

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

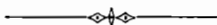
A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

God's gracious purpose of love, to become the realization of this fellowship through the processes of redemption. It is the society God Himself is creating, the community and fellowship of men who are redeemed by His Son and regenerated by His Spirit, who are possessed of His truth and obedient to His will—the fellowship of the Sons of God. This is the city which hath the foundations, eternal foundations, whose Builder and Maker is God. Of this city, this great spiritual fellowship, Jesus Christ Himself is the chief Cornerstone. He is, as has been well said, "its creative and normative personality," "in whom all the building, fitly framed together, groweth unto an holy temple in the Lord."

J. P. SHERATON.

WYCLIFFE COLLEGE,
TORONTO, CANADA.



ART. III.—CHURCH TEACHING AND THE CHURCH OF ROME.

SOME of our prelates, and the whole of the modern school, are constantly urging the importance of "Church Teaching." "Ah," they say, with an audible sigh, "poor Steelborough, poor Eastport, poor Westport, poor Mr. So-and-So—sadly deficient in Church Teaching!" These lamentations have their effect and serve their purpose. Those who utter them stand as the true Church teachers, and their very utterance brings the persons to whom they relate into some measure of contempt. "Church Teaching" is a very vague expression, and generally means the particular views of those who employ it. To be understood properly it requires definition. If it exclusively relates to the teaching of the Church of England, we can test it by a reference to our formularies, interpreted, as our Church requires, by the aid of the Holy Scriptures. But if the Church be some other church, or an aggregate of churches of which the Church of England is one, then plain Churchmen must be on their guard, lest, under the sacred name of Church, rejected teaching should be introduced and propounded. That such teaching is given really requires no proof. The air of our National Church is full of it. Whatever may have been the case in the past, it is now no secret, but a settled and avowed purpose, to Catholicize (not in the simple sense in which the Church of England is Catholic) the Church of these realms. If anyone has any doubt upon this point let him read "The Catholic Religion," issued from Clewer, and carefully consider the conscientious action of those who desire corporate union with the Church of Rome.

It may be well, under these circumstances, to give a little Church Teaching about subjects too much neglected, viz., the Man of Sin and Babylon. Our Church and our greatest divines have not altogether ignored unfulfilled prophecy. The rash and foolish mistakes which some expounders of prophetic statements have made have helped to throw contempt upon the study of the subject altogether, as well as upon old, orthodox interpretations of it. Some thirty years ago the *Saturday Review* never lost an opportunity of attacking leading Reformation preachers and speakers, and especially those who held that the Babylon of the Apocalypse prefigured Rome. First the press and then polite society caught the same tone. Cardinal Newman knew that by stating his adherence to the Reformation and Evangelical religion, and his belief that Babylon was Rome, in his earlier life, he was falling in with a taste which tabooed both. Leading ecclesiastics soon set aside the traditions of their order, and gave over using expressions of which their predecessors were not ashamed. A pet cuckoo-cry was raised, and it is still popular, that Protestantism was only a negation; as if the reform of the English Church and the restitution of primitive practice and Scriptural truth could have a negative basis! The Professor of Ecclesiastical History in Yale College writes truly: "Protestantism had a positive as well as a negative side. It had something to assert as well as something to deny. If it discarded one interpretation of Christianity, it espoused another. Old beliefs were subverted, not as an effect of a mere passion for revolt, but through the expulsive power of deeper convictions, a purer apprehension of truth."¹

It does not follow that because Dr. Cumming, and others before him, made some mistakes, the general drift of their interpretation was wrong. Dogmatism about dates and details was unbecoming, but an element of general truth might, and

¹ Dr. Luthardt says: "The Reformation proceeded from the anxiety of the conscience for salvation—from the heart's craving for assurance. In it was repeated the old question: What must I do to be saved? and the old answer: Believe in the Lord Jesus Christ! It should never be forgotten that such was the origin of the Reformation and of Protestantism, which finds the essence of Christianity to be the salvation of the sinner by Christ Jesus, of which we are assured by faith. It is on this foundation that Protestantism considers the mental supremacy of Christianity over the whole life to rest; for it does not seek to limit the extent of its influences to the inner life of the individual, but extends them to the entire circuit of human life in general. Not, however, by measures of external authority, but by the power of the Spirit, is Christianity to seek to conquer the world, until the opposing spirit of the world shall, at the close of history, yield to the full supremacy of the Christian spirit in the times of the future kingdom of God."

I believe did, exist. It is a very singular circumstance that when Dr. Wordsworth, the late learned Bishop of Lincoln, put forward his theories of apostolical succession, and found allusions to the Sacraments in rather an outlandish fashion in various Scriptural expressions, he was claimed as a sort of apostle by many of the modern school; but the moment he asserted, and proved—and proved in such a way that no one has seriously attempted to refute him—that Rome was Babylon, then his apostolical character was ignored, and it was said: “Poor Wordsworth! he was a little touched in the head about Rome.” It might be worth the while of these persons to ask what has been the traditional teaching of their own Church upon this question, and also to inquire, Were Bishop Wordsworth’s views fanciful, or were they supported by the opinions of the greatest divines, not merely of the Church of England, but of the Church of Christ at large, both before and since the Reformation?

If any man ever had a passion for traditional research, that man was Dr. Christopher Wordsworth. It would be beyond the limits of a short paper to give his unanswerable proofs that the Pope of Rome is the Man of Sin, and that Rome is the Babylon of the Apocalypse; but the point is this, that he endorsed the teaching of his own Church, and echoed and amplified the opinions of our most illustrious divines. He claims as holding in substance his views Peter of Blois and Joachim, at the end of the twelfth century; Lubertinus di Casali, Peter Olivi, and others, of the thirteenth century; Marsilius of Padua, Dante and Petrarch. He claims also Archbishop Ussher, Grossetête, Bishop of Lincoln, Hooker, Bishop Andrewes, Sanderson and Wilson, and Dean Jackson. He might also have included the translators of our Bible, the authors of our Homilies, and our Reformers generally. Nor is this all. He examines most carefully every opposite theory, and challenges, but challenges in vain, any Roman Catholic ecclesiastic to refute him. There are two Roman Catholic opinions which he specifies—that Babylon is Pagan Rome; and—a more modern notion—that Rome in the future will degenerate and become Pagan again! He states that the latter hypothesis was maintained by Dr. Manning. He adds: “Here, then, is a remarkable phenomenon. Here are two discordant schools of Romish theologians. The one school says that these Apocalyptic prophecies concern the Rome that was destroyed more than a *thousand years ago*. The other school affirms that they relate to the Rome of some *future* time. They differ widely from each other in the interpretation of these prophecies, which, as they *all agree*, concern their own city. And yet

they say that they have an infallible interpreter of Scripture resident in Rome! And they boast much of their own unity!"

It certainly does not look well, perhaps it is not quite honest, to ignore the Book of Revelation, or to give it only a spiritual significance. I am firmly persuaded that, as no part of the sacred Scriptures can be passed over with impunity, a mistaken reference about 2 Thess. ii. and an inadequate interpretation of the Revelation has done untold mischief. If the traditional exposition or assumption be wrong, let another that is better and more satisfactory be given.

Whatever authority the Preface to the Bible has, it asserted that the Pope is the Man of Sin (1611). And though the same thing was not said in our Articles, it was affirmed in the Articles of the Irish Church of 1615. "Church Teaching" appeared in the Convocation of 1606, which distinctly called the Pope "the Man of Sin." It is to be noted that the Reformers did not, as a rule, make the distinction between the Man of Sin and Antichrist which widely prevails at the present day amongst some interpreters of prophecy. The late Canon Blakeney says that "Cranmer, Ridley, Latimer, Hooper, Bradford, Philpot, Parker, Jewell, Grindal, Cox, Pilkington, Sandys, Becon, held that the Pope is Antichrist and Rome Babylon." And he adds: "This doctrine pervaded the public documents in the reign of Elizabeth."

It is true that in the time of Laud these opinions were modified, but Laud did not alter the English Church's formularies in this respect. His individual opinion may go for what it is worth; our concern is to maintain that those who had chiefly to do with our existing Prayer-Book, Articles, and Homilies—that is, those sacred documents to which we have given our assent—held the view already mentioned.

There are one or two circumstances, showing the sentiments of the Church, which must be specified, and which require careful consideration. There was a remarkable book, which received the sanction of Convocation, and which must be esteemed authoritative by those who seem to think that Convocation is the voice of the Church—I mean the "Acts and Monuments" of John Foxe. The late Dr. Boulton observes that a second edition of this book was published in 1571, and "The Convocation of Canterbury, the same which finally confirmed the Thirty-nine Articles, passed a resolution that a copy of the 'Acts and Monuments' should be placed in the churches, and in the halls and houses of the Bishops, Archdeacons, and others, to be read and studied by their own families, or those who might resort thither. . . . If ever book had Church of England authorization, it was this." If that is not a Protestant book, there is not one in existence; and if the Church

of England is not in a true sense Protestant, as the late Archbishop Benson so clearly and so lately maintained, why did she ever sanction such a production? The admirers of Rome have done their very best, from the time of its first appearance down to this hour, to controvert its statements and to weaken its influence; but while they have asserted that Foxe's doctrine was false, they have "not overthrown one material fact recorded." Since Convocation has sanctioned this remarkable production, are we not the true and good Churchmen and the best Church teachers who ask that to-day it should be widely read and diligently pondered? Both directly, by plain assertion, and indirectly, by recording the opinions of other Reformers, Foxe taught that the Pope was Antichrist. One quotation on this point must suffice. After referring to the four hundred years which are known as the mediæval or dark ages, which he calls "the time of Antichrist," he says there "followed the Reformation . . . wherein Antichrist begins to be revealed and his anti-Christian doctrine to be detected, the number of his church decreasing, and the number of the true Church increasing greatly" (p. 2). As against those who think the doctrine of the Church of England can be explained, modified, or adjusted so as to make union with Rome possible, or desire and aim at corporate union, I give his words: "Nor are we other than heretics if we should now join with them." The false doctrine of the Immaculate Conception and the blasphemous dogma of the Infallibility were not then promulgated as articles of faith, so that it would be double heresy to become a Roman Catholic at the present time. The whole book is full of very valuable teaching, endorsed and authorized by our Church.

Another standard work is Jewell's "Apology." It, and the "Defence of the Apology," deal with all the leading errors of the Church of Rome, as they then existed, in a learned, most conclusive and masterly style. The "Apology" received the sanction of Convocation in 1562. So that here, again, we have unmistakably "Church Teaching." He writes: "The Council of Carthage did circumspectly provide that no Bishop should be called the highest Bishop or chief priest. And, therefore, sithence the Bishop of Rome will nowadays so be called, and challengeth unto himself an authority that is none of his; besides that he doth plainly contrary to the ancient Councils and contrary to the old Fathers, we believe that he doth give unto himself, as it is written by his own companion, Gregory, a presumptuous, a profane, a sacrilegious, and an anti-Christian name; that he is also the king of pride; that he is Lucifer, which preferreth himself before his brethren; that he hath forsaken the faith, and is the forerunner of Anti'christ.

Jewell considers the Man of Sin to be Antichrist (p. 80). He writes: "The friars of Lyons, men, as touching the manner of their life, not to be misliked, were wont boldly to affirm that the Romish Church . . . was the very same harlot of Babylon and rout of devils whereof is prophesied so plainly in the Apocalypse" (p. 81). He refers to several Roman Catholics who held that the "Bishop of Rome himself . . . is very Antichrist." "Whether," he adds, "they spake it truly or falsely, let that go; sure I am they spake it plainly." Mr. Harding replied to Jewell, and defended the Bishop of Rome in the most outrageous way, claiming for him the titles and prerogatives that belong only to our Lord, even saying "he may be called our Lord and God." He quotes these words of Mr. Harding: "Without the obedience of the Pope there is no salvation" (p. 120). And he says Mr. Harding would defend the language of Hortiensis: "'God and the Pope have one judgment-seat, and, sin only excepted, the Pope can do in a manner all things that God can do.' Whereby, I trow, is meant that, as God is omnipotent, so in a manner is the Pope." Bishop Burnet, in his Preface to his work on the Articles, writes: "The first and, indeed, much the best writer of Queen Elizabeth's time was Bishop Jewell, who had so great a share in all that was done then, particularly in compiling the Second Book of Homilies," etc. Surely, then, if any persons wish to know the mind of the Church of England, they ought not to neglect Jewell's writings. There is a quaintness about them which is amusing; there is a calm logic which is irresistible; there is a mixture of strength and humility, of courage and sobriety, of confidence and reverence for truth, which are most charming. He well knew what Popery was, and if any members of our reformed Church propose union with Rome, it either savours of wilful ignorance, or is a sign of betrayal. The judicious Hooker, the greatest theologian our Church has ever known, but who is treated with scant courtesy by some who are esteemed learned and authoritative divines in their own special religious circle, makes short work of Romanism as such. He says that the Church of Rome "hath fawned upon kings and princes, and by spiritual cozenage hath made them sell their lawful authority for empty titles." He refers to "her gross and grievous abominations." One remarkable sentence in his first sermon on "part of St. Jude's Epistle" must be quoted: "As Jeroboam, the son of Nebat, the servant of Solomon, rose up and rebelled against his lord, and there were gathered unto him vain men and wicked, which made themselves strong against Roboam, the son of Solomon, because Roboam was but a child and tender-hearted, and could not resist

them ; so *the son of perdition and the man of sin* (being not able to brook the words of our Lord and Saviour Jesus Christ, which forbade His disciples to be like princes of nations, 'They bear rule, and are called gracious ; it shall not be so with you') hath risen up and rebelled against his Lord ; and, to strengthen his arm, he hath crept into the houses almost of all the noblest families round him, and taken their children from the cradle to be his cardinals ; he hath fawned upon kings and princes of the earth, and by spiritual cozenage hath made them sell their lawful authority and jurisdiction for titles of Catholicus Christianissimus, Defensor Fidei, and such like ; he hath proclaimed sale of pardons to inveigle the ignorant ; built seminaries to allure young men desirous of learning ; erected stews to gather the dissolute unto him. This is the rock whereupon his church is built. Hereby the man is grown huge and strong, like the cedars which are not shaken with the wind, because princes have been as children, over-tenderhearted, and could not resist." In his celebrated and convincing Sermon II., he says : " By Babylon we understand the Church of Rome."

The Articles are Protestant throughout, as against Rome, Catholic as to the Primitive Church ; rejecting the Apocrypha, works of supererogation, purgatory, sacrifices of masses, transubstantiation, traditions contrary to God's Word written, false views of justification, etc. The Homilies give no hesitating or uncertain sound. There is scarcely a distinctive doctrine of the Church of Rome that they do not, in their own quaint style, refute and denounce. The following quotation is from the homily for Whit Sunday : " If ye will compare this with the Church of Rome, not as it was at the beginning, but as it is presently, and hath been for the space of nine hundred years and odd, you shall well perceive the state thereof to be so far wide from the nature of the true Church, that nothing can be more. For neither are they *built upon the foundation of the Apostles and Prophets*, retaining pure and sound doctrine of Christ Jesu ; neither yet do they order either the Sacraments or else the ecclesiastical keys in such sort as he did first institute and ordain them, but have so intermingled their own traditions and inventions, by chopping and changing, by adding and plucking away, that now they may seem to be converted into a new guise. Christ commended to His Church a Sacrament of His Body and Blood : they have changed it into a sacrifice for the quick and the dead. Christ did minister to His apostles, and the apostles to other men, indifferently under both kinds : they have robbed the lay people of the cup, saying that for them one kind is sufficient. Christ ordained no other element to

be used in Baptism but only water, whereunto, when the word is joined, it is made, as St. Augustine saith, a full and perfect Sacrament: they, being wiser in their own conceit than Christ, think it is not well nor orderly done, unless they use conjuration; unless they hallow the water; unless there be oil, salt, spittle, tapers, and such other dumb ceremonies, serving to no use, contrary to the plain rule of St. Paul, who willett *all things* to be *done* in the Church *unto edification*. Christ ordained the authority of the keys to excommunicate notorious sinners and to absolve them which are truly penitent: they abuse this power at their own pleasure, as well in cursing the godly with bell, book, and candle, as also in absolving the reprobate, which are known to be unworthy of any Christian society; whereof he that lust to see examples, let him search their lives. To be short, look what our Saviour Christ pronounced of the Scribes and the Pharisees in the Gospel, the same may we boldly and with safe conscience pronounce of the Bishops of Rome, namely, that they have forsaken, and daily do forsake, the commandments of God, to erect and set up their own constitutions. Which thing being true, as all they which have any light of God's Word must needs confess, we may well conclude, according to the rule of Augustine, that the Bishops of Rome and their adherents are not the true Church of Christ, much less than to be taken as chief heads and rulers of the same. 'Whosoever,' saith he, 'do dissent from the Scriptures concerning the Head, although they be found in all places where the Church is appointed, yet are they not in the Church.' A plain place, concluding directly against the Church of Rome. Where is now the Holy Ghost, which they so stoutly do claim to themselves? Where is now the *Spirit of Truth*, that will not suffer them in any wise to err? If it be possible to be there where the true Church is not, then is it at Rome: otherwise it is but a vain brag, and nothing else." In the same homily there is a reference to the Church of Rome as "the Kingdom of Antichrist," and in the homily on "Peril of Idolatry" she is "Babylon the Great."

It is easy to ignore these statements, but is it fair, is it becoming, is it honest to do so? It is easy to speak about the Reformers as fallible men, which everyone knows and admits, and to discredit their statements by a reference to the stormy times in which they lived; but the other truth must not be ignored, that as Romanists once themselves, they knew more about Popery than some modern divines. The formularies of the Church of England were not finally settled in troublous times. Jewell wrote in the reign of Queen Elizabeth. The Convocation of 1606 was neither swayed by fanaticism nor

Puritanism. Hooker well weighed and considered what he wrote. It would be more to the purpose, if there be anything wrong in the writings of such great men, or in the Church's Articles and Homilies, to bravely try and refute them. Canon Blakeney said: "Far from being Puritanical in any degree, the Church, under the presidency of Bancroft, had begun to put forth very high notions of episcopal and kingly authority, and yet, even then, by a *synodical* act, she declared the Pope to be the man of sin. *It cannot be shown that any of the Reformers or Reformed Churches denied this truth.*" It is easy to assume that the Pope is not the man of sin, and to think it charitable and polite to abstain from the use of any such offensive title; but if it be true, real charity and love will and must proclaim it. It is easy to ignore this kind of "Church teaching," and to substitute something else for it; but, at least, those who give it must be esteemed the loyal sons of the Church and the truest guides of the people. It is easy to declare that the Church of Rome is not what she was; but is this the case? for she has not repented of her awful cruelties, nor modified her false doctrines, nor abolished the Holy Office of the Inquisition. It is easy to propose terms of union with her; but any serious attempt to effect it would ruin the Church of England, would produce national conflicts—bitter, continuous, disastrous—and would be a clear, unmistakable movement along the road of apostasy.

JOSEPH McCORMICK.



ART. IV.—THE HISTORY OF OUR PRAYER-BOOK AS BEARING ON PRESENT CONTROVERSIES.

PART VI.

(*Concluded.*)

IT was stated at the close of our last article on this subject that if the Act which authorized the second book of Edward speak true, it would be a serious retrogression to return to the use of the first book. It would, under present circumstances, be deserting a position of doctrinal perfection for the purpose of re-admitting doctrinal errors or doctrinal dangers, the exclusion of which had made perfect the second book.

This is a matter so essential to our argument that we must be permitted to bespeak for it careful and candid consideration. In approving and authorizing the second book, the Church of England has established herself on a firm doctrinal