements to join the side that would lead them into line with the Church of Rome just now are exceedingly strong. It has the appearance of being the winning side, the promise of promotion, the breath of popular favour. Such appearances are sure, I believe most firmly, to turn out deceptive in the end; but for the moment they are attractive. The principles of the Reformation are not yet entirely secure within the English Church, and their supporters

ought to do everything in their power to rally their forces, consolidate their ranks, and increase their numbers. The need of sympathy and encouragement from seniors to juniors is often expressed, and it probably represents some real lack.

8. In connection with this, I would urge that the existence of a large number of *elderly curates and unemployed clergymen*, for whom no independent sphere is likely to be found, is a weakness and difficulty to the Church. Such men, being human, tend to become discontented, and to blame the system for their misfortunes. The number of men in full orders should not be greatly in excess of the number of positions there are to fill. The functions of many of our extra curates would in the primitive Church have been performed by the order of deacons. We have in the English Church no deacons; the order is dead. We have yearly apprentices to the presbyterate, but we have no deacons. What we need is the restoration of the permanent diaconate, and the removal of the prohibition against business or trading as far as it affects deacons. There are in a great number of places pious and worthy laymen who can support themselves, who are quite fit to take part in Church services and in parish work, and who would be delighted to devote their extra time to labouring for God in His Church if they had the sanction and authorization of minor orders. The Presbyterian Churches have preserved the diaconate. It is difficult to estimate how much force we lose by having none. A committee of the diocese of Huron has already made a report in favour of this restoration, which is to be presented by the Bishop to the next synod.

9. Akin to this observation—for I must pass on rapidly from one point to another—I should think great strength would accrue both to the Church in general and to parishes in particular by *a more direct recognition of the rights of the laity*. The laity are too much in the habit of leaving religious and ecclesiastical questions to the clergy, and saying that such matters are the business of the clergy, and that they are not their own concern. Of course, the clergy are specially trained to a knowledge of theology; but in all other matters the opinion of a layman of common-sense is as good as their own. The clergy would make fewer mistakes if they consulted the laity more. The laity would take more interest in the affairs of the Church and parish if they had a more direct voice. The clergy naturally tend to fall into a professional way of looking at things, the narrowness and unpractical nature of which would be checked by the layman's greater experience of men and practice in affairs. The discipline of the clergy could be much more hopefully maintained if laymen were associated with the Bishops at every stage. The sole fiat of a colonel

would never for an instant be submitted to in a regiment; a court clerical should be just as carefully composed as a court-martial. And parish councils, where wisely organized, have generally been an immense help to parish ministers. An autocrat with Reformation principles would in reality be nearly as unpropitious an influence for his people as the despotism of a priestly caste.

10. There is a tendency I would remark upon amongst men of the Reformation school to be content with their own paramount work of saving souls and the edification of their own people, and *not to remember the duty they owe to the general life of the Church*. Isolation is not a right attitude. The Church at large suffers from not having all its forces combined. If one important element withdraws itself, another naturally predominates. In ruri-decanal chapter, in diocesan conference, in Church congress, in every branch of diocesan work, men of these principles should be prepared to make their weight felt, and maintain themselves as a force to be reckoned with. How can they be surprised if, when they have absented themselves from these phases of national Church life, the general tendency is seen to go the other way? Little do many of them realize the earnestness, the organizing power, the persistence, the ceaseless vigilance, both of the Roman Catholics and of the retrogressive members of the English Church.

11. Another point that strikes one is that there is a certain *weakness in always using a party name*. It sounds as if you were a party within the Church, who had to apologize for your presence and your principles, whereas there can be no doubt at all that you are the direct representatives of the Reformers who revised the constitution of the Church of England, and who gave us our present Prayer-Book and formularies. If any proof were needed of this beyond historical and critical evidence, it would be found in the fact that the extreme section of the English Church Union have written a book in favour of altering the Prayer-Book to bring it into line with the Use of Sarum. It appears to me wiser, while cherishing as firmly as possible the true principles of the Gospel, not to be continually putting forth a mere party designation. There is no doubt that you represent more closely and nearly than any others the real Church of England of the Reformers. Why should others claim to be the truer sons of the Church when they are thirsting to alter it, and to carry to the end their proposals for the Counter-Reformation?

12. I think strength would accrue to the true adherents of the Reformation if they would make *a closer study of Church history, especially that of the primitive times—the first two*

centuries. It is so exactly in accordance with what they believe to be the true principles, and the subsequent growth of different errors is so marked and distinct, that it is a great assistance to be aware of the real lessons of history, and has a convincing effect upon those who, through ignorance, have become the subjects of subsequent mistakes and superstitions.

13. I am not sure that all the younger men of the Reformation School understand *why they hold these principles, or what the principles are as distinct from others.* With some, their loyalty is not much more than an honoured tradition. The same remark would apply to many on the other side of the Church. They should know them, and be able to maintain and defend them. I do not know that the teaching of the Church of England is better set forth in small compass than in a little "Catechism of Differences between the Church of England and the Church of Rome," published by Elliot Stock, of Paternoster Row, at the cost of twopence. It is a great mistake in teaching to be always or mainly destructive. Constructive arguments are far more influential than those which are merely critical. Some of the positive points of the Church of England are such as these: Justification by faith alone; supreme authority of Holy Scripture as containing the words of Christ and His Prophets and Apostles; immediate access of the soul to Christ; free and full individual operation of the Holy Spirit on every Christian that asks Him; the special presence of Christ in the heart of the believer through the obedience of faith at Holy Communion; freedom of conscience and liberty of prophesying. I do not mention many other points, which we hold in common with other Churchmen, and others which all Christians profess, but these are some of the pivots of teaching which the Reformation recovered for us, which the Church of England expresses in her authoritative documents, and which it is the duty of all sons of the Church of England alike to profess and to teach.

14. I must not omit to say that it surprises me to see *how slow the men of wealth, who are supporters of the Reformation, show themselves to take advantage of the opportunities that offer themselves.* There are hundreds of advowsons in the market: why do they not secure them at once and settle them in good hands, to save them from the huckstering of the auction-room? There are ten, twenty, forty new churches that need providing in London: why do they not build them, and stem the tide of secularism and indifference to the Kingdom of Christ?

15. At a time when an influential party, supported by men high in Church and State, are stretching every nerve to repair what they consider to be the blunder of the Reformation, and

to restore the Church of England to the embraces of the Church of Rome, it is the duty of all who stand by the teaching of our Lord to examine themselves and see how they are preparing to meet the backward forces. Why do we hear of *mutual suspicions and distrust*? What is the use or reason of *exaggerating small points* which are out of all proportion to great principles? Why do men delight to weaken their influence by *eccentricity and self-will*? Why do others damage the best of causes by importing *bitterness and personalities into their controversies*? Why do we not see signs of *more real statesmanship, larger hearts, a more consuming zeal, a truer self-devotion, greater earnestness in prayer, a humbler dependence on Almighty God, a more serious wisdom, a more vigorous common-sense*?

Never was there more need than at the present day for a spirit of self-sacrificing loyalty and earnest prayer. Never were the Roman Catholics more active or more hopeful. They work both from within and without. They dangled of late the prospect of the recognition of Anglican Orders before the High Church leaders, clerical and lay, and at the same time, in every town, they were vigorously assaulting the principles and character of the Church of England by ably-conducted missions and meetings. Their influence on the London press is immense; it would be very difficult, if not impossible, for anything to be inserted in the London newspapers which would damage or expose their policy. On the other hand, they are influencing the Church of England from within; many of our clergy are in their service, and openly pray for the Pope; many others are in constant communication with them, adopt their dress, sustain themselves on their literature, are inspired by their policy, and teach their doctrines. Mr. Gladstone said lately that there had been a great change of doctrine in the Church of England during the last fifty years, and that this change had brought the Church of England nearer to the Church of Rome. That may be the case with those who can reconcile our Prayer-Book and formularies with the decrees of the Council of Trent and the Creed of Pope Pius IV.; but there is this to be said, that the party of whom Mr. Gladstone speaks would not venture to alter any of our doctrines as expressed in the Prayer-Book. They know that such a proposal would wreck the Church of England. Strong as they are, they know that the nation as a whole is true to the Reformation. It is yours to see that its principles are properly understood and defended. I long and pray for a United Church of England, where the High Churchmen with their historical researches, and you with your purity of doctrine, will be able, by God's overruling guidance and grace, to repel the insidious attacks

of a superstition which, in every country where it has ruled, has shown itself to be effete, and to establish amongst ourselves more fully and powerfully than ever the benign and enlightening influence of the true Gospel of our Lord Jesus Christ.

WILLIAM SINCLAIR.

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## Short Notices.

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*Lancelot Andrewes and his Private Devotions.* By ALEXANDER WHYTE. Pp. 232. Price 3s. 6d. Oliphant, Anderson, and Ferrier.

DR. WHYTE, of St. George's Free Church, Edinburgh, offers a new edition of this classical work of devotion. He has compared the Greek and Latin texts with the translations of Drake, Stanhope, Hall, Newman, Neale, and Venables. The edition is in English, and, wherever possible, he has used the words of the Authorized Version. He has also had before him the Laudian Latin Text published by the S.P.C.K. A valuable Biography and Interpretation occupy 59 pages of the book. The arrangement is, as usual, in long and short lines. It is the work of a scholar, a devout Christian, and a sympathetic admirer of the great English bishop.

*The Devotions of Bishop Andrewes in Greek and Latin.* By the Rev. HENRY VEALE. Pp. 432. Elliot Stock.

Mr. Veale took the edition 1828 as his basis, and collated all subsequent editions. He has divided the main divisions of subjects into 150 sections. He has added complete indexes to all the chief topics and paragraphs. Other indices follow. All the references to Holy Scripture have been verified and a large number added to the existing references. The whole introduction is full of interest, and indicates close and discriminating attention on the part of an accurate and sympathetic scholar.

*The Constitutional History and Constitution of the Church of England.* From the German of FELIX MAKOWER. Pp. 545. Swan Sonnenschein and Co.

This marvellous book, the work of a German, understood to be his thesis for a Doctorship in Law, is a standing reproach to English ecclesiastical scholarship and research. The divisions are: History of the Constitutions of the Church; Sources of Ecclesiastical Law; Relation of the Church of England to other Christian Churches; The Clergy and their Orders; The several Authorities in the Church, with an extremely valuable Appendix in fifteen sections and an Index. Almost every page has invaluable notes occupying half its space. It would be difficult to detect a mistake or misapprehension in the whole volume, and the thorough knowledge of English Church history and practical details of cotemporary ecclesiastical life is simply amazing. The book should be on every bishop's list of works of reference for candidates for orders; and, indeed, a paper on it in examination for orders would be highly expedient. It is a monument of patient and fruitful research.

*Short Biographies for the People.* By various writers. Pp. 192. R.T.S.

The present volume contains George Herbert, Granville Sharp, Rob Roy Macgregor, Savonarola, Pascal, Sir Matthew Hale, Norman Macleod, Gustavus Adolphus, Bishop Crowther, Horatius Bonar, Zachary Macau-