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THE
CHURCHMAN

A Monthly Magazine

*CONDUCTED BY CLERGYMEN AND LAYMEN
OF THE CHURCH OF ENGLAND*



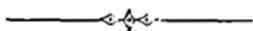
VOL. XI.



LONDON
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1885

From Nazareth to Jerusalem.—From the Annunciation to the Resurrection—from the weakness of infancy to the majesty of a great victory—from a cottage to a Crown—from lowly obedience to a Kingdom which shall never end. “That which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name JESUS; for He shall save His people from their sins . . . He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His Father David.” Such words must have been incomprehensible, when they were spoken at Nazareth. Now at the open grave near Jerusalem we know it all.

J. S. HOWSON.



ART. III.—BISHOPS, JUDGES, AND “CHURCH QUARTERLY” REVIEWERS.

DR. PUSEY'S “plan of the campaign,” with its dexterities and its trivialities, has distracted the attention of Churchmen from an even less scrupulous method of Ritualistic warfare, which far surpasses Dr. Pusey's in effectiveness. From Bishop Ellicott's recent pastoral we may borrow the one word that describes the tactics to which I allude; that word is the expressive term “Vilification.” Tactics of which this word is, perhaps, the briefest description constitute the mode by which arguments are sometimes met which cannot safely be met in any other way. Personal defamation, combined with perversion, misquotation, and misrepresentation of statement, is employed to take off the edge of unmistakable logic and unpalatable conclusions. Any reader of the Ritualistic press must be familiar with unrefined attacks upon the Archbishop of York,¹ the Bishop of Manchester, the Bishop of Gloucester and Bristol, and indeed upon any person of prominence who obstructs the pathway of the “Catholic Movement.” It is remarkable how little reverence for ordained and consecrated men, how little refinement of language, and how little accuracy of assertion, are exhibited by some persons who parade their “reverence” for sacred candlesticks, sacred brass vases, sacred stone slabs, sacred silk lace and linen, sacred bricks and mortar, and who live in devotion to the “daily Mass.” From a person who believes that each morning he receives “at the altar” “the Body and Blood, Soul and Divinity” of the Redeemer we

¹ In the *Church Quarterly* of last October appears an attack on the Archbishop of York: but probably everyone understands who the writer is, and the circumstances of the case give to his article a peculiar flavour.

might expect, in the conscious realization of such a stupendous responsibility, ordinary courtesy in dealing with the sayings or acts of our Bishops, whose function it is supposed to be instrumentally to confer that "grace of the priesthood" without which no "miracle of the Mass" could be performed. We are well accustomed nowadays, however, to the consistency which vigorously vituperates individual Bishops while maintaining a theoretical "reverence" of the extremest type for Episcopacy in the abstract. But at least the culture of 1885 might have spared us a tirade against the Bishop of Liverpool like that with which some anonymous writer no doubt considers he has adorned the January number of the *Church Quarterly Review*.

The fact that the Reviewer is anonymous has one advantage; it frees the present notice from the slightest imputation of personal animosity. This paper is simply a brief consideration of the animus and arguments of the Reviewer as represented by his article. That animus is revealed vividly in a sentence at the close of the review, wherein the writer, with a bluntness almost astounding, gives warning that there can be no hope for the "reunion of Christendom" until the authorities understand that "the Puritan chaplaincies" on the Continent "must be suppressed." These Chaplaincies are, of course, those served by "Low Church Chaplains," a set of evil-minded persons, it would appear, who are actually guilty of the enormity of "fraternizing" with Continental Protestants! The Colonial and Continental Church Society sends out the Chaplains, and the Reviewer would probably "suppress" that Society also if he had the power. Bishop Ryle is a "Puritan" Bishop—as Ritualists not overburdened with a knowledge of Ecclesiastical History use the word "Puritan." If "Puritan" Chaplaincies must be "suppressed," it is a reasonable inference that a "Puritan" Episcopate "must be suppressed." To accomplish this somehow in the case of the Bishop of Liverpool seems the high ambition of the Ritualistic Reviewer. To use his own quotation, this is a "large order." The reputation of an English Bishop, whose name is probably better known than that of any other living Churchman throughout the millions of the Anglo-Saxon race, will take a considerable amount of suppressing before total suppression is accomplished. The tracts of the Bishop of Liverpool have borne the name of "John Charles Ryle" to the ends of the earth. His Commentaries, Letters on Church Reform, and his historical works, are widely known. With Canon Miller, Canon Ryle inaugurated the work of special services for working men; and as a speaker and a preacher he long ago made his mark. Abroad, Canon Ryle contributed to the uprise of the Reformed Mexican Church. In thousands of parishes at home, and indeed wherever the English tongue is spoken, his name is

a household word. The life and history of Bishop Ryle belong to a cause which Evangelical Churchmen maintain to be "the defence and confirmation of the Gospel." In the conflict with Rome and Rome's imitators he has been for forty years a standard-bearer and a mighty man of renown. It were strange if among all the battalions he has led, there were not men ready and able to say "hands off" to his anonymous revilers. It will not be difficult to show, I think, that the ultra-Church Reviewer has succeeded in "suppressing" not the Bishop of Liverpool, but any reliance we might be tempted to place in the Reviewer's own accuracy, candour, and courtesy.

It is one of the commonplaces of Ritualistic reviewing to express supercilious contempt for the ignorance of their opponents. Accordingly our Reviewer, in a side reference to the Bishop of Manchester, is good enough to inform us that the Bishop's "theological illiteracy is monumental." Similarly we are not to "look for much learning" in Bishop Ryle's "Principles for Churchmen," "far less for scientific theology." If the case be so desperate with two brilliant Oxford scholars like the Bishops of Manchester and Liverpool, what must be the "theological illiteracy" of certain dignitaries destitute of university distinction who approximate more nearly to the standard of the Reviewer's orthodoxy! I would humbly suggest to the Reviewer that in his compassion for the illiteracy of the Episcopal Bench he should start a "Theological College for Bishops," of which no doubt his own infinite modesty and immense theological erudition would naturally suggest that he should be "Warden." He would then have an opportunity of giving large circulation to such precious ingots of "scientific theology" as this which I find in his article, p. 268: "Christianity *lent* the word 'Priest' to Judaism and Paganism, and did not *borrow* it from them."

The Reviewer seems to be unaware of the fact that several of the papers in the "Principles for Churchmen" were read amid much applause at meetings of the Church Congress. As everybody knows (except apparently the *C. Q. R.* writer), Bishop Ryle, for many years, has been one of the most notable and popular figures at these annual gatherings. The papers "Principles for Churchmen" were written to reach the mass of Churchmen. To make an empty affectation of learning, such as one type of extreme men delight in, with quotations in Latin, Greek, and Hebrew, besides extracts from the Fathers, would have defeated the Bishop's object. No doubt some people value a sermon in proportion to their inability to understand it. And a writer who can wrap his ideas in a mist is credited by certain readers with profundity of genius and knowledge. Prebendary Sadler, to whom the Reviewer alludes with ap-

probation, has a gift in this line. His books are strewn all over with the word "must." Moral and mathematical certainty are nothing to Sadlerian certainty! Tenets of musty mediævalism are freshly served up in towering assertions that, like the tall mountains, wreath themselves in clouds. Playing cricket in a fog is an easy exercise compared with the labour of endeavouring to see the connection between propositions which "must" follow the one from the other. That blessed word "Mesopotamia" is not to be compared in magical potency with that blessed word "must," the Sadlerian solder for welding together statements which to less gifted intelligences have no discoverable logical or necessary connection. And here I may note that the Bishop of Liverpool ventures to quote Charnock, the famous "Puritan writer," and is rebuked for quoting from a "determined enemy" of the Church by our amiable Reviewer. But the Reviewer's own model Prebendary Sadler does not hesitate to quote the "heresiarch John Calvin" (as the Reviewer calls him) in support of the Sadlerian statements about the Lord's Supper.¹ And Dr. Pusey's "last gift" to the Church of England, the choice delicacy with which he titillated the theological appetite of our Catholic "priests," was the Abbé Gaume's Manual for Confessors.

One thing may be said about the "Principles for Churchmen." The papers are written with such singular lucidity that misrepresentation or perversion of the Bishop's statements can scarcely be discharged from the accusation of being wilful. The Reviewer, for example, tells us that the Bishop of Liverpool "considers the foundations of the Church to have been laid in Queen Mary I.'s reign." Now, we will not apply the Reviewer's elegant language to himself (p. 265); this "statement, if not stark lunacy, must be shameless fraud." But we remark that the only phrase the Bishop uses which could by any possibility be twisted to such an historical blunder, is on p. 2: "The Church whose foundations were cemented with the blood of Hooper, Ridley, Latimer, and their martyred companions." This learned Reviewer does not seem to be aware that foundations are generally "laid" before being "cemented," and that they might be "cemented" many times and long after they were "laid." But Bishop Ryle left no loophole for a misunderstanding. On p. 18 of his "Introduction" he says: "She" (the Church) "survived the tempo-

¹ Of Mr. Sadler personally, I desire to speak with respect. But inasmuch as the *C. Q. R.* supposes that Bishop Ryle is ignorant of that learned writer's "The One Offering," I recall to mind and record the fact that the Bishop was present at a large clerical meeting when Dr. Boulbee read a paper of singular learning and ability, pointing out the weakness of Mr. Sadler's argument.

rary suppression of Protestantism in the reign of Bloody Mary." In the face of such unmistakable language we must apply the Reviewer's own sentence to himself. If he perverts the Queen's English and the Bishop's English in the above fashion, "he must submit to have either his intelligence or his integrity called in question." Again, twice over the Reviewer charges the Bishop with his "avowed contempt for daily service" (pp. 266, 276). In this charge, twice repeated, the Reviewer seems mentally or morally incapable of fairly representing the language of an opponent. Jacob loved Joseph better than all his children. He did not thereby "avow his contempt" for Benjamin and Judah and the remaining brethren. Lord Wolseley is said to have preferred the Nile route to the Suakim-Berber road to Khartoum. He did not thereby "avow his contempt" for the latter. Such language is an abuse of words. It is meant, of course, like all calumnies, to bring discredit upon its victim. The rubric enjoining "daily service" is an optional rubric. Bishop Ryle declines to attempt to force his clergy in large parishes to have "daily service." He thinks they may wisely spend their time in taking the consolations and ministrations of the Church to the homes of the sick, the dying, and of those who never "darken" the church doors. Bishop Selwyn, in reply to an Evangelical clergyman who queried the advisability of having daily service when nobody was present, told him that we had in church the companionship of the angels. Bishop Ryle thinks that in overgrown parishes praying in church, with good angels, may be good, but fighting with the bad angels outside is still better. He seems actually to believe that all the good angels are not imprisoned in the church fabric! There may, perhaps, be some outside ready "to minister to those who shall be heirs of salvation." He would co-operate with these outside, as well as pray with others inside. But he could not force his clergy everywhere to have daily service, even if he would.¹ It is singular what stress Ritualists lay on keeping an optional rubric like that for "daily service," and how carefully they ignore the first portion of the Eucharistic Rubric which says, "The Table at the Communion time, having a fair white linen cloth upon it, shall stand in the body of the church," etc. Our Reviewer is scandalized at the "inconsistency" of the Bishop. But the Bishop has not a monopoly of that afflicting complaint.

On p. 273 the Reviewer proceeds to make another misleading statement. "Bishop Ryle," writes the Reviewer, "avows

¹ In his work "Thoughts on Low Masses," Mr. Stuart depreciates "Daily Service" and advocates "Low Mass"!

that he is against a liturgy, and prefers extempore prayers, if they could be had of good quality." Yet the Reviewer is condescending enough to admit, on pp. 275-276, that Bishop Ryle's "Thoughts on the Prayer Book" form one of the respectable sections of his volume." The Reviewer seems surprised that "he has so much to say in favour of the Prayer Book." But the Bishop's standpoint is plain enough. He admits that ideally extemporaneous prayer may be more effective than liturgical. I presume it will be admitted that the seventeenth chapter of St. John's Gospel is an ideal extemporaneous prayer. If it were possible to have inspired extemporaneous prayers on this model, then, indeed, might we dispense with, and even be "against a liturgy," and in favour of the free and spontaneous movement of a heart filled with the Holy Ghost, and of the language of the lips that had been touched with a "live coal from the altar." But Bishop Ryle, while admitting this, candidly says, in language one would have thought unmistakable, even by a Church Quarterly Reviewer: "My own opinion is decided and unhesitating. I am by conscientious choice a minister of the Church of England. I think it is far better to have a form of public prayer than to have extempore prayer." ("Principles for Churchmen," p. 203.)

So much for the Reviewer's attempt to raise the "odium theologicum" against the Bishop of Liverpool. I fear one of the Reviewer's quotations from the late Bishop Thirlwall is as untrustworthy as his representations of the views of Bishop Ryle. In the ninth Charge of the late Bishop of St. David's, that singularly able, judicious, and judicial Prelate expressed himself concerning Transubstantiation thus:

The tenet of Transubstantiation, decreed as an article of faith, combines in itself the two extremes of irreverent rationalism and presumptuous dogmatism. As a speculation of the Schools, it is essentially rationalistic—a bold and vain attempt to pry into mysteries of faith impenetrable to human reason. As a dogma, it exhibits the spectacle of a Church so forgetful of her proper functions as to undertake to give a Divine sanction to a purely metaphysical theory, the offspring of a system of profane philosophy. The rationalistic dogmatism gives an imposing air of solidity and compactness to much in the Roman theology, which, on closer inspection, proves to be utterly hollow and baseless. A conclusion is reached through a process of vicious ratiocination composed of ambiguous terms and arbitrary assumptions. In itself "it is a fond thing vainly invented" (*Remains*, vol. ii., pp. 163, 164).

This is a portion of the very paragraph from which the Reviewer makes his second quotation.¹ With this scathing description of the doctrine before his eyes, how could he put into Bishop Thirlwall's mouth this statement: "Transubstantia-

¹ " Apart from the express admission of Transubstantiation, . . . I think there can hardly be any description of the Real Presence which would not be found to be authorized by the language of eminent divines of

tion may be proved by most certain warrant of Scripture" (p. 260)? It is simply incredible that the statement I have quoted, and this one which the Reviewer declares to have been made on a "public occasion," can have come from the same person—at any rate without a complete alteration of his opinions. I challenge the Reviewer to give "chapter and verse" for his quotation. I challenge him to name the "public occasion" to which he refers, and to give the setting and the context of the passage. We have not yet forgotten that Canon M'Coll circulated a charge against Bishop Thirlwall of having been "a party to the hounding of Dr. Newman out of the Church of England." The Bishop repudiated and disproved the unfounded accusation in that masterpiece of crushing argument and placid irony, his "Note C, Bishop Jeremy Taylor and Mr. M'Coll," in the Appendix to the 2nd vol. of his "Literary and Theological Remains."

Much reliance is not to be placed on the Reviewer's reference to the Bennett Judgment. He tells us that "The very tenets of Eucharistic Sacrifice and Real Presence which he (the Bishop of Liverpool) asserts to be the crucial articles of the whole controversy have been declared legally tenable within the Church of England." This statement is untrue. If by "Eucharistic Sacrifice" the Reviewer means, as the Bishop puts it "Propitiatory Sacrifice," and by "Real Presence" he means, as the Bishop puts it, a "Real Presence besides that in the heart of believers," then both these tenets were condemned by the "Bennett" judgment. Section II. of the judgment runs thus:

"The next charge against the Respondent is that he has maintained that the Communion Table is an Altar of Sacrifice at which the priest appears in a sacerdotal position at the celebration of the Holy Communion, and that at such celebration there is a real sacrifice or offering of our Lord by the ministering priest, in which the mediation of our Lord ascends from the Altar to plead for the sins of men."

"The Church of England does not by her Articles or Formularies teach or affirm the doctrine maintained by the Respondent," was the declaration of the Judicial Committee.

The Bennett judgment further on reaffirms the judgment in *Westerton v. Liddell*, in which the decision ran: "It was no longer to be an altar of sacrifice, but merely a table at which the communicants were to partake of the Lord's Supper." The word "sacrifice" being a term of various meanings, the Judges distinctly condemn the Roman doctrine, with Bishop Bull, who

our Church; and I am not aware, and do not believe, that our most advanced Ritualists have in fact overstepped those very ample bounds." So wrote the Bishop, as the Reviewer remarks, in 1866. In 1869 he was one of the judges who condemned Ridsdale. And in 1872 his Charge approved of the Bennett Judgment. Even in his Charge for 1866 he describes Ritualism as "a very decided and rapid movement towards Rome."

says, "In the Eucharist Christ is offered, not hypostatically, as the Trent Fathers have determined, for so He was but once offered, but commemoratively only." Bishop Bull quotes something very like Zwinglian language as to the consecrated elements. He says: "In the Holy Eucharist, therefore, we set before God the Bread and Wine 'as figures or images of the precious Blood of Christ shed for us, and of His precious Body.' (They are the very words of the Clementine Liturgy.)"

Mr. Bennett (like our Scientific Reviewer) did not so definitely define and use the word "sacrifice" as to make it clear to the Judges he was in conflict with the Articles. On this point, as on others, he escaped by getting the "benefit of the doubt." He had a similarly narrow escape as to the "Real Presence." The Judges declare, that "any presence which is not a presence to the soul of the faithful receiver, the Church does not by her Articles and Formularies affirm." They regret the "extra-judicial statement" of Sir R. Phillimore, in which that Judge says: "To describe the mode of presence as objective, real, actual, spiritual, is certainly not contrary to law." After such a judgment, surely, Ritualists would have found it difficult to remain in the Church but for the phrase "Privy Council judgments." To be a "tolerated heretic," as Archdeacon Denison described himself, is scarcely a desirable position.

Much reliance cannot be placed on the Reviewer's criticism *in re* the Ridsdale judgment. Of course, to him the gossip of Sir Fitzroy Kelly outvalues everything the majority of the Judges could say. He tells us the Judges acted on false law, and law which they knew to be false. He describes the finding as a "deliberate misinterpretation of the law" (p. 265). No graver charge, surely, could be brought against the Judges than this. Who were the Judges? Lord Cairns, Lord Selborne, Sir J. W. Colville, the Lord Chief Baron, Sir R. Phillimore, Lord Justice James, Sir M. E. Smith, Sir R. P. Collier, Sir B. Brett, Sir R. Amphlett, Archbishop Tait, Bishops of Chichester, St. Asaph, Ely, and St. David's. To bring against these Judges, of whom five belonged to the Episcopate, the "railing accusation" of the "Church" Reviewer, indicates a hardihood of calumny which might extort wonderment even from some of the least scrupulous of the writers of our "Society journals." No Ritualist can get over the grim fact, that from 1662, after Crown, Parliament, and Convocation had ratified the rubric which according to Ritualists legalizes the Vestments, these "everyday garments" of pagan antiquity—which had for the first half-a-dozen centuries of the Christian era no more sacred or sacerdotal signification than ulsters, mackintoshes and smock-frocks have to-day—have been left till recent times in the general disuse and oblivion which had overtaken them

in Elizabeth's reign. In order, therefore, to understand their continued disuse, we have to suppose that Crown, Bishops, priests, and people have been ever since leagued in a gigantic conspiracy to "suppress" the vestments, despite the rubric passed, according to Ritualists, expressly to enjoin, "retain," and restore them. Will the Reviewer find any dozen "beef-witted" citizens who will accept this monstrous conclusion from his premises?

But the one fact, not to be gainsaid, of the desuetude of these interesting relics of the everyday life of ancient paganism, disposes absolutely of wild assertions and reckless statements as to the legality of the Vestments. Even in his discussion of the Ridsdale Case, we are not permitted to rely on the Reviewer's presentation of facts. He tells us the Advertisements were not issued by the Queen at all, but by Archbishop Parker, on his own authority. Then they had some "spiritual" authority, but because they had not got the imprimatur of "Cæsar," because they had not, according to the Ritualistic Reviewer, "secular" authority, they are of no validity! Charming consistency this. Admirable "clearness of thought." Here is unblushing brazen "Erastianism" in the *Church Quarterly Review* itself. We were always taught to believe "Cæsar" the bugbear and bogey of Ritualism, and Erastianism the "abomination of desolation." But it appears that if "Cæsar," or anybody else, spiritual or secular, will but order, or even refrain from rejecting, in the Ritual of the Church of England, the "old clothes" of ancient lay paganism, then "Cæsar" may expect to be lauded to the skies, while Archbishops and Bishops are being pilloried and pelted by the very men who trace their "orders" to these spiritual fathers! But, alas for the Ritualistic Reviewer and his friend the Elizabethan "Cæsar"! and alas for another misleading quotation! The Reviewer informs us that Prime Minister Cecil endorsed them (the Advertisements) with the words, "These were not authorized nor published." The Reviewer does not inform us that Cecil's endorsement was only upon a draft of the Advertisements. If the Reviewer knew this, he ought to have mentioned it; if he did not know it, would it not be wiser to speak somewhat more modestly as to the "theological illiteracy" of English Bishops? The Archbishops and Bishops finally issued the Advertisements under the "Queen's authority," and acted on them. Grindal, Bishop of London, writes to the Dean of St. Paul's, charging him "with all convenient speed" to prescribe to all his staff, under pain of deprivation, to "prepare forthwith and to wear such habit and apparel as is ordained by the Queen's Majesty's authority expressed in the treatie intituled the Advertisement." Were the Archbishops and

Bishops guilty of a "shameless fraud"? And was Convocation thrice over guilty of the same, when, as Sir E. Beckett points out, in their Canons of 1571, 1603, and 1640, they refer directly or indirectly to "the Advertisements of Queen Elizabeth of blessed memory." To assert this, in the case of anyone acquainted with the facts, would be, not "monumental illiteracy," but monumental inveracity.

If the sacerdotal vestments be illegal, it is an easy inference that sacerdotalism itself is out of place in the Church of England. The nude may be tolerated in art, but undressed sacerdotalism is intolerable in religion. If the Church of England got rid of the clothes, it follows—and the conclusion does not need a Sadlerian "must" to enforce its transparent validity—that the Church intended to get rid of the thing.¹ Bishop Ryle points out, with inexorable logic, that nowhere in the New Testament is the minister of the Gospel called a "sacrificing priest." Even Canon Carter and Prebendary Sadler admit this. *Hiereus* is absent from the New Testament, as "altar" is from the Prayer Book. The participle, indeed, is used in Romans xv. 16, but in a figurative application. He points out also that the Articles use in the Latin the word *presbyteri* for "priests," instead of *sacerdotes*, which might be supposed to indicate "sacrificing priests." The unlucky Reviewer rejoins that "Bishop Ryle does not know the Latin heading of Article XXXII. is *De conjugio sacerdotum*" (thereby identifying *sacerdos* and *presbyter*). If the Bishop does not know the heading, the Reviewer appears to be not less ignorant of the Article itself, for this shows that even the use of the term "sacerdos" does not imply the slightest sanction to the idea of a sacrificing priesthood. Under the term "sacerdos," the Article subsumes Bishops, Priests, and Deacons ("Episcopis, presbyteris, et diaconis"). It identifies even the deacon with the "sacerdos," and thereby annihilates any possible sacrificial signification in the former word. Indeed, into the words "sacerdos" and "priest," as into the word "villain," an evil signification has been infused. But "at the beginning it was not so." Even the very expression "Mass" seems palpably to come from *mensa*, through the French *messe*; and the "lighted candles on the altar" are a survival of the fact that originally the sacrament was an evening rite at a table! And the Roman Missal, with its "fiat nobis," contains in its own bosom the proof of the falsity of the superstition which has usurped the place of the original primitive and catholic doctrine. "Before shooting his rubbish on the top of the Altar,"

¹ On the subject of the Christian ministry the *C. Q.* Reviewer assures his readers that the Bishop "always talks pure nonsense." Delightfully polished method of meeting an argument, this!

to apply to the Ritualist the "cultured" language in which our Reviewer addresses Bishop Ryle, he might, as a "seeker after truth," make some slight inquiry as to the primitive meaning of theological terms and as to the primitive celebration of the Eucharist. He will find that "lights" were not used by day, and that the priestly vestments were simply the "every-day garments of the ancient world."

If the table be an "Altar-throne," did anyone ever see an earthly sovereign seated on a throne surrounded by a blaze of candles and an embellishment of brass vases? Would any earthly monarch tolerate the toys and puerilities with which Ritualists profess to show reverence to the "King Eternal"? I have seen many Continental churches whose Altars were incrusted with the *débris* of candles and of flowers, artificial and real, and dust. Verily such seemed about the last sort of throne on which any earthly potentate would take his seat! Yet "reverence" reserves such reception for "Heaven's Eternal King," and rebukes the "Veiled Deism" which would supplant the paltry idolatries of the body by the spiritual adoration of the soul.

The Reviewer refers us, as others have done, to the Apocalypse for the use of vestments, incense, and processions. As to vestments, the priests there are clad in "fine linen," which is "the righteousness of saints." The processions are led by the Lamb to the living fountains of water, and the Hand of God wipes away the tear from every eye. What resemblance can be rightly imagined betwixt these things and the flaring processions of some churches, is only to be explained by a Ritualist. One may just venture to suggest that there is little of "reverence" in the ritualistic representation of heavenly mysteries. And when the representation is repudiated by the highest authorities in the Church and State, it becomes good citizens, as well as the teachers of religion, to avoid degrading the dread pictures of the Apocalypse to the level of spectacular shows on earth. (See Bishop Thirlwall's note, *Remains*, vol. ii. p. 150.)

The Reviewer "on absolution" is as unreliable as on most other topics; but on this he boldly challenges the Bishop's "intelligence or integrity." Brave Reviewer, but somewhat uninstructed! I gather that he deduces the prerogative of absolution from the celebrated text John xx. 23. He does not seem to have heard, or he suppresses the fact, that for twelve centuries after Christ this text was not used in the ordination of any priest in Eastern or Western Christendom. This uncomfortable incident disposes of the Reviewer's "scientific theology" so far as it relates to priestly absolution. Even, however, if this text had been so used, everybody—except, perhaps, some Ritualistic Reviewers—is aware that it

has been explained over and over again as conferring simply declaratory authority, as in the case of the prophet whom God set over the nations to "root out and to pull down, and to destroy and to throw down, to build and to plant"—that is, to declare such things should take place. The Reviewer brings forward, with all the air of a new discovery of his own, the Presbyterian Absolution from John Knox's "Book of Common Order." It is an outrage on the part of Bishop Ryle to quote from Charnock, but our Reviewer does not scruple to appeal even to John Knox! However, his appeal is a sword of which he has hold by the blade. What Ritualists want is private auricular confession,¹ with sacramental absolution by the priest. What John Knox authorized was "Public Repentance"—public acknowledgment of wrong-doing, and public absolution by the minister with the consent of the "whole ministry and Church." Very different matters indeed! The Reviewer's quotation was long ago used by the late Canon Blakeney to vindicate the Visitation Service from the imputation of being a "Roman survival." Even the Reviewer will, perhaps, admit that there are no "priests" in his sense in John Knox's Communion. If the Presbyterian form, then, be couched in such strong language, without committing the Presbyterian Church in the slightest degree to sacramental and auricular confession, much less do the feebler forms of our own Prayer Book involve the "revived Confessional" of the Ritualists. I forbear to dwell on the style in which even the words of Bishop Jewell have been mutilated—mutilated to make him appear as an advocate of "Confession in the Church of England"—by one of its apologists. The thing is bad in itself, and its advocacy is too often tinged with a disregard of accuracy almost appalling.

One of the statements to which the Reviewer commits himself in his attack on the sixth of the Bishop's papers runs thus :

In the paper named "Thoughts on the Church" we are treated to a long discussion of that wholly unscriptural figment, the Invisible Church.

¹ The Reviewer seems wholly ignorant that the "judicious Hooker" ("Eccl. Pol.", lib. iv., p. 168, vol. ii., Oxford ed. 1843) makes the following assertion : "I dare boldly affirm that for many hundred years after Christ the fathers held no such opinion ; they did not gather by our Saviour's words (St. John xx. 23) any such necessity of seeking the priest's absolution by secret and (as they now term it) sacramental confession. Public confession they thought necessary by way of discipline, not private confession as of the nature of a sacrament, necessary." "Monumental illiteracy" as regards the writings of the great English divines seems to be the mental condition of our Reviewer. With all the courage and, perchance, fanaticism of a Sudanese Arab, he seems as ill-furnished for controversial conflict as the disciples of the Madhi for campaigning against the arms and valour of English troops.

which never appeared in Christian literature till the new sectaries of the sixteenth century were driven to invent it as a mode of escape from the difficulty of explaining how their brand-new societies could be in any sense the Church which had been set up fifteen hundred years before. The only invisible Church known to Christian Theology consists of the angels and the faithful departed ; but that is not in the least what Bishop Ryle means.

On this criticism one may remark that it exemplifies the apparently hopeless incapacity of the writers of a certain school to comprehend and appreciate any theology which they cannot see with their eyes, hear with their ears, and handle with their hands. By "Invisible Church" the Reviewer seems to mean that portion of the Church which has got beyond the reach of our bodily sight. Similarly, at the end of his article, he desires that Continental Roman Catholics should have "ocular proof" of the orthodoxy (from their point of view) of the Church of England. Ritualists seem helplessly unable to grasp subjective realities which may lie outside the pale of the senses. The Evangelic doctrine of the "Real Presence of Christ in the Eucharist to the soul of the faithful recipient" of the consecrated elements, realized subjectively by vivid faith, may exercise a mightier influence on the emotions and character of the Christian believer than any conviction as to an objective external presence can produce in the hearts and conduct of the devotees of externalism in religion. But to the Ritualistic temperament this potent subjectivity seems "bare," "bald," intangible, perhaps even unreal. The same incapacity affects their view of the Church. That "the kingdom of God cometh not with observation," that it is an internal sovereignty swaying the hearts of men ; that it is not a mere external organization ; that its members and subjects are not necessarily included in all or any of the religious organizations called "Churches ;" that the members of ecclesiastical organizations are not necessarily members of the true Church ;—in other words, that the tares and the wheat are growing together, and that the "visibility" of real Christians is to God, and not necessarily to man ("The Lord knoweth them that are His")—these considerations, if the Reviewer could grasp them, would have prevented his historical blunder as to the origin of the idea of an "Invisible Church." If he had read Lechler's "Wycliffe" he would have seen (pp. 288, 289, Lormer's translation) that Wycliffe anticipated "the sectaries of the sixteenth century," and that Lechler, whose learning will at least compare favourably with the Reviewer's, identifies Wycliffe's¹ doctrine with that of St. Augustine. The Bishop

¹ Wycliffe says : "This Church is mother to each man that shall be saved, and containeth no member but only men that shall be saved."

of Liverpool is in excellent company on this point,¹ and the Reviewer's remark is only another illustration of the ease with which some people mistake audacity of statement for accuracy of knowledge. Time and space forbid a more detailed examination of all the Reviewer's positions.

It is scarcely worth while entering into the personalities, not to say coarse innuendoes and insinuations, of the Reviewer's attack on the Bishop. The Bishop will no doubt value all such at their real worth. Of course the Bishop is "a failure." What other description can we expect from a partisan of the "Catholic revival"? It avails not that fresh churches are rapidly springing up in the Liverpool Diocese; that the number of candidates for the ministry has largely increased since the new diocese was formed; that the young persons confirmed by the Bishop number tens of thousands; that the diocese raises about £100,000 per annum for home and foreign objects; that the Church of England Temperance Society and the Church Missionary Society can collect "monster gatherings" rivalling Exeter Hall, under the presidency of the Bishop, in one of our largest public halls; that multitudes flock everywhere to hear the Bishop preach.² But moderate Churchmen have some idea also of "spiritual success" above and beyond money, fabrics, or multitudes.

I have no desire to depreciate the ecclesiastical activities of those who "serve tables" in the Church, and seem absorbed therin; but if there be one service Bishop Ryle has rendered to the Church, it is to emphasize the fact that "success" is not a matter of bricks and mortar, subscriptions and donations, numbers and notoriety, organization and machinery. Spiritual achievements: the uplifting of the masses, the conversion of souls, holiness of life, sobriety, purity of morals, enthusiasm for Missionary enterprise, the conquest of the "waste and howling wilderness" of unregenerate humanity by the ennobling and beautifying Gospel of Christ—on such aims the Bishop's soul is set intent; in such labours his life has been spent. Wycliffe and his "poor priests" did more for the moral renovation of England than cathedral-builders and machinery-mongers before and since his day. Bishop

(See Lorimer, as above.) And the heading of Cap. xxxv. Book I. of St. Augustine's "City of God" reads: "Of the sons of the Church who are hidden among the wicked, and of false Christians within the Church." (See Dod's Translation, vol. i., p. 46.)

¹ The Bishop quotes not only "Dean Thomas Jackson, of Peterborough" (*C. Q. R.*), but many weighty authorities. How strange it must appear to the Reviewer that HOOKER should have adopted the "wholly unscriptural figment"!

² Even according to the *Guardian* report, the last Diocesan Conference was a remarkable success.

Ryle, in his "Christian Leaders of the Last Century," glorifies with the enthusiasm of a spiritually-minded Churchman, the deathless achievements of "these mighty spiritual heroes" who upraised England from the slough of lethargy and practical infidelity into which the people and clergy had fallen. Yet Whitfield built no cathedral; John Wesley erected no glittering Gothic fane. But they lifted the whole moral tone of the nation, and the lives and characters of multitudes, as with the fire of Apostolic fervour, and the transforming grace of Apostolic days. Never did we more need such "success." And for this the Bishop of Liverpool cries aloud and spares not. For this his incessant appeal is "living agents." For this he toils on platform and in pulpit. For this he wields the pen of the ready writer. The measure of his success must be left to the determination of the "dawn of the eternal day." But, despite carping criticism and masked attacks, those who can appreciate the solidity and permanence and vitality of genuine spiritual work will abide steadfast in the conviction that the doctrines enunciated in the "Principles for Churchmen," and the efforts to which such "principles" lend zeal and stimulus, are destined still to permeate the Church of England with invigorating force, and to win triumphs in the untried future that shall cast into the shade even the glorious successes of the past.

Meantime we may venture to inform the Reviewer and all whom it may concern that we quite comprehend the motives of such attacks as his.

He is obliging enough, indeed, to console us with the prophecy, which he seems to make with a sigh, that the Evangelical party will probably continue to be an "integer" of the Church of England. One thing he may be sure of: neither his prophecy nor his estimates, neither criticisms nor abuse, will intimidate "Evangelicals" from claiming their due place and share in the historic and independent glories of England's National Church. Moreover, we decline to confound the historic High Church Party, rich in divines like the illustrious Bishop Wordsworth, with the quasi-Roman faction who, like the "mixed multitude" that followed Israel, hang on to the skirts of orthodox and loyal High Churchism and clamour for the flesh-pots of a superstitious æstheticism. We are not envious of the intellectual strength of the Broad Church party, and as long as these two parties remain true to the Protestantism of the Church and nation, the big words of Ritualism and the bluster of the party of noise will not terrify law-abiding Churchmen out of the conviction that the Church of England will survive the Ritualistic Rebellion as she has survived many another passing craze, and that even the "grave of the Establishment"

will take our internal foes a long time in the digging. Nay, even from the ranks of the "Catholic" movement, men of transparent candour and unquestioned learning, like the late universally lamented Rev. Dr. Mozley, may arise to lead back to the sober doctrinal standards and chaste Ritual of our Mother Church, the children now dazed and dazzled transitorily by plausible perversions and sensational ceremonies. To the candid study of such leaders, to the generous criticism of loyal Churchmen, to the warm reception of his fellow-labourers and followers, Bishop Ryle may commit his work, in the firm belief that the principles he so ably enforces will stand the test of time and eternity.

C. T. PORTER.



ART. IV.—PASTORAL AID IN OUR TOWNS.

IT is not everyone who has had the privilege of being born within the sound of Bow Bells; and those who can remember the days when legal and even fashionable society in London centred around the British Museum, close to St. Giles's and Seven Dials, are rapidly decreasing in numbers. The youth of the present generation amongst the wealthier classes in the Metropolis no doubt congratulate themselves upon the great Westward movement that has removed their homes so far from the noise and squalor of their poorer fellow-townsmen; and few of them, perhaps, think how much they have lost in not having had the poor at their doors, in those happy days when childhood's love notices neither caste nor rags nor dirt, but clings to every fellow-creature in distress, and recognises all as brothers and sisters. To come across the poorer classes late in life, when natural love has been cooled by the vanity of youth, or choked by business engagements and caste prejudices, is quite a different thing.

But if the Upper Ten amongst young London of to-day know little of their poorer London neighbours, still less do they or their fellows in the rural population know personally of the workers in our great industrial centres.

Since railways have made it so easy for men of means to live in pleasant suburban spots, far from the noise and dirt of great manufactories, how few of their children have had the opportunity, in the romance of boyhood, of wandering amidst the toiling multitudes of the black country, with its ever-rolling wheels and chains and engines, its blazing furnaces and thundering forges; or of mixing with the mill-workers and factory-hands in our Northern towns; of knowing them by name, and in their homes; of learning to look upon them not merely as