

**Writings in Theology, Ecclesiology & Musicology**

by *John Bacchus Dykes*

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NATURAL AND SUPERNATURAL LIFE

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A SERMON

PREACHED IN

THE CATHEDRAL CHURCH OF DURHAM

on

ASH-WEDNESDAY, MARCH 9, 1859.

BY

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[The following Sermon was written without the slightest idea of publication, and the writer is fully sensible of the slender claims it possesses. He has merely to urge, that the request that he would give it a more permanent form, was of such a character that he did not feel himself justified in disregarding it. He has made a few unimportant verbal alterations, and added an occasional brief note. He humbly commends it, with its many imperfections, to the Mercy of GOD.]

*Durham, March 18, 1859.*

## [3]A SERMON

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S. JOHN XVI. 16.

“A LITTLE WHILE, AND YE SHALL NOT SEE ME:  
AND AGAIN A LITTLE WHILE, AND YE SHALL SEE ME.”

This enigmatical saying of our Blessed LORD perplexed His disciples. And no marvel. As in the case of so many of the utterances of Him Who “spake as never man spake,” we have to *search* for its meaning.

The particular point of the saying our English version somewhat misses, by its not reproducing the significant *change* of expression which characterises the two members of the sentence.

We might, perhaps, render our LORD’S words thus: “A little while, and ye shall not *see* Me: and again a little while, and ye shall *behold* Me.”<sup>1</sup>

The disciples cannot comprehend the saying. “What is this that He saith: ‘A little while, and ye shall not *see* Me; and again, a little while and ye shall *behold* Me:’ and, ‘Because I go to the FATHER’ (in allusion to a former statement of our [4] LORD?<sup>2</sup>) What is this that He saith? We cannot tell what He saith.”

“JESUS knew that they were desirous to ask Him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall behold Me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned to joy;” for “I will see you (rather, ‘*behold* you,’) <sup>3</sup> again, and your heart shall rejoice, and your joy no man taketh from you.”

It is evident, then, not only from the passage itself, but also from an examination of the general usage of its two characteristic words in other parts of the New Testament, that our LORD is referring to two distinct orders or spheres of vision; the one natural, the other supernatural.

“A little while, and ye shall not *see* Me.” For I shall be removed from your bodily sight. Ye shall mourn My loss: though the world shall rejoice thereat. But though ‘sorrowful,’ ye shall not the less be ‘always rejoicing.’ “Your sorrow shall be turned into joy.” For a *new* range of sight shall be opened out to you. “The eyes of your [5] understanding shall be enlightened.” Ye shall be endowed with new faculties, whereby ye shall be enabled to “see Him Who is invisible;” and enjoy a more real and glorious *spiritual* vision of Him Who is, in ‘a little while,’ to be removed from your bodily gaze. Nor shall ye behold Me, as ye may even now by faith behold My FATHER, in *Heaven*. For I Myself will come to you upon *earth*, in a new

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<sup>1</sup> [Greek]

<sup>2</sup> See verse 10. [Greek] According to the most reliable MS. authority, the words, “Because I go to the FATHER,” do not recur (as in our Version) in the 16<sup>th</sup> verse.

<sup>3</sup> [Greek] We should rather have expected [Greek] — “ye shall behold Me.” Our LORD’S word, however, merely presents a deeper view of the same Truth. Our beholding CHRIST, is the consequence of His first beholding us. He looks on us, and thereby enables us to look on Him.

and mysterious way, and will dwell in the midst of you; and ye shall dwell in Me. I will come and behold you; and ye shall behold Me.

That this is the real bearing of our Blessed LORD'S words, is further plain from another parallel saying: "A little while, and the *world* seeth Me no more; but *ye* see Me: because I live, ye shall live also."<sup>1</sup> Here, our LORD teaches, that the spiritual *sight* of Himself to be enjoyed by His people, is the consequence of a spiritual *life* communicated to them from Himself — a life depending [6] on, and continuous as, His own Blessed Life. "Ye shall see Me: *because I live, ye shall live also.*"

Thus then we read of two orders of vision, natural and supernatural, dependent upon, and resulting from two orders of *life*, — natural and supernatural. The subject is a familiar one; but one which may perhaps suggest a few profitable thoughts at this penitential season, when we are called upon by the Church to consider the mutual bearing of these two lives, the one upon the other; to examine, each in his own case, how far Grace is transforming nature, or being marred and impeded by nature — how far the Spirit is moulding and subduing, or being subdued by, the flesh — how far "the corruptible body" is aiding, or "pressing down, the soul."

The new *Vision*, we have seen, is no isolated and independent endowment, but one of the consequences of a new *life* inbreathed, and a new range of faculties opened out.

It is important to observe how uniformly this idea of a New Life — a New Creation, after a supernatural order, pervades the whole of the New Testament. No sooner does our LORD begin to unfold the "Mysteries of the Kingdom of Heaven," than He hastens at once to enunciate this fundamental truth, so incomprehensible to natural reason — that men already born must be born *again* — must undergo a *New Birth*; that there must be a new Creation after an entirely new order — not of 'flesh,' but of 'Spirit.' "Marvel not that I said unto you, ye must be born again."

Let us look, too, at the very commencement of our Blessed LORD'S parabolic teaching. Here we shall find the same mystery figuratively shadowed [7] out. How apt and beautiful is the first illustration of this cardinal truth vouchsafed in His first parable of the 'Sower.' Here he instructs us that the regeneration of mankind can be affected by no possible process of natural education; by no laborious development of the powers and faculties which man inherits from his first fallen Parent, who is "of the earth, earthy;" but only by the introduction into him, from *without*, of a New Divine Element, an energetic and fructifying Principle — the seminal Word — which again must be consciously entertained and cherished by man on his part, in order that the renovating and transforming effects of which it is capable may be fully and permanently realized within him.

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<sup>1</sup> S. John xiv. 19. In this verse, it will be observed, the verb *θεωπέω* expresses both orders of vision. But here the antithesis is otherwise marked; viz., by the words 'ye' and '*the world.*' The emphasis does not lie, as in the other case, upon the *nature* of the vision, but upon the *subjects* of it; our LORD'S words merely teaching, that in respect to the *sight* of Himself, as in other matters, an important distinction separates *His people* from *the world.* The former would be able to see Him even after He was gone: the latter would see Him no more. It is of course obvious that these predictions of our LORD'S re-appearance to His own, embrace His transitional manifestations of Himself to His disciples (not to the world) after His Resurrection; as they also point to His final re-appearance in Glory when His elect shall "see Him as He is." Still, it is not the less plain that the central and principal reference of the passages (and, at least, that which most concerns ourselves) is the one given in the Sermon.

Very instructive, and very important for our present purpose, is our LORD'S explanation of this Divine Seed. You will remember that He gives to the emblem two distinct and apparently contradictory interpretations.

(1.) He first tells us that the "Seed is the Word of God" — that everlasting Word (namely) which dwelt in the bosom of the FATHER, and "was made man," in order that it might become communicable to man.

Yes, my Brethren, this is the Divine Word which the Great Sower, by Himself and His earthly fellow-labourers, is ever disseminating. He is ever sowing *Himself*. All his various Self-communications to man are included under this comprehensive expression. Whether we allude to the initial germ of the regenerate nature imparted in Holy Baptism; or to the Word of God written; or the Word preached; or the Word secretly uttered and brought [8] home to the heart in GOD'S Providential visitations; or to the great Self-communication of the 'Word made Flesh,' in the Holy Eucharist. In all these cases 'the Seed' is still 'the Word of God.' 'The Sower soweth the Word.' And this Holy Thing, this Sacred Seed, meets with various fortunes and issues, according to the measure of its entertainment in the hearts of the children of men.

(2.) But our LORD immediately proceeds to add a second explanation of this emblem. 'The Seed,' (He tells us), "The good Seed, are the *children of the Kingdom*." Those who were just now the *soil* into which the seed falls, are not the *Seed itself*. Most instructive and significant is the apparent change of figure.

The good seed sinks into the genial soil. By its own self-developing energy it begins to swell and expand. It puts forth its fibres and feelers. It attracts and absorbs the soil into its own being, assimilates it to itself.. The soil is gradually taken up and made one with the Seed: it becomes a part of the plant. That which was once just now inert, barren earth, had, through the agency of the seed, been transformed into a living, breathing organism. The soil has been 'born again' through the Seed. "Old things are passed away: all things are become new." The soil has been taken up into a new and higher order of life. There is a New Creation.

And what do we see in all this but a picture of the regenerate Christian who is "born again not of corruptible Seed but of incorruptible, by the Word of GOD."

We have already learnt that the Divine Seed, as [9] to its ultimate being and essence, is none other than our LORD JESUS CHRIST — the Second Adam — the New Origin of a new race — the 'Word made flesh' — GOD revealed and made communicable to man — the Word "by Whom we are born again" — the "engrafted Word which is able to save our souls" — the Word of God, which "effectually worketh in them that believe." And herein (as S. Paul reminds us) consists the characteristic 'mystery' of the New Dispensation which is "*Christ in us*."<sup>1</sup> — CHRIST working with us, dwelling in us, and taking us up to dwell in Him. Yes, my Brethren, such is the Holy Seed whereby we have all, "who have been baptized into CHRIST," been once impregnated. But if the Seed by CHRIST; such also (after its measure) must be the new Plant growing therefrom; which is "renewed after the Image of Him Who hath created It."

Now many and various are the modes in which this Mystery of the New Creation — the New *Man* sprung forth from the New *Seed* — is brought before us in Holy Scripture: doubtless for

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<sup>1</sup> 1 Coloss. i. 27. Cf. 2 Cor. xiii. 5. "Know ye not. . . how that CHRIST JESUS is *in you*, except ye be reprobates?"

the purpose of guarding so sacred a Truth from the misconceptions to which, were it expressed in one way only, it would be so peculiarly liable.

At times the New Birth of the Christian seems almost disregarded and unnoticed: and he appears to be spoken of solely in relation to his *natural* birth — as the corrupt offspring of a fallen parent. Then, he is the ‘wretched man,’ the ‘chief of sinners:’ ‘evil is ever present with him:’ to ‘do good’ he is [10] powerless: there dwells in him ‘no good thing:’ ‘there is no health in him:’ he is ‘shapen in iniquity;’ ‘carnal, sold under sin.’

At other times the Christian is regarded simply and entirely in reference to his New Birth — as a ‘member of CHRIST,’ as newly created in Him — as possessor of a spiritual and supernatural life. And now we read that, *as such*, and viewed in this light, he ‘sinneth not’ — he ‘cannot sin:’ sprung from the Holy Seed, which is CHRIST, he is essentially and absolutely holy ‘even as CHRIST is holy.’

More commonly he is regarded as a complex being; possessed of a kind of double personality; ‘born of the flesh,’ and yet ‘born of the SPIRIT;’ naturally engendered of the ‘corruptible seed’ of the first Adam, supernaturally engendered of the Incorruptible Seed of the Second Adam: sprung from the first man, and yet sprung from the Second; having two existences stirring and struggling within him, his old birth of the flesh in which, and by which, he can ‘do no good thing,’ his new Birth ‘of water and the SPIRIT’ (alas! too frequently, never brought to maturity) in which he ‘cannot sin.’

It is needless to remark, how these apparently conflicting, but really most harmonious modes of expression may be perverted from their meaning; how they may be wrested from out of the sphere of truth to which they severally appertain, and in which alone they hold good, and be forced into another, in which they are most false; and may thus be employed (as they ever have been) as foundations of opposite, but equally perilous and unscriptural systems of theology.

I have spoken of a new Birth — a new growth — [11] a new order of being — a new Life. Now it is evident that if this New Life is ever to arrive at maturity, it must be *sustained: it must have* ‘nourishment ministered.’

Now Holy Scripture represents this nourishment as twofold — natural and supernatural; coming in the former case from *within* the man, in the latter from *without* him. The new growth seeks sustenance alike from the earth and from heaven.

The Images of the New *Plant* and the New *Man* will furnish us, perhaps, with the clearest conceptions of this two-fold nurture.

I. And first, (to begin with the *external* nourishment), we are taught that the regenerate Christian is, as such, a new *man* — that he has been the subject of a new birth of Spirit — has received the germ of a new *spiritual humanity*, communicated to him from the “*Man* CHRIST JESUS.” And this is not mere figure and parable (like the picture of the New ‘Plant’) but most deep and real, though mysterious, *truth*. “Verily, verily.”

To see then how this *new* Humanity is to be sustained, we must ask, How is *natural* man sustained? Sprung as he is from the ‘dust’ — we find that his nourishment in like manner comes from the ‘dust.’ It is like himself, “from the earth, earthy.” It is composed of the same ultimate elementary particles. It is *consubstantial with himself*.

How then must the New Man be sustained? In like manner. By food *consubstantial with Himself*. But this New Man is ‘CHRIST in us’ — the ‘Second Adam’ — the LORD from heaven.’ Hence by the ‘LORD from heaven’ alone can the New Man be supported.

[12]



The new spiritual Birth can be sustained only by new spiritual Food; by that which alone is “Meat *indeed* and Drink *indeed*” — the Flesh and Blood of Incarnate God — the Sacred Manhood of Him Who is called ‘a quickening,’ or life-imparting ‘Spirit’ — Who is at once the Seed and the Support of the New Birth.

This All-holy spiritualized Humanity — this “spiritual *Body*” — in which “dwelleth all the fulness of the Godhead,” is the Fountain whence flow all the streams of life to the regenerate nature. “As I live by the FATHER: even so, he that *eateth Me shall live by Me.*”

It is interesting here to observe that a *change* precisely analogous to that which passes over the man himself, comes over his natural *food* of bread and wine. *It* is “of the earth, earthy;” and yet, after being breathed over by the energetic Word, is *spiritual* as well as earthy. It receives a “new birth, of Spirit.” After the order of *nature*, it is still the very same after Consecration as it was before — bread and wine — the natural food of the natural man — consubstantial with him. But after the ‘order of grace,’ it has become *something else*. It has become, not figuratively but ‘*verily and indeed,*’ the Flesh and Blood of CHRIST — the spiritual support of the New Man, and *consubstantial with Him.*<sup>1</sup>

[13]

The receptive organ whereby the New Man receives, appropriates, assimilates, draws ‘virtue’ from, this new Food, is Faith. But we must not suppose that the man’s faith *makes* the supernatural food. No, the ‘LORD’S Body’ is there on His Holy Table, whether we are able to ‘discern’ It, or not — whether our spiritual faculties are active enough to recognize It or not. It is there, by virtue of the energetic Word of Consecration uttered by CHRIST through the mouth of His earthly representatives: It is there, to nourish and vivify those who partake of It worthily; and to condemn those who reject It or partake of It unworthily.

[14]

II. But not from *without* alone, but from *within* also must the New Birth be sustained. The Second Adam within us seeks for earthly as well as heavenly nourishment. It must be fed by *ourselves* as well as by CHRIST. And this important truth we shall find most aptly illustrated (though now, in language avowedly figurative) in the parable already referred to, of the seed and the soil.

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<sup>1</sup> It would seem hardly necessary (were it not for the widespread misapprehension which prevails respecting this Holy Sacrament) to notice a very common misconception, which identifies the doctrine of the Eucharist as stated above, with a shadowy and erroneous theory entitled *consubstantiation*.

Now consubstantiation signifies the combination of two substances into one—a commixture or confusion of substance.

But does the doctrine of the co-existence of the earthly and the [13] heavenly parts in the Sacrament, involve so monstrous a conclusion? By no means.

The Mystery of the Incarnation, which the Church has ever regarded as illustrating, and illustrated by, the parallel Mystery of the Eucharist, at once explains this; and shows us that two substances of different orders may, unconfusedly, co-exist under one subject. Thus, our Blessed LORD, we are taught, is ‘GOD of the Substance of the FATHER;’ ‘Man of the Substance of His Mother;’ and yet ‘*without confusion of substance.*’

And the Holy Eucharist presents an analogous Mystery.

Here, Holy Scripture expressly asserts two truths: 1<sup>st</sup>, That the Consecrated Elements are, really and truly, ‘bread and wine;’ and 2<sup>nd</sup>, That they are really and truly the Flesh and Blood of CHRIST, i.e., that they are at one and the same time the natural food of natural man, and the spiritual Food of the New Man.

Human reason at once objects, “How can these things be?” and proceeds to solve the Mystery in two ways—by denying, first the one side, then the other, of the complex truth. The Romanist denies the reality of the earthly substance after Consecration; the Zuinglian denies the reality of the spiritual substance. The former maintains that the Consecrated Elements are the Body and Blood of CHRIST and *nothing more*; the latter, that they are bread and wine and *nothing more*. Each party equally “makes the Word of GOD of none effect through its traditions.”

The nourishment of the new Plant is not celestial only, but terrestrial also. Not the vivifying emanations from the sun; not the dews and breath and gentle rains of heaven alone, can sustain it. It seeks nurture from the earth as well. Without this it will die. And does it duly receive this nurture?

Most solemn is the answer which our LORD'S parable returns to this question — most worthy of our earthly attention: disclosing to us, as it does, the appalling fact, that of the whole number of those who are subjects of the Regenerating Influences of the Word, *three* classes out of the *four* are finally lost. "They bring no fruit to perfection." Nature is never thoroughly penetrated and transformed by grace. They live and die barren and 'unprofitable.'

They give the Word, either *no* conscious entertainment in their hearts, or a *superficial* entertainment, or a *divided* entertainment. They do not offer that personal co-operation — that *real, deep, thorough* co-operation with the grace of GOD which the healthy germination of the new seed demands. They withhold, in whole or in part, *that*, with nothing short of the *entire possession of which* Divine LOVE will be satisfied — the *heart*. And so, the [15] heavenly germ, the new Man, never becomes vigorous and robust: it grows sickly and dwarfed: it loses its vitality: it droops and pines: and the new-born Christian dies the 'second death' — that death from which there is no awakening.

He has entertained CHRIST in his own soul and then crucified Him. He has offended His Infinite Majesty by giving Him but a secondary and subordinate place in his affections. He has given to the world — to the fleeting baubles of earth, its cares, pleasures, allurements, lusts, honours, distinctions; he has given to these and the like cumbering weeds, the richness and fatness of his soul: he has *starved* the new Plant. "The Spirit of the LORD departs from him." Satan, the world, and the flesh obtain at last undisputed possession of him. "The ground that beareth thorns and briars is rejected, and is nigh unto cursing: whose end is to be burned."

Here then, my brethren, we arrive at the great practical lesson which the Church presses upon us at this season: the absolute necessity of preparing and examining the heart, and 'keeping it with all diligence,' that it may be enabled to give due admission, retention, and sustenance to the heavenly germ; the necessity of *furrowing* and *opening* it, that it may consciously receive and give entrance 'to the engrafted Word;' the necessity of *deepening* it by penitence and humble confession, and thus of obtaining from GOD that "broken and contrite," that crushed and softened heart, into which the new seed can strike its roots deeply down and receive its proper nutriment; the necessity of *cleansing* and *purging* it of all the noxious 'roots of bitterness' and growths of worldliness which absorb the rich[16]ness of the soil, and prevent the New Man growing to maturity; the paramount necessity of prayer, penitence, self-culture. The heart must be "kept with all diligence," must be opened, deepened, purged, else no advance whatever can be made in holiness and the spiritual life.

My text tells us of a supernatural vision of Himself which our LORD since His Ascension has granted to His Church. But do all members of His Church *enjoy* this vision, and rejoice in the sight of Him Who is "invisible?" Alas! No. "Blessed are the *pure* in heart, for they shall see (shall *behold*<sup>1</sup>) GOD." The supernatural sense, though bestowed upon all who are 'baptized into CHRIST' is yet realized and enjoyed by how few! Because the heart is not yet *purged* and cleansed: the visual organs are not kept healthy and active: the sanctifying SPIRIT is not prayed for, courted, worked with: the earthly affections and appetites are not subdued: the spiritual faculties are not trained, and matured by 'use.'

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<sup>1</sup> [Greek]

I have already reminded you that the spiritual Presence of CHRIST in the Church and the supernatural vision of Him are represented by our LORD as dependent upon the removal of His bodily presence, and the consequent cessation of the *natural sight* of Him. Just as, in our LORD'S address to the Magdalene after His Resurrection, He spoke of the supernatural *touch* of Himself (hereafter to be bestowed in the Blessed Eucharist) as dependent upon His bodily withdrawal, and the consequent cessation of *natural contact*: "Touch Me not, for I am not yet ascended to My FATHER."

[17]

I shall not dwell upon the particular meaning of these and similar deep utterances of our LORD; but merely notice them as generally illustrative of this important truth; that nature has, in some way, to retire and make way for grace — that a kind of antagonism now subsists between them, (the consequence of the Fall), and that the presence and activity of the one interferes with the workings of the other. Nature must be brought under, else grace will never triumph. The 'flesh' must be subdued and mastered, else the 'Spirit' will never thrive. The 'old man' must be subjugated and mortified, else the New Man will perish.

And to this point, many other Scriptural antitheses and seeming paradoxes tend. We must 'see not,' and be 'blind,' in order that we may 'see;' be 'empty,' in order that we may be 'full;' 'naked,' that we may be 'clothed;' 'hungry and thirsty,' that we may be 'filled;' 'fools,' that we may be 'wise.' The Christian is to be 'sorrowful,' yet 'always rejoicing;' as the 'sufferings of CHRIST abound' in him, so do his 'consolations' abound; when he is most 'weak,' then is he most 'strong;' he is daily to 'die,' that he may daily 'live;' he is to be 'unknown,' that he may be 'well-known;' 'poor,' he is to 'make many rich;' 'having *nothing*,' he is to 'possess *all things*."

The great danger with us all is, our sacrificing grace to nature; remaining content with earthly comforts, earthly prosperity, earthly reputation, earthly wisdom, earthly joys; and then being found at the last by GOD "miserable, and wretched, and poor, and blind, and naked."

The Church, like a wise and loving parent, [18] knowing how great our danger is; knowing that it is absolutely necessary for us that nature should be subdued to grace; and that the Spirit must either gain the mastery over the flesh, or yield and die; knowing, too, how distasteful these indispensable duties of self-subjugation and self-discipline are to us all; and that if they are pressed upon us only in general terms, they are well-nigh certain to be neglected, — has appointed certain definite days and seasons, wherein she especially calls upon us to the consideration and *practice* of these duties: nor can we neglect her command without detriment to our spiritual health. *Here*, we may rest assured, as everywhere, the path of humble, self-renouncing, teachable, loving *obedience* is the only path of true safety and true wisdom.

One day in every week the Church commands us to observe as a day of abstinence, in devout remembrance of our dear LORD'S bitter Cross and Passion. Other days she has in like manner set apart for the same purpose, for bodily discipline and penitential exercises, — the Ember days, the Vigils, the Rogation days, and the sacred Season of Lent, upon which we are now entering.

Now we may neglect these injunctions of our Spiritual Mother if we choose — we may repudiate an authority set over us by the LORD, to which "we must needs be subject for conscience' sake" — we may pass unheeded, too, those precepts of our Blessed LORD and Master which enjoin, and give rules for the exercise of, this duty of fasting; and shut our eyes to that part of His All-perfect example which so powerfully illustrates and confirms this teaching: but we cannot do so with impunity: [19] we cannot but be, to a greater or less extent, losers by our self-indulgent disobedience.

Let us but ask ourselves, my Brethren, honestly, in this as in other matters: Am I honouring GOD, and benefiting my own soul and the souls of others, by *obeying* the commands of my Church or by *disobeying* them? I doubt not our conscience will suggest the *true* answer.

Our Church, most wisely, forbears to prescribe the exact nature or extent of the abstinence or fasting she enjoins upon us. Sufficient, that (in conformity with the example and teaching of our LORD and His Apostles and His whole Church) she does enjoin it; and *enjoins it at particular times*. She leaves it for the individual consciences of her children to regulate the precise measure and detail of their conformity to her precept; and to discover, for themselves, the most beneficial mode of fulfilling their obligation. In cases of perplexity she would have counsel sought at the mouth of CHRIST'S Ministers.

But let us remember, Brethren, in conclusion, that these acts of self-discipline, together with all our other religious exercises, are not to be rested in, as possessed of any inherent virtue in *themselves*. They are but means to an end. They are means — *necessary* means — for keeping down that which will otherwise inevitably 'keep down the soul'; means for opening the heart, and preparing it for the due reception and apprehension of the Divine Word; means for deepening the affections, and breaking up our hard stony selfishness, so as to give the Word free scope; means for invigorating the *will*, for keeping under and eradicating all that [20] may impede the growth of the Word, and hinder its renewing and transforming effects. They are means to aid us in maintaining the Presence of CHRIST in the soul, and purging our hearts of anything that may prevail to draw them from Him, and dim our vision of His beauty; means to empty our hearts of self, and fit them for His Gracious Indwelling, that so He may 'make His abode with us,' and take us up into ineffable union with Himself; means for weakening our hold upon this world, that we may cling more lovingly and tenaciously to the realities of the unseen world; for deadening our eyes to earth's fleeting vanities, that we may enjoy the vision of GOD, and be changed, while we gaze, "from glory to glory;" and after faithfully beholding GOD'S 'Presence in Righteousness,' may at last 'awake up after His most Blessed Likeness,' and be eternally '*satisfied*' therewith.

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φ The Rev. Edward Greatorex, Dykes's successor as precentor, wrote of him that 'His first sermon in the Cathedral (the Precentor being the Preacher on every Ash Wednesday) was spoken of on all sides, as being the production of no ordinary mind, and, both by the Canons and the University tutors, was mentioned with great approval.' (Fowler, p. 76)

# THE CHORAL WORSHIP OF THE CHURCH

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## TWO SERMONS

PREACHED IN

ST PETER'S CHURCH, DERBY,

ON THE

SECOND SUNDAY IN ADVENT, (DEC. 9,) 1860

(ON THE OCCASION OF THE ANNUAL COLLECTION IN AID OF THE CHOIR,)

BY

THE REV. SIR F. A. G. OUSELEY, BART., M.A., MUS. DOC.;  
 PROFESSOR OF MUSIC IN THE UNIVERSITY OF OXFORD;  
 PRECENTOR OF HEREFORD; INCUMBENT OF ST MICHAEL'S, TENBURY, & C.

AND

THE REV. JOHN B. DYKES, M.A.  
 PRECENTOR OF DURHAM

**Published by Request**

*(N.B. — The proceeds, if any, to be devoted to the Choir Fund of St Peter's)*

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*Price Sixpence*

## [17]SERMON II.

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CHURCH WORSHIP, IN CONNECTION WITH THE  
MEDIATORIAL WORK OF CHRIST<sup>1</sup>

## PSALM cI.

1. *Praise ye the Lord. Praise God in His Sanctuary: praise Him in the Firmament of His power.*
2. *Praise Him for His mighty acts: praise Him according to His excellent greatness.*
3. *Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.*
4. *Praise Him with the timbrel and dance: praise Him with stringed instruments and organs.*
5. *Praise Him upon the loud cymbals: praise Him upon the high sounding cymbals.*
6. *Let every thing that hath breath praise the Lord. Praise ye the Lord.*

WITH this jubilant song does the Psalter conclude; reaching its final close in a call upon “all breath” to “praise the LORD” — all in whom is the breath of life, and specially all who are inbreathed by the Breath of GOD, the HOLY SPIRIT proceeding eternally from the FATHER and the SON.

It is interesting to observe “how the Psalter, (as a holy man has noticed,) which began with the calm declaration of the blessedness of the man who keepeth from evil and delighteth in the Law of GOD, becomes more joyous at its close, until the last Psalm . . . with its twelvefold ‘Praise ye the LORD, Praise Him,’ sounds like the endless song of the Blessed; and our earthly Psalter dies away in the sound ‘Let all spirit praise the LORD;’ not flesh any longer, but ‘*spirit*;’ when we shall be made like unto *His* Glorious Body, and all shall be spiritual, and filled with the fulness of GOD.”<sup>2</sup>

[18]

Now in seeking to ascertain somewhat as to the *nature* of the tribute of Praise which GOD requires of us, let us first bethink us that we, the children of men, are not the only creatures of GOD on whom the duty of praising Him is laid.

The 148<sup>th</sup> Psalm strikingly exhibits this. It gives us a lively picture of GOD’S great Chorus-band. It enumerates in order the several members of that vast orchestra whose notes are to ascend in one swelling symphony of Praise to the ears of the Almighty.

It represents to us two grand choral companies, one celestial, the other terrestrial; the former, introduced by the call, “Praise the LORD from the *Heavens*;” (v.1) the latter, by the call, “Praise the LORD from the *earth*.” (v.7)

In the former division, which comprises those who are to praise GOD “from the Heavens” and “in the heights,” meet with seven orders of voices — Angels, Hosts, Sun, Moon, Stars, Heavens, and supercelestial Waters — the whole company including (as we must observe) not only animate but inanimate, not only spiritual but material, creatures.

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<sup>1</sup> Preached in St. Peter’s Church, on the Evening of Sunday, Dec. 9<sup>th</sup>, by the Rev. J.B. Dykes.

<sup>2</sup> Dr. Pusey’s letter to the Bishop of London, (1851) p. 118.

Next follows the great terrestrial company, subdivided into three separate choirs.

1. First in order, the choir of the *elements* is invoked — Dragons and deeps, fire and hail, snow and vapours, stormy wind.
2. Next follows the choir of *irrational* creatures upon the earth — Mountains and hills, fruit-trees and cedars, beasts and cattle, creeping things and flying fowl.
3. And lastly the *human* choir — Kings of the earth and all people, princes and judges, young men and maidens, old men and children.<sup>1</sup>

[19]

Thus no part of the creature is exempt. And if you or I, Brethren — if any of us — fail in contributing our share to that grand chorus of Praise which is ascending up to the Majesty on high from the whole creation; the very stones, the elements, irrational nature, will all lift up their voices against us. And the “Heavens,” as “they declare the Glory of GOD;” the “firmament,” as without articulate “speech or language” it showeth forth to all lands “His handiwork;” the hills, as they clap their hands in exultation before their Creator; and the heaving ocean, as it murmurs forth from its surging bosom its hoarse Hallelujahs “before the LORD the King” — will all put us to shame, and bear earnest witness against us.

But the question now presents itself, *How* are we to praise GOD? Now one obvious answer is returned by the Psalm which I have chosen for my text; from which we learn that, if we would praise GOD worthily, we must praise Him “in his *Sanctuary*,” and that thence our praises shall ascend up to His High Presence-Chamber, “the firmament of His Power;” that we are to praise Him because of “His mighty acts,” and in such a way as becomes “His excellent greatness;” that we are to praise Him with all outward expressions of reverence, and with the highest appliances of musical art and skill, with trumpet, with psaltery and harp, with stringed instruments and organs, with timbrel and high-sounding cymbals.

Here, I say, is one obvious answer to the question, *How* are we to praise GOD? But it is manifest that this is not the *whole* answer, and that the entire subject of Praise is not herein exhausted.

While then we take the teaching of the Psalm for granted; while we fully admit, as all candid Christian people must admit, and as was so forcibly and conclusively proved to us this morning, that it is GOD’S *Will* that He should be praised in His earthly Sanctuary with all marks of external honour, with the appropriate aids of musical [20] skill and science, and the best choral and instrumental strains that can be obtained, as befitting His “excellent greatness;” and that you therefore, Brethren, in maintaining in this your beautiful Church those complete and efficient choral arrangements for which our aid is asked to-day, are acting in strict conformity with the intimations which GOD has given you in His Holy Word; still let us not forget, that the solemn public expression of our thanksgivings in GOD’S House does not comprise the whole of that comprehensive duty of Praise which is laid upon us, but only one (most necessary and important) branch of it: as the Apostle intimates, when he reminds

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<sup>1</sup> It may be noticed that the celestial and elemental choirs each consist of seven orders of voices; the two earthly choirs (*i.e.* of creatures *on* the earth) each of eight orders of voices. Or rather, perhaps, (seeing that, in the language of numerical symbolism, the number four is the usual signature of the earth,) we should say that the entire *earthly* chorus, animate and inanimate, consists of *four* times *four* voices. [ϕ For a further discussion of numerical symbolism see Dykes’s review of ‘The Symmetrical Structure of Holy Scripture’ App. C Part. 1 pp. 167ff.]

us that we are to praise GOD not only with our *voice*, but with our “*understanding*” and our “*spirit*;”<sup>1</sup> that is, with the combined activities of our whole being.

Suffer me then to speak to you for a short time on the *general* nature and duty of Praise. And in doing this, we shall perhaps be enabled to obtain a clearer insight into the *special* value attaching to those public sacrifices of praise and thanksgiving which claim our peculiar consideration this day.

I. It is part of the law of man’s original being, that he should praise his Creator. We have seen that “*all* GOD’S works praise Him:” and to this end was man also framed.

*How* then is he to praise his Creator?

How do the sea, the air, the luminaries of Heaven praise their Creator? Holy Scripture says: “He hath given them a *law* which shall not be broken;” and it speaks of the “stormy wind which fulfils His *word*.”

That is to say: all things praise their Creator by fulfilling that *word* and *law*, and so reflecting that portion of His own Divine perfection, which He has impressed severally upon each of them.

[21]

Now man was created in the very image of GOD, the express representative on earth of the Triune Deity; the Lord and High Priest of creation, endued with the marvellous faculty of speech, wherewith to give intelligent utterance to the mute praises of the rest of the creatures; reflecting in the mystery of his threefold nature, (body, mind, and spirit) that everlasting TRINITY whose impress was originally stamped upon him. With his entire nature, then, was he to praise his Maker — to praise Him, not only with the manifold endowments of his *physical being*, (his bodily energies and faculties,) but also with the intellectual consciousness of a lofty *reason*, and the heart-love of a free *will*. He then was to fulfil the law of his three-fold nature, by living on his Creator, by believing in his Creator, by loving his Creator.

And so long as his life and bodily powers were sustained by the vivifying effluences from the everlasting “I Am,” the self-existent, unoriginated FATHER: so long as his mind and reason were illuminated by the bright beams ever shining on him from their co-eternal, co-equal SON, the Word and Wisdom of GOD, “the true Light which lighteth every man:” so long as his will and inmost spirit were regulated and inspired by the Almighty SPIRIT, the Personal Love of God wherewith the FATHER loveth the SON, GOD proceeding from GOD (enabling him to will what GOD willed, and love what GOD loved, and utter forth the words of GOD<sup>2</sup>) — so long, man *could not but* praise his Creator. This perfect instrument constructed and tuned by GOD Himself, could not but ever breathe forth melodious sounds of Praise into the ears of its Divine Framer.

But man sinned and fell. The harmony of his nature was destroyed. Appetite, Reason, Conscience, became mutually discordant; and all jarred with the solemn [22] diapason of GOD’S Will. The Image of GOD in man was marred. The Presence of GOD, which alone sustained man’s nature in its original perfection, was withdrawn. Body, soul, and spirit, no longer kept in their proper mutual relations by the ever-superintending interference of the great Master, were all thrown out of tune; and man lost his glory, his native dignity, and lost the natural capacity for praising and pleasing his Maker.

<sup>1</sup> 1 Cor. xiv. 15. Cf. Eph. v. 19, 20; Col. iii. 16, 17

<sup>2</sup> “He whom GOD hath sent *speaketh the words* of GOD, because GOD giveth the *Spirit* unto him.” (St. John, iii. 34.)



How then can this endowment be restored? Can man help himself? Nay, he is powerless, degraded, feeble; he has no energies or faculties wherewith to rise. GOD must undertake for him: else he must forever remain amongst the “dead” who “cannot praise God.”

And God *has* so undertaken for man.

As man had lost the power of reaching up to GOD, GOD in an unutterable condescension stooped down and laid hold of man; yea, was Himself “made Man.” Yes, Brethren, He, the very Word and Wisdom of GOD, Who was from the beginning *with* GOD, GOD the Eternal Son ever-begotten of the FATHER, was, as at this season, “made flesh,” and became one of us. He took our nature up into His own Divine Personality, and not only purified and renewed it by contact with His own Deity, but invested it with all the fulness of the Godhead. In It He lived, obeyed, suffered, died for us. Not only did He “bear our sins in His own Body on the tree” — thus reconciling us to the FATHER; but further, instituted new and mysterious Means whereby He might communicate to *us* that His all Holy Human Nature in which the Deity is enshrined, and thereby revive and re-fashion us; re-tuning, by degrees, our discordant nature, restoring its original harmony, and giving us once more the capacity for praising our Creator.

What was it that maintained our nature in its first perfection? It was (as I have said) the constant Presence of GOD within us; which was lost at the Fall. But now [23] that Presence is restored, though in a new manner; and “GOD in Christ” takes up His abode in us, to renew and remodel us after that Divine Image which we lost. “The Mystery hid from ages” is now revealed, which is “CHRIST *in* us.”

This mystery of union and communion with “GOD in CHRIST” is brought about by the joint agency of GOD and ourselves; by GOD working *within* us,” and by ourselves “working *with* GOD.” On GOD’S part it is begun and continued by means of the Holy Ordinances of His Church, those sacred channels of Grace which our Lord hath ordained, for first joining us to Himself, and ever afterwards sustaining us by Himself. And on our part, this ineffable union is perfected, by our own conscious co-operation with the new energies stirring within us; by our “working out” for ourselves that renewal and “salvation” which GOD has begun to “work in us;” by the active, intelligent, loving surrender of our Life, Reason, and Will, to be sustained, illuminated, directed, by the ever Blessed TRINITY. For remember, Brethren, that though our revival and renovation proceed entirely from GOD, yet except we co-operate with His gracious inworking, they will never be perfected or effected. We shall be found, at the last, to have “received the Grace of GOD in vain,” and shall live and die in a state only so much *worse* than that of *nature*, as we shall have contracted the dread responsibility of having sported with supernatural powers. We must bear in mind, moreover, that this renewal is no one single process once for all effected; but a slow, gradual work, depending for its continuance and progress upon our active, living communion with CHRIST.

When man first came from his Maker’s hands, the strings of his nature were in perfect harmony: but that harmony with himself and his GOD could only be maintained (as I have said) by the constant *Presence* in man of his Creator: and that sustaining Presence was dependent [24] for its continuance on man’s *obedience*. Disobedience forfeited the Presence; Discord ensued; and the “fair music which all creatures made to their great LORD”<sup>1</sup> was marred by the “harsh” notes of man’s instrument.

What obedience was to man in his original state, *communion with Christ* is to man now — communion with CHRIST, sustained by Him from without, through the Means of Grace; sustained by man from within, by holy self-consecrating surrender to his LORD. So long as

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<sup>1</sup> See Milton’s beautiful Ode, “At a solemn Music.”

this communion lasts, our renewal progresses: for the saving, vivifying “virtue,”<sup>1</sup> ever flowing from Him “in Whom dwelleth all the fulness of the Godhead,” cannot fail of exercising its own proper and mysterious influences: we thus gradually become more “in tune with Heaven,” in more perfect accord with GOD; regaining daily more of the Divine Image, and acquiring daily the faculties of praising GOD better. The moment this communion is *suspended*, that moment does inward discordance and deterioration begin to ensue; and our very praises jar upon the ears of the Almighty.

II. And now, dear Brethren, we shall be enabled to see somewhat more as to the *special* value of the worship and praises of the Sanctuary.

I have said that our gradual renewal depends upon our continued communion with CHRIST, and that it involves the joint action of GOD towards ourselves, and of ourselves towards God. If GOD withholds His grace and help, or we withhold our duties, that communion must cease. And yet, again, it is only by virtue of that sacred communion, and through means of it, that we *can* either receive graces *from* GOD, or perform duties acceptable *to* GOD. For we need from GOD the great Gift of the Holy Spirit; we owe to GOD praise, worship and obedience, love, sacrifice: but it is only through CHRIST that we can [25] receive the Gift of the SPIRIT, or any gift, from the FATHER. This, whichever way we regard our state Godward, we are thrown upon the great Doctrine of the Mediation of CHRIST — upon the cardinal verity of the New Testament — that no graces can descend from GOD to man, no services ascend from man to GOD, save through our Incarnate Mediator. “There is *one*,” and one only, “Mediator between GOD and men, the *Man* CHRIST JESUS.”

Now it is on this fundamental truth of the Mediation of CHRIST, that the value of Church worship entirely depends. Church worship is at once the outward expression of our belief in, and the revealed means of personally participating in the benefits of, our LORD’S continuous Mediatorial work. It is the great means of offering up to the FATHER, through the SON, what St Paul calls “our sacrifice of Praise, the fruit of our *lips*,” and of receiving from the FATHER, through the SON, those supplies which are needful for the support of the spiritual life. “Where two or three are met together in My Name,” and the place where I put My Name, “*there am I* in the midst of them.” We do not meet in Church as isolated individuals, but as fellow-members of CHRIST. Our prayers and praises are worthless, save in so far as they pass through Him, and as by Him they are presented to the FATHER.

It is He who really praises in His House — He, the great Leader of the songs of GOD’S Israel: and our praises are worthless save in so far as they are united to and hallowed by His. “In the midst of the congregation (He says) will I praise Thee.”<sup>2</sup> Would we wish then to imitate Him, and have our hymns sanctified by and associated with His, we must also “praise the LORD in the *congregation*.”

“Having then a High Priest over the House of GOD,” [26] who presents our Praises and Services to the FATHER, “let us draw near in full assurance of faith;” “*not forsaking the assembling of ourselves together*.”

No: for if we forsake, or lightly esteem, these solemn “assemblies” of the Church, where the earthly members of the great “Family in Heaven and earth” meet in the Name of their Divine LORD and Head, we, so far, and to that extent, reject the Mediation of CHRIST, and seek to throw ourselves back into a state of nature, and to approach the FATHER through a way that

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<sup>1</sup> St. Mark, v. 30

<sup>2</sup> See Heb. ii. 11, 12; Psalm xxii. 22, 25.

has been for ever closed against fallen man; and thus at once rob GOD and ourselves: we rob the FATHER of the sacrifices He claims of us, and which can only be offered up through His SON and through channels of His SON'S ordaining; and we rob ourselves of the renewing graces which, through the same media alone, can be derived to us.

What *need* of frequenting Public worship? men ask. What need of partaking of the Holy Eucharist, or of perplexing ourselves with any *means* of grace, as they are called? Why cannot we satisfy ourselves with worshipping our Heavenly Father *alone*? Why cannot we hold *immediate* individual intercourse with Him, in secret, at our homes, or as we walk by the fields?

My Brethren, GOD holds individual and immediate intercourse with *one* Man, and one Man *only*; and that Man is our LORD JESUS CHRIST, very GOD and very Man. *We* can only communicate with the FATHER *through* Him, as members of His Body. And on this fact, as I have said, does the entire value of our Church worship depend.

Our Blessed Lord, in confirmation of this great truth, that we adore the FATHER only *in* and *through* Himself, designates Himself and the "Temple of GOD;"<sup>1</sup> *i.e.*, as the Sanctuary and Shrine in which GOD dwells, and is worshipped. Our *earthly* shrines are at once types and figures [27] of that true Temple "which the LORD built and not man," and also the visible modes of communicating with, and worshipping in, the Sacred Reality. For the earthly Temple is the vestibule to the "Temple made without hands;" and our earthly Church worship the direct means of sharing in the True Worship which is being offered by our great High Priest in the Heavenly Sanctuary.

People sometimes speak of a zeal for the Church and her Holy Ordinances as a disparagement of CHRIST — as an exaltation of the Church above CHRIST. Not so, Brethren. It is emphatically a glorification of CHRIST: it is an exaltation of Grace above nature. Had man not *sinned*, our LORD'S Mediatorial work, and the ordinances of the Church, were alike unnecessary. In Eden, ere yet the Divine Image in man was effaced, GOD and man held blissful *immediate* communion. St John saw "no Temple" in the New Jerusalem, when man's restoration was completed. The services of the Sanctuary are standing witness to the fact of *Mediation*, (in Jewish times, of Mediation imperfectly realised; now of Mediation fully revealed,) and to that great Gospel word, "No man cometh unto the FATHER *but by* Me."

The holy communion with GOD in CHRIST which we are privileged, as Christians, to maintain, (and are commanded ever to strive to maintain even in our closets,<sup>2</sup>) is [28] most

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<sup>1</sup> St. John, ii. 19-21

<sup>2</sup> Even in our closets, be it remembered, we do not approach GOD as isolated individuals, but as members of His SON. We are to pray to our "*Father* who is in secret." But it is only through CHRIST that GOD is our Father (for it is on our being made "members of Him," that we become "children of GOD and inheritors of the Kingdom of Heaven.") Private worship then is acceptable, not as independent of Church Worship, or as a substitute for it, but as supplementary to it, springing from it, carrying it out.

Of course the *value* of any act of worship in itself, (leaving out of consideration the state of heart of the worshipper,) increases in proportion as it gives expression and prominence to the fact of CHRIST'S Mediation. Hence the highest act of worship is the Blessed Eucharist, in which our Mediator is *really present*, in some mysterious and *special* way, uniting us to Himself, feeding our souls with Him[28]self. Then follow the daily Offices of Prayer and Praise in the Church; and, lastly, our private worship in the family and in the closet. Hence it is needless to add, that they who (not neglecting the necessary duties of domestic worship) do devoutly and often partake of the Holy Eucharist, and they who religiously frequent (as far as they can) the daily Services of the Church, have a right to look for special blessings over and above those who neglect to give honour to their Saviour and Mediator, Who has said, "Whoso honoureth the SON honoureth the Father," and "If any man serve Me, him will My FATHER honour."

fully and intensely realized, when we meet as brethren; when our separate individualities are merged, as it were, into that of our common Brother, Mediator, and GOD; and we are put in connexion with all those sacred Influences, Benedictions, and Graces, ever flowing from Himself, and wherewith He has promised to bless those who meet in His Name.

The religious practice of giving all outward honour to our public services, of marking our respect for them, and our sense of their value, by becoming musical appliances and reverent ritual appointments, (independently of its being strictly enjoined by GOD, as in my text,) is thus seen to have a deep significance and propriety. And the like may be said of the kindred custom of adorning the very structures wherein those services are offered, and especially that part of our Churches where our union with our Divine Mediator is most intimately realized, where He is more peculiarly present, and made known to us in the “Breaking of the Bread,” cleansing our bodies with His own Blessed Body, and “washing our souls in His Precious [29] Blood”: — this devout custom is, similarly, founded in sentiments of true godly reverence. Such practices are touching outward expressions of faith in the prevailing Intercession of our great LORD. They are attempts — feeble, it may be, but real, and acceptable to GOD — to give honour to the One Mediator, and to testify before men, and Angels, and Devils, our grateful appreciation of the infinite Love of our Heavenly FATHER in sending His dear SON to be Incarnate for us, and the Infinite Love of that dear SAVIOUR in not only dying for us, but ever living to intercede for us.

Alas! I have no need to tell you, what is on all sides so obvious, how fearfully prevalent is the unloving, utilitarian, infidel spirit of Judas, which would disparage all attempts to render GOD’S Service and Sanctuary beautiful and attractive, and which ever finds utterance, as of old, in the cold selfish cry, “Wherefore all this *waste*?” Wherefore this needless expenditure upon external decorations, upon organ, and singing, and painted windows and other decent ornaments and aids to public worship? They “might be sold for much and given to the poor:” they might, with advantage, be dispensed with; and the money lavished on them, be devoted to purposes infinitely more *useful*.”

This sounds very specious and plausible. Our Blessed LORD, however, does not for a moment admit the objection. He at once detects the spirit from which it springs. He discerns at a glance that it is not real love for the poor that prompts the remark, but *want of love* for *Himself*. And instead of joining in the condemnation of the lavish mark of reverence and love for His Sacred Body, on the part of the “Woman who was a sinner,” He declares with a “verily, verily,” that it should be proclaimed throughout all the world as bearing the stamp of His *signal approval*.”

True genuine love for CHRIST must ever manifest itself in loving reverence for “the Temple of His Body;” for [30] all His sacred Institutions and Ordinances, and for all those blessed means of grace wherein He manifests and perpetuates His Presence amongst us. And this love, again, (if allowed to gush spontaneously forth, and not arrested in its course by barriers of prejudice and party feeling,) *must* further exhibit itself in tender solicitude even for the *externals* of Church worship: it must have everything the best of its kind.

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Let not the humble attendant on the Means of Grace despond, because he or she cannot always experience sensible refreshments, or measure the subtle increments of Grace therein communicated. GOD’S “Kingdom” in the heart “cometh not with observation.” His work is not less certain, because it is silent, unobtrusive and gradual. “Such as are planted in the House of the LORD shall flourish in the courts of the House of our GOD. They shall *bring forth more fruit in their age*, and shall be fat and well liking; that they may show how true the LORD my strength is.” “They shall be satisfied with the plenteousness of Thy House; and Thou shalt give them drink of Thy pleasures as out of a river.”

I know, dear Brethren — we all know — that undue attention to externals may degenerate into formality and superstition; just as every single religious duty may be exaggerated to the disparagement of opposite and balancing duties. But with us in the Church of England at the present day, *this* is not our most imminent danger. It is not from an excess of *reverence* that we have cause for fear, but from an excess of cold, calculating, worldly-minded, careless *irreverence*. God forbid then that there should be any lessening of our reverent regard for the externals of worship: let only due care be taken that it be ever accompanied with the loving allegiance of the heart.

And now, my Brethren, in asking you to contribute, each and all, as GOD hath prospered you, to the support of the solemnities of the public worship of this Church, and especially to the maintenance of the Choral Service, let me beseech you to suffer no niggard or unloving feeling to interfere with the cheerful presentation of your offerings.

If you value the Mediation of CHRIST, if you duly recognize the fact that your restoration to GOD'S favour, and inward renewal, (without which you can never praise GOD worthily here, or join in His Praises hereafter,) depend upon that and that alone; if you bethink you that it is through these ordinances of grace provided by Him in His Church, that you are privileged to participate in that Mediatorial work — to hold Communion with Him — to receive from the FATHER, through Him, the gifts and graces of which you stand in need — to offer to the FATHER [31] through Him, that tribute of worship and thanksgiving which He claims from you — you will need no laboured persuasion to induce you to give liberally for the service of the Sanctuary.

Think of *Whose* honour the Choral worship of this Church is maintained. Can anything be too good for your Saviour, Redeemer, and Intercessor? Is it right that you should have better and more carefully prepared music in your concert rooms, for your own personal gratification, than in GOD'S House, for His Glory?

Grudge what you will in other matters, but grudge nothing for your Church. Be parsimonious, if you will, when self is concerned, but not in matters pertaining to GOD. Let everything be simple, and even mean, if you will, in your own dwellings, but not in GOD'S Sanctuary. No meanness *there!* He must ever be praised and worshipped there “according to His excellent greatness.” Remember also Who has said, “Them that honour Me, I will honour.”<sup>1</sup>

And, Oh! may we all take heed, that the services of the Church are followed up by the services of our whole selves, souls and bodies; that the thanksgiving of our lips be the real utterance of the devotion of our lives;<sup>2</sup> that in all our thoughts, words, and deeds, we utter forth the praises of GOD, and thus earnestly co-operate with the renewing graces ever flowing into us from our Divine Mediator.

Then, whatever be our station or sphere in life — whatever the circumstances wherein GOD has been pleased to place us — we shall glorify Him, and like the rest of His universal Creation, contribute to the vast symphony [32] of His Praise. Whatever be the particular note to which He has originally attuned us, that note shall we sound forth with ever increasing clearness and perfection to the Ears of GOD; and our “Chief Musician,” the Divine Leader of the Praises of Israel, will have pleasure in us; recognizing us as in consonance with the great

<sup>1</sup> φ Collections for the day amounted to £45. 17s. 7½d (£45. 88p)

<sup>2</sup> “Thanksgiving is good,” says an old writer, “Thank-living better.” “Fratres (writes St. Augustine) cum laudates Deum, *toti* laudate. Cantet vox, cantet vita, cantent facta.” *Ennar. in Psalm cxlviii.*

Choir in Heaven and earth, as faithfully performing the particular part assigned to us by Himself, and fulfilling that Word and Law which He at first impressed upon us.

And not only so: not only shall we be ever advancing to more perfect harmony with the entire Creation, and the whole Church of the Redeemed; but within ourselves also, in our own inmost being, shall there be a restored and ever perfecting harmony. The strings of our renewed nature shall again begin to vibrate in concord with each other; each maintaining its proper proportion and relative subordination; appetite not jarring with reason, nor reason with conscience. And the Breath of GOD moving over the tended chords, shall waft up sweet music to the ears of the Almighty.

The SPIRIT of GOD, proceeding to us from the FATHER through the SON, shall pervade our whole being, animating our hearts, speaking on our lips, living on our lives. He shall dwell in our hearts in Love, speak from our lips in Praise, be seen in our lives in Holiness. And the Eternal FATHER, beholding us from His Holy Heaven, shall see and hear in us His Own Dearly "Beloved SON in Whom" He is ever "well pleased."

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The Holy Eucharist  
the Christian Peace-offering

A SERMON PREACHED IN S. OSWALD'S CHURCH  
DURHAM, ON SUNDAY, NOV. 3, 1867

BY THE  
REV. JOHN B. DYKES, M.A., MUS.DOC  
VICAR OF S. OSWALD'S

*With a Postscript, containing some notice of a Sermon preached  
on the preceding Sunday before the Mayor and Corporation of  
Durham (and since published), by the Rev. G.T. Fox, M.A.,  
Incumbent of S. Nicholas, Durham.*

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## Preface

IT is not without reluctance that I publish this Sermon, dealing, as it chiefly does, with one side only of a many-sided Mystery. As it has been thought, however, by those whose opinions I value, that recent events in this City have rendered its publication desirable, I bow to their decision. May the Great Head of the Church forgive whatever in it is not in strict accordance with the "Truth as it is in Him," and overrule it to the advancement of His glory! A few remarks are added, in a Postscript, with regard to the Sermon to which reference is made in these pages.

J.B.D.

S. OSWALD'S VICARAGE,  
*Nov. 12, 1867*



A  
SERMON,  
&c.

I COR. x., part of ver. 18

*“Are not they which eat of the sacrifices partakers of the altar?”*

*“The Law,”* says S. Paul, “was our schoolmaster to bring us unto CHRIST.” The Rites of the old Jewish Covenant were like a series of pictures, or elementary lessons, to prepare men for, and lead them on to, Him who is the subject and substance of them all. Although possessed of no *inherent* virtue, they were yet the ordained media of communion between man and GOD; giving the worshipper a covenant interest in that great and all-meritorious Sacrifice hereafter to be offered up.

As the worship of the Old Testament is dark and obscure until irradiated by the New, so is [6] much of the language of the New Testament respecting our Christian worship unintelligible, until the light of the Old is brought to bear on it. The Mysteries of the Gospel are constantly expressed under the language of the Law. To apprehend these mysteries, it is plain we must have some familiarity with the *meaning* of the language in which they are conveyed.

Now, the need of some such knowledge is peculiarly apparent in the case of that Holy Ordinance in which our Christian worship centres and culminates — the blessed Sacrament of the Body and Blood of Christ. For in the New Testament references to this august Mystery, I believe there is hardly one simple expression used which is not directly borrowed from the old sacrificial language of the Law.

Far be it from me to intimate that, in order to the devout and beneficial reception of this Holy Sacrament, it is necessary that we understand all these sacrificial allusions. Nay, verily. But I do mean to say that, to all who would desire an intelligent and comprehensive insight into the nature of this great Mystery, some knowledge of the ancient sacrificial system under the Law is quite indispensable.

Such expressions as (e.g.) *“Do this in remembrance,”* or rather *“as a Memorial, of Me”* (where [7] we find, in the Original, two Sacrificial terms); *“Drink ye all of this;”* *“My Blood of the New Covenant;”* *“the New Testament in My Blood;”* *“the Blood of the Covenant, wherewith ye are sanctified;”* *“partakers of the Altar;”* the *“Altar of which they have no right to eat who serve the Tabernacle;”* *“the Communion of the Blood of CHRIST;”* the *“Cup of Blessing;”* the *“Sacrifice of Praise;”* — all these, and other like expressions, have a previous history, and are *meant* to carry our minds back to former ordinances of Divine worship.

There is nothing, perhaps, more striking with regard to the Holy Eucharist than the extreme simplicity of the Rite itself, and yet the marvellous things revealed in connexion with it in the New Testament. The ordinary temptation against which we are to watch, is the regarding it in no more sacred light than that in which it presents itself to our outward gaze. For what do we see? a morsel of bread; a cup of wine. And multitudes of Christians, measuring the dignity of this Holy Mystery simply by outward sense, refuse to believe that there is any thing more in it

than that which presents itself to their eyes. Just as unbelievers in our Lord's time measured the dignity of His Person and office by what met their natural gaze: — "Is not this the carpenter's son?"

[8]

His assurance that He was the SON OF GOD was answered by the rejoinder, "Thou blasphemest." They argued by what they *saw*; and by that only. To admit that this poor tradesman was "the Son of God," and, as such, entitled to Divine honour, was madness, impiety, idolatry. And so in the Holy Eucharist: men *see* nothing mysterious; hence they will not believe there *is* any thing mysterious. They trust their own eyes more than the solemn words of GOD. They reject the notion of any *real* and Divine Presence there vouchsafed, of any *real* and supernatural Gift there bestowed, because they cannot see it. "We eat bread in the Lord's Supper," they tell you, "and we drink wine; and we think of Christ," that is all; there the mystery begins and ends. True, GOD says very differently. GOD assures us that in this Divine Sacrament we do, not figuratively, but "verily and indeed," receive the "Flesh" and "Blood" of GOD Incarnate; and the "Cup of Blessing," solemnly "*blessed*" by those who have received authority to "*bless with the Spirit*," is in very deed "the Communion of the Blood of CHRIST;" and the Bread "broken" and dispensed by the appointed "stewards of His Mysteries" is "the Communion of the Body of CHRIST;" but they have so accustomed themselves to explain away these and the like wondrous and weighty expressions, that if their [9] truth is insisted on, the cry of extravagance, or false doctrine, of "Popery," is at once raised.

The great difference between the Jewish sacrifices and the Christian Eucharist is, that in the former the *outward* part was every thing, in the latter the *inward*. There, an appeal to sight, here to faith. There, *shadows*, imposing but unsubstantial; here, simple visible forms, veiling heavenly and substantial *realities*. There, "the blood of bulls and goats" telling of pardon needed, of sin and its penalty, death; here, the very Blood of CHRIST conveying to all penitent hearts a present grant of pardon and remission.

We know that under the Jewish Ritual there were several distinct classes of offerings: *Burnt*-offerings, with their Meat-offerings; *Peace*-offerings; *Sin*- and Trespass-offerings. And so great is the dignity of the Holy Communion in GOD'S sight, that we find language used of it which connects it with each one of these great divisions of offering.

This consideration conducts us into a very interesting field of inquiry, into which, however, I cannot now enter, save in so far as is necessary to explain the meaning of my text.

In a famous passage in the Epistle to the Hebrews (xiii. 10—13), S. Paul connects and contrasts the Lord's Supper with the *Sin*-offerings of the Jews, showing how infinitely it surpasses [10] them. "We have an Altar," he writes, "of which they have no right to eat who serve the Tabernacle." He is showing that, whereas not even the *Priesthood* of old might partake of the highest class of the *Sin*-offerings; the *blood* of which was offered for Atonement in the Holy of Holies, but their *bodies* wholly burnt without the camp; *all* Christians, priests and people alike, may eat of our great *Sin*-offering; that the very "Lamb of GOD, who taketh away the Sin of the world," may become our food.

But in my text He is referring to the *Peace*-offering. Now the characteristic of the *Peace*-offerings was this: that the worshipper who brought the offering, and who was supposed to be in communion with GOD, was regularly permitted to *feast* upon his sacrifice. The offering itself was called a "Eucharist," and "offering of Praise and Thanksgiving." Part was presented on GOD'S Altar, part was partaken of by the sacrificing Priest; while on the remainder the offerer and his friends were allowed to feast. They were, in fact, as S. Paul says in my text, "partakers with the Altar." That very same victim which was sacrificed to

GOD was their food. The significant rite expressing a loving fellowship between GOD, His Priest, and themselves: here is a feast upon a sacrifice.

You will at once see S. Paul's reference in my [11] text. He reminds us that a great Peace-offering has been offered up for us, a Blessed Victim in whom the FATHER is ever "well pleased." But he further recalls to us that they who, of old, would share in the *benefit* of the Peace-offerings must themselves partake of the sacrifice; must feed upon that which was offered on the Altar to GOD, and thus become, as it were, identified with their sacrifice. The same flesh which they offered to GOD, and which He accepted as an oblation well pleasing to Himself, by becoming their food, must be made "one with them, and they with it." Their hallowed Gift became a part of themselves: and GOD, accepting their oblation, accepted them in and for the sake of it.

And so with us, though in a surprisingly sacred and transcendent way. If we would individually share in the benefits of our Great Peace-offering, we must *eat* of It. We must partake of that same sacrifice which has been offered for us. We must "feast" on "CHRIST our Passover;" the "very Paschal Lamb" must be our food, ourselves identified with It, made one with It, and It with us; so that the Father looking upon us may accept us for Its sake, and may see in us, not our old selves, but the Dearly Beloved Son in whom He is ever well pleased.<sup>1</sup>

[12]

And the Holy Eucharist is the very means instituted of GOD whereby and wherein we *may* thus communicate with Incarnate GOD; "our sinful bodies being made clean by His Body, and our souls washed in His most precious Blood:" — GOD having ordained, that the natural process whereby the waste of our earthly life is repaired, and earthly nourishment assimilated, should be used (under certain conditions) as the mysterious means and instrument of repairing the spiritual waste, and assimilating Heavenly Sustenance. In this mysterious Sacrament it is given to us to *feed upon* our Sacrifice, to communicate with that Divine Victim which has been, and is ever *being*, offered for us [13] (for He, who is a "Priest for ever," must have "for ever somewhat to offer"), and to have fellowship, in and through Him, with the Everlasting FATHER. Hence S. Paul proceeds to assure us that the "Bread which we break" is the communion of [[Greek] — the means of communicating to us] the Body of CHRIST, and "the Cup of Blessing which we" (GOD'S ministers) "*bless*, is the Communion [Greek] of the Blood of CHRIST."

His argument is plain. "They," he says, "who eat of the sacrifice are partakers [Greek] of the Altar;" communicants in that which is offered to GOD for a Peace-offering on the Altar. In like manner we in the LORD'S Supper are partakers, sharers, communicants, in that great Peace-offering which has been, and is for ever being, offered for us.

Only, the Jew might not drink of the *Blood* of his Sacrifices. It was to be drained off and poured out, and might not be partaken of on pain of death. CHRIST has reversed this command in the case of the Great Sacrifice of the New Law, and now says, "This is My

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<sup>1</sup> The universal belief of ancient times was, that the object [12] and end of Sacrifice was *Communion*; participation in the Sacrifice carrying with it some participation in the nature of the Being to whom the offering was made. The Sacrifice was the supposed meeting-point between the Deity and the worshipper; the medium through which the worshipper was lifted up to, brought into communion with, the Deity. S. Paul distinctly recognizes this in the case of the Idol sacrifices (or Demon sacrifices, as he calls them; the invisible Demon being the real recipient of the worship offered to its visible representative). These Demon sacrifices, he says, entail Demon fellowship: "and I would not that ye should have fellowship (i.e. Sacrificial Communion) with Demons. Ye cannot drink the Cup of the LORD and the cup of Demons; ye cannot be partakers of the LORD'S Table and the table of Demons." How can ye be guilty of such monstrous confusion, as to make your souls a meeting-place, as it were, for the LORD and for Demons?[13]

Blood of the New Covenant, drink ye *all* of This.” For “the Blood is the Life.” And it is the communion of the Blood of CHRIST which conveys to all prepared hearts the constant grant of remission of sins, and evermore renews the spiritual being by fresh sup[14]lies of Life from the Everlasting Source of Life.<sup>1</sup>

I need not tell you, Brethren, what you all know full well — even though there are some who, to bring the teaching of the Church into ridicule, falsely maintain that we hold and teach the contrary — that there is no carnal change in the elements. I need not tell you that the Body and Blood of CHRIST “are given, taken, and eaten [15] only after a heavenly and spiritual manner,” and that the Bread and Wine do not lose their natural substances by Consecration. I do not enlarge upon the dangers of your entertaining such erroneous notions; because I believe there is no occasion: the danger in our day is of exactly an opposite kind. *That* against which S. Paul warned his Corinthian converts was, not a failing to discern the Bread and Wine, but failing to “discern the LORD’S BODY:” — the danger of arguing that because It is not present as an object to the senses, therefore It is not present at all; of arguing that because It is only spiritually present, It is not really present.

“There is a natural body,” says the Apostle, “and there is a Spiritual Body” — the one no less *real* than the other. *Spiritual* does not mean *figurative*. It is in spiritual things that the true *reality* subsists. “God is a Spirit.” Is He not *real*? Judging merely by carnal judgment, we think *that* only which we *see* and feel, to be real. We walk by sight and not by faith. But the truth is exactly the reverse. It is the *unseen* things which are real: it is what we *see*, which is but shadow and symbol and emptiness. It is the Bread and the Wine in the Eucharist which are the figures. They are absolutely useless, save in so far as they are (what they become by Consecration) [16] the veils, the vehicles, the outward form, of what is *real* and substantial; of *that* whereof CHRIST Himself says, “My Flesh is meat *indeed*, and My Blood is drink *indeed*.” To our carnal apprehension they appear mere earthly creatures; but in GOD’S eyes they *are*, verily, and in the intensest reality, what He Himself *calls* them, and what His effectuating Word, spoken by His Priests in His Name, *makes them to be*.

I have felt constrained to refer to this sacred subject, as occasion has been taken in this city, within but a few days (and by one of whom I would not speak but in terms of Christian respect), to deny and condemn the Church’s faith in this Holy Mystery, and to represent all attempts at giving honour to its Celebration, as superstitious, if not idolatrous. It has been

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<sup>1</sup> It may not be amiss to state here, in few words, that, whereas the three great necessities of the Christian life are—

- (1) *Remission of sins*;
  - (2) *Communion* with God, consequent on that remission;
  - (3) *Self-oblation*, the ultimate end of all existence;—
- we see these three same ideas expressed in the three great divisions of Sacrifice,— the Sin-offering, the Peace-offering, the Burnt-offering:—

- (1) The *Sin-offering* telling of guilt and its expiation;
- (2) The *Peace-offering* telling of restored communion;
- (3) The *Burnt-offering* telling of life-long self-dedication.

And all these ideas are embodied in the Blessed Eucharist.

1. There is the solemn memorializing before GOD of the “Body broken” and “the Blood shed for the remission of *sin*,” a “shewing forth” in the lower Sanctuary, and pleading of the Great Sin-offering whose Body was consumed “on the Wood,” “without the camp,” but whose Blood is being even now presented and offered by the Great High Priest in the Holy of Holies.

2. There is, then, the *Communion*; a feeding on the Peace-offering, God and man having sweet fellowship in the Divine Victim. And

3. There is the solemn oblation of “ourselves, our souls and bodies,” in union with our Great Burnt-offering, “to be a reasonable, holy, lively sacrifice unto GOD.”

stoutly affirmed that the Bread and Wine after Consecration are “*nothing but* bread and wine:” and the idea that the earthly elements are transformed into that which CHRIST’S Omnipotent Word solemnly *declares them to be*, is pronounced an “absurd conceit.” In order to represent the mystery in a repulsive light, the notion is reprobated of men “having power to *make* their GOD<sup>1</sup>,” and of “a Saviour being *shut* [17] *up* in bread and wine.” Clergymen are ridiculed for adopting “various mummings and postures and acts of idolatry, as if they were holding the flesh and blood of the Lord JESUS in their hands.”

Now when we remember *Whose* words they are which are here made light of — not those of man, but of the Eternal Word and Wisdom of GOD, Who *cannot* exaggerate, Who *cannot* speak what is not strictly, eternally, awfully *true*, being Himself THE VERY TRUTH; and Who has Himself said, “Verily, verily, I say unto you, except ye eat the Flesh of the SON OF MAN and drink His Blood, ye have no life in you;” “Whoso eateth My Flesh and drinketh My Blood, dwelleth in Me and I in him;” “He that eateth *Me*, shall live by *Me*;” “*This* is My Body, take eat;” “*This* is My Blood, drink ye all of It;” and Who has confirmed the same by the mouth of the Apostle, assuring us that the Consecrated Cup is in very deed “the Communion of the Body of CHRIST” — when we remember, I say, Who it is that speaks these words, we must see that any attempt to explain them away, or to *ridicule* the awful and mysterious truths conveyed in them, is an insult offered not to the Churchmen and Churchwomen who humbly and reverently *believe* them, but to the ALMIGHTY GOD who *spake* them.

[18]

But, my dear friends, let us not concern ourselves with others: let us rather look at home, and see that while we profess to hold the Catholic Faith, we devoutly embrace and practice it. How are we to account for the fact that so many among us who profess to be Churchmen and Churchwomen do yet deliberately reject the Ordinances of the Church, and disobey the commands of their Lord and Master, neglecting that Holy Sacrament which He has solemnly pronounced necessary to their salvation? You dare not go without sustenance for your bodies, for you know that were you to do so you would die. Now, CHRIST has told you with a “Verily, verily,” that if you do not receive this Heavenly Sustenance of the soul, even “the Flesh and Blood of the SON OF MAN,” you will “have no Life in you,” no *real* Life, no spiritual Life. Can it be that you care not for this “Life Eternal”? Oh dare no longer to disobey the command of Him Whose Word shall judge you at the Last Day! But remember, it is not enough to “draw near” to His Holy Table: you must draw near with prepared hearts; you must “draw near in faith.” Consider the case of the multitudes who drew near to our Lord on earth, and touched Him, and handled Him. Virtue was ever flowing from Him then, as from His Sacred Body now: but they only who touched Him in *faith* benefited by that divine Efflu[19]ence ever proceeding from the Adorable Humanity of Him “in Whom dwelleth all the fulness of the Godhead bodily.” Do not neglect to approach His Holy Altar; but take heed *how* ye approach. Come with searching self-examination, and penitent confession. Come with sincere purposes of amendment. Come with lively faith in His love to you, and His tender anxiety to save and bless you. Come with cheerful thankfulness for all His mercies. And come with feelings of love and charity towards all men; gladly and heartily forgiving all who may have offended you, as you would have forgiveness at GOD’S hands.

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<sup>1</sup> When this sermon was originally preached, this language (given from memory) was not quoted accurately. [φ Given that this footnote shows Dykes to have been present when the sermon alluded to was preached, it may be inferred, for reasons which will become apparent, that he would have sat through it in some personal discomfort.]

And ye who approach the Holy Table but infrequently, settle it with yourselves that you will become more habitual worshippers at the Altar of your Lord. You are ever sinning: surely you are ever needing fresh interest in that “Body broken for you” and that “Blood shed for you, and for many, for the remission of sins.” Your spiritual life is ever wasting: surely you are ever needing that your inner man should be strengthened and refreshed by renewed Communion with Him Who hath said, “He that eateth Me shall live by Me.” You are ever falling from allegiance to GOD, and forgetting the end of your existence: surely you are ever needing a re-dedication of yourselves to GOD, a re-presentation of your souls and bodies, in union [20] with our Great Continuous Burnt-offering, “a living Sacrifice, holy, acceptable to Him.” Come then frequently, “come boldly, to the Throne of Grace.” Let it be your greatest earthly delight to “go to the Altar of GOD, even to the GOD of your joy and gladness.” So shall you be evermore “satisfied with the plenteousness of His House, and He shall give you to drink of His pleasures as out of a river.”  
[21]

## POSTSCRIPT

I would fain have avoided any direct reference to the recent sermon by the Rev. G.T. Fox: but as many of its statements appear to me so utterly contrary to the Truth, and the sermon itself has been so widely disseminated,<sup>1</sup> I feel bound, however briefly, to notice it.

Mr. Fox, in the very teeth of the plain teaching of the Prayer Book, and the faith of universal Catholic Christendom, denies that there is any Priesthood in the Church of Christ. The Christian Church, he tells us, is distinguished by the “*entire absence*” of these things, altar, sacrifice, and *priest*. And he proceeds at some length, and in language which I had rather not characterize, to denounce and ridicule those who maintain that the Catholic Church of Christ, and our own, as a true and living Branch of the same, does not really possess these essential features of a Church.

In order to prove that there is no Priesthood under the New Dispensation, he tells us, truly enough, that the Jewish Sacrificial Services were intended to prefigure the Person and work of the coming Saviour. But then he goes on to add: “That Saviour came; *that work was fulfilled:*” — intimating that Christ’s Priestly work has come to an end. But is this so? On the contrary, CHRIST’S special Priestly work, so far from coming to [22] an *end* at His Ascension, only properly *began* then; for it was not till then that He went into the Holy of Holies, there “to appear in the Presence of GOD for us,” and to carry on His High Priestly Ministrations at the Mercy Seat within the Veil. The *Death* of the Victim on the great day of Atonement (type of this present Gospel Day — the Day of Atonement and Grace) was not the effectuating part of the Solemn Service, but the subsequent *presentation of its blood* by the High Priest in the Holy of Holies. It was the exhibition and pleading before GOD of the Memorials of the Death which *had been* wrought, which had power to turn aside the Divine wrath. “The High Priest” (says S. Paul) “*offered* the blood for his own sins and the sins of the people:” even as our Great High Priest, notwithstanding His One Oblation on Calvary, is to this day ever *offering* His Priceless Blood for the sins of the Church and of the world. He is presenting and pleading before the FATHER the Memorials of His accomplished Death. And the earthly Liturgy is the Divinely appointed means whereby the Church, in the lower Sanctuary, takes her part, and claims her interest, in the great Intercessory and Sacerdotal Act which is continuously going on in the Heavenly Temple. S. Paul speaks of our Lord as a

<sup>1</sup> Fox, George Townshend *The Signs of the Times: or, Ritualism in the Church of England* (Durham: 1867)

“Priest for ever,” *i.e.* a *continuous* Priest [Greek] (Heb. vii. 3). In like manner he describes His Sacrifice as a “Sacrifice for ever,” *i.e.* a *continuous* Sacrifice [Greek] (Heb. x. 12). The latter is the correlative of the former. It is a Sacrifice, not past, but ever fresh, ever abiding. He is the “Lamb of God,” Who *took away*, but Who *is ever taking away*, “the Sins of the world.”

And Christ’s Priesthood in Heaven, so far from militating against the subordinate and representative Priesthood of His earthly Ministers, is the very ground and source of it. They are Priests *because* “He [23] abideth a Priest for ever.” He acts *through* them. They are the organs through which He carries on His sacerdotal work. He is the alone Source of blessing, the alone Baptizer, the alone Consecrator, the alone Absolver. But He blesses, He baptizes, He consecrates, He absolves, through them. He employs their mouths and their hands. Hence we find a Christian Minister described in the New Testament as [Greek], and his worship by the word [Greek]: even as in the Acts, the word translated “as they *ministered* to the Lord and fasted,” is properly translated “as they sacrificed to the Lord,” or “celebrated the Liturgy” [Greek] (Acts xiii. cf. [Greek] Heb. x. 11). When CHRIST’S Priests exercise their ministrations, they act not in their own name but in His. They put forth His delegated powers; and He ratifies and confirms in Heaven what is done by them as His representatives on earth. As my FATHER hath sent Me, even so send I you: lo, I am with you, till the end of the world.” “Whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven.” “Whosoever sins ye remit, they shall be remitted unto them.”

Now, we may rebel and protest against these and the like solemn utterances of the Divine HEAD of the Church — we may explain them away and ignore them; but there they stand in the “Scripture of Truth,” and neither man nor devil can erase them: there they stand, ever fresh, ever living, ever energetic. When Mr. Fox endeavours to prove that the Church of England repudiates the plain, straightforward teaching contained in these and the like words, and rejects the notion of a Priesthood, he simply labours to prove that she has been false to her LORD, and is no true branch of His one Holy Catholic and Apostolic Church. But [24] any attempt so to vilify the Church of England is (thank God!) hopeless. The general *principle* of what is called “Sacerdotalism” *could not* be more strongly asserted than it is in her formularies. Let any honest and unprejudiced man or woman read the solemn words in our Ordinal, wherein the sacred and awful functions of a Priest are conveyed, with imposition of hands, to the candidate for that responsible office; and then let them turn to the office of the “Visitation of the Sick,” and look at the practical exemplification of the *meaning* of those words, as expressed in the form of Absolution there provided; and they will see that, although Mr. Fox’s violent anti-sacerdotal language may be true enough as expressive of his own peculiar views, and of the views which he would *like* the Church to profess, they are radically and absolutely irreconcilable with the real teaching of the Church of England, either as held by her greatest Divines, or as expressed in her public formularies.

I have no wish to prolong these remarks; but I must add a single word in reference to Mr. Fox’s contemptuous denunciation of the term Altar, as applied to the LORD’S Table.

Mr. Fox, in the first place, informs us, that the Church of England has distinctly “*denied* that it is an Altar.” I am bound to ask, where? On the contrary, as every one knows, in the first edition of our Prayer Book, a work conducted by the very Reformers of whom he speaks in such terms of praise, the term Altar was the one deliberately adopted, and universally employed. It was owing to the influence and interference of foreign Protestants that the word was subsequently removed, and the equally appropriate and synonymous (though, at that time, among more extreme Protestants, more acceptable) terms LORD’S Table, or HOLY

Table, were introduced. The same extreme [25] party, we know, tried hard to effect the removal of the word Priest; but this was strongly resisted. In the Coronation Service, the word Altar is still retained. But it is idle to say that one term is either more or less appropriate than the other — GOD the HOLY GHOST employs both interchangeably in the Old Testament. The “Altar” is there called the “Table of the LORD,” and the “Table of the LORD” is called the “Altar” (Cf. Mal. i. 7; Ezek. xli. 22). And the same Blessed SPIRIT employs them interchangeably in the New Testament. S. Paul distinctly affirms that “*we*” in the Christian Church “*have an Altar;*” and this same Altar he designates in another place by the august title “the LORD’S Table.” It is the LORD’S Table, *because* it is an Altar; and it is an Altar, *because* it is the LORD’S Table. In the earliest ages of the Church, the term Altar seems to have been the term exclusively used to designate the Holy Table; but in aftertimes all three terms have been freely and equally employed in all parts of the Church. All the greatest names in ancient and modern times have unsuspectingly adopted this term. The opposition to it in certain quarters seems, at least, foolish and irrational, if not worse. It may be said that it does not actually occur in our present Prayer Book: true; neither does the popular term, by which it is sought to supplant it, “Communion Table.” No, it is designated “the *Holy Table,*” “the *Lord’s Table,*” or, emphatically, “*The Table.*” It is not *man’s* Table, but GOD’S.

And this, I may add, is a sufficient answer to the charges Mr. Fox thinks fit to bring against those who would seek, in an humble way, to give *outward* dignity to the Altar in our Churches; to show his contempt for whom he seems to consider no language too strong. The simple expression “LORD’S Table,” adopted by the HOLY GHOST, is sufficient justification for those who [25] *believe* what GOD says. Why do we give the Holy Bible even outward reverence? Because it is *God’s* Book. Why do we religiously respect Sunday? Because it is the *Lord’s* Day. And if CHRIST has imparted a peculiar dignity to His Altar, by appropriating it to Himself, calling it emphatically *His* Table, as the seat of His Special Presence, where He is manifested in the “Breaking of the Bread,” pleading thereon, in a Mystery, His All-atoning Sacrifice before the FATHER, and feeding therefrom His faithful with His very Body and Blood: are we to treat all outward tokens of *belief* in our LORD’S words, all outward signs of respect for that which Himself has dignified and hallowed, with scorn and reprobation?

Mr. Fox is very ready to hand over to the Evil One all who differ from him; to attribute to *Satan* the revival of faith in CHRIST’S own words, and the growing desire to give outward, practical expression to that faith which is manifesting itself on all sides amongst us, and which, so far from being checked by sermons like his own<sup>1</sup>, can only be thereby fostered and deepened and intensified: — But let him be *quite* sure that it is not he *himself* who is doing that great Enemy’s work; let him be *quite* sure that, in denying the doctrine of the Priesthood, in seeking to evacuate of their solemn dignity and mystery the Sacraments and Ordinances of the Church in which he himself holds the responsible office of *Priest*, he is not setting *himself* madly against the Everlasting Truth of GOD, and grieving that SAVIOUR Whom I am convinced he sincerely loves and desires to serve.

[27]

Dr Colenso is not the *only* teacher, in professed communion with the Church of England, who is rejecting her doctrines, and undermining the Faith. No portion of GOD’S Revelation can be rejected with impunity. The denial of one truth leads to the denial of others. It is only a step from the disbelief in the reality of the ministerial work carried on by CHRIST’S priests in the lower Sanctuary, to the disbelief on the reality of, and necessity for, the work of the Great

<sup>1</sup> Or, I must add, by speeches like that which the Bishop of Massachusetts was not ashamed to deliver at a recent Missionary Meeting in this city, or which Mr. Fox’s sermon appears to be a melancholy expansion.



HIGH PRIEST Himself in the Holy of Holies, which is the sole ground, and source, and energizing principle of their earthly ministrations. It is only a step from the disbelief in the instrumental agency of the “joints and bands” through which “nourishment is ministered from the HEAD to the members,[”] to disbelief in the Divine HEAD Himself, Who has instituted these agencies; and Who has said of His earthly “fellow-workers,” “He that heareth you heareth Me; and he that despiseth you despiseth Me.” There is a world of sad truth contained in the moral of the old and familiar lines:—

“Total jacet Babylon: destruxit tecta Lutherus,  
Calvinus muros, sed fundamenta Socinus.”<sup>1</sup>

May GOD preserve the Church of England from such a progressive course of unbelief!

THE END

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<sup>1</sup> φ Trans: ‘Babylon [in this context, the Church of Rome] is completely laid low: Luther destroyed the roof; Calvin destroyed the walls and Socinus the foundations.’

*CHRISTIAN UNITY*

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A SERMON

PREACHED IN THE

**Parish Church, Penrith,**

BEFORE THE MEMBERS OF THE PENRITH BRANCH  
OF THE ENGLISH CHURCH UNION, AT  
THEIR ANNUAL MEETING,

APRIL 16TH, 1868.

BY THE  
REV. JOHN B. DYKES, M.A., MUS. DOC.,  
VICAR OF S. OSWALD'S, DURHAM.

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## SERMON



“I, if I be lifted up from the earth, will draw all men unto me.” — S. JOHN xii. 32.

To bring about the unity of mankind, to make men recognise the fact of their common brotherhood, and act in harmony as brethren, has ever been one of the great but unrealised aims of the world’s potentates, legislators, and philanthropists.

My text reveals to us the only mode by which this mighty object can be achieved. “I will draw all men unto *Me*.” Let us examine this statement.

I. GOD is our one common Father; to meet one another we must meet in Him. What is the only possible condition of unity in an earthly family? That one will and law, the law and will of the head of the family, should actuate all its members; that all should work harmoniously round the one common Divinely-appointed centre.

And so with mankind. Until the whole human family are again brought to their one Father, they will never be brought to, and be one with, each other. No scheme, therefore, can contribute to the promotion of the real unity of mankind which does not tend to further their union with, and their conformity to the Will of, their “FATHER which is in heaven.”

[4]

II. But *how* are men to be brought to this one paternal centre of unity?

The Everlasting FATHER “no man hath seen nor can see.” “The Only-begotten SON which is in the bosom of the FATHER, He hath revealed Him.” The co-equal, co-eternal SON, made man for our sakes, is the FATHER’S representative: “He that hath seen Me hath seen the FATHER.” “I and My FATHER are One.” The Incarnate SON, “GOD made Flesh,” is the delegated centre of unity; our union with the FATHER is to be effected through our union with Him. “No man cometh unto the FATHER but by *Me*.” *His* bosom is the one common home wherein all men must meet each other.

Here, then, we advance a further step, and find that the union of man with man can only be effectually obtained through union with and obedience to the “Man CHRIST JESUS.” “I, if I be lifted up, will draw all men unto Me, and so to one another.”

Thus every system of unity which has not its root in CHRIST, which has not for its end to draw men to CHRIST, and of which CHRIST’S revealed mind and will is not the rule of law, is not of GOD, will never bring men to GOD, and, therefore, never bring them permanently to each other.

III. But we must proceed another step.

The Almighty FATHER has delegated His power and authority to the SON, and made *Him* our great centre of unity. How does the Blessed SON carry out this His work of union? How does He draw men to Himself, and unite them to each other in Himself? How, too, does He make known to us those central laws and ordinances to which He wills us all to conform? He discharges all this work through the agency of the HOLY SPIRIT acting in and by means of a certain visible organisation of His own ordaining.

[5]

And what is this visible instrumentality in which the HOLY GHOST operates, and through means of which the Incarnate SON is pleased to carry on His work of love — to knit men into communion with Himself, and so with each other?

It is His Holy Church. Listen to His own words to the “ministers and stewards of His Mysteries,” words which indicate the orderly and systematic course of His dealings with men. “As my Father hath sent Me, even so send I you.” “He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me:” (*i.e.*, As CHRIST is the FATHER’S representative, so are His Ministers *His* representatives). “He that heareth you heareth Me, and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.” “Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.” “Lo, I am with you always, *even till the end of the world.*”

These and the like passages reveal to us, that as the FATHER hath delegated His authority to CHRIST, and made Him the one centre and source of unity, so hath CHRIST, in turn, delegated this same office and power to a visible earthly community, which He hath energized by His own SPIRIT, and made the channel and depository of His own Life, and the Instrument of His own Work. And hence, until men will hear and obey this His Holy Catholic Church, and be one with her; enjoying therein communion with GOD, and keeping “the unity,” not of the flesh, not of mere earthly leagues and combinations, but “of the SPIRIT, in the bond of peace;” as fellow-members of “*One Body*,” the visible Body of CHRIST; recipients, through it, of the *One* SPIRIT; animated by “*One glorious Hope*,” owning therein and obeying “*One LORD*,” holding [6] the *One Faith*, that “Faith once for all delivered to the Saints;” baptised with the “*One Baptism*,” and this united to the “*One GOD and FATHER Who is above all and through all, and in all;*” until they will submit to this, there will not, there cannot, be aught save disunion and confusion and every evil work.

IV. And now, my dear brethren, I can well imagine some of you saying — nay, the thought is forced upon us all — Where can we *find* this *One* Church speaking with One Mouth authoritatively in the Name of CHRIST? Where is she, that we may believe?

Alas! that such a question should have to be asked, and asked with so much reason! Our Lord prays, in the great Intercessory Prayer uttered on the eve of His Crucifixion, that His Church might herself be “*one*, in order that the world might believe.” From which we gather that, until the miserable breaches are healed amongst ourselves, the world as such will never believe; for the Church herself will not possess that mighty and irresistible power of attraction which is needful to enable her to draw men to herself, and which can only be attained by perfect inward unity. “Jerusalem,” the Abode of the Great King, the centre of the spiritual universe, “is a City that is at unity in herself.” If the instrument and organ through which CHRIST works, and in which the HOLY SPIRIT is enshrined, be broken up and disordered, His Blessed operations on the mass of mankind will be arrested and impeded. And most sadly true it is that the visible Church of CHRIST, through the wickedness of man and the malice of the Devil, has been terribly wanting in the fulfilment of her high calling.

But I would at present speak, not of the Church’s failure in realising (as yet) her glorious destiny, and discharging her Divine commission, but of her commission *itself*, of her LORD’S *intentions* respecting her, [7] of the nature of her work and office as revealed in Holy Scripture and bequeathed her by CHRIST: and here I repeat that, however the idea may be distasteful now-a-days, it is not less the plain teaching of GOD’S written Word that through the Church, and through her *alone*, it is GOD’S *will* to bring about the union in CHRIST of all the families of the earth, making them “all one in CHRIST JESUS.” Every scheme of unity, therefore, framed independently of the CHURCH is not of GOD; and, as keeping men from essential unity, is but a perpetuation and fresh source of disunion.

I know, my dear friends, that the very idea of men being drawn to CHRIST or bidden to approach CHRIST and receive his fulness, through the Church, through any intermediate

channels, is displeasing to the minds of many religious people. They think that, in insisting on the necessity of any means or ordinances through which to approach the Saviour, to enjoy and maintain communion with Him, and draw from the treasure-house of His Grace, we are really derogating from His honour, His love, His power. But remember: it is CHRIST, not man, Who has ordered that so it shall be, Who has entrusted that same power and authority to His *Church* which the FATHER first entrusted to *Him*, It is His own Institution and Promise which impart all their efficacy to the various instrumentalities of grace which He has ordained in His Church. They are not independent of Him, as men thoughtlessly speak, but the means whereby He draws men to Himself, and gives Himself to them. How common it is to hear sinners warmly but vaguely exhorted to “come to CHRIST,” and at the very same time to hear those means of grace disparaged which CHRIST has ordained for the express purpose of so enabling them to “come” to [8] Him. As CHRIST is the “Way” through Whom we come to the FATHER, so is His Church and her ordinances of grace the “way” by which we come to Him.

V. For example: When the infant is brought to the Font for the Church’s Benediction, it is through this *means* that it is first drawn and united to that loving Saviour Who hath said, “Suffer the little children to come unto Me, and forbid them not.”

When CHRIST’S Minister baptizes it with water in the Name of the Blessed Trinity, it is then and by this agency that our LORD Himself endues it with the regenerating grace of His HOLY SPIRIT, joining it on to Himself as one of the members of His own Mystical Body.

When the young Christian has begun to learn somewhat of its dangers and duties, and CHRIST’S Ambassador lays his hands upon its head in his Master’s Name, that our Lord Himself imparts the confirming grace, the “sevenfold Gifts,” of the Great Comforter.

When the Steward of CHRIST’S Mysteries communicates to the faithful the hallowed Elements, “blessed” in the Name, and through the ever-living power of the Consecrating Word, of Him who hath given His servant authority to “bless with the SPIRIT,” in the Holy Sacrament of the Altar, it is then and by this means that our LORD and Master imparts His very Self to His loved ones, giving His own Flesh and Blood, His Body, Soul, and Divinity, to sustain their regenerate nature.

When the sin-sick Christian, grieved with the burden of guilt, comes, as the Church lovingly encourages him, to “open his grief” to one of those to whom CHRIST hath committed the “Ministry of [9] Reconciliation,” to claim pardon through the Precious Blood; and CHRIST’S Ambassador reverently confiding in the unfailing efficacy of his Master’s commission, “Receive ye the HOLY GHOST; whose soever sins ye remit, *they are remitted unto them*,” “Whatsoever ye shall loose on earth shall be loosed in heaven,” when the priest, I say, humbly but trustfully pronounces the sentence of Absolution, it is *then* and by this His own appointed means that our Blessed Lord Himself releases the penitent from “all his offences,” and whispers to him the joyous word, “Son, Daughter, be of good cheer: thy sins *are forgiven thee*. Go in peace.”<sup>1</sup>

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<sup>1</sup> It is very sad and fearful to hear how constantly this sacred power of “Priestly Absolution,” this *Ministry of Reconciliation* through which the Great Absolver is pleased to effect the restoration of His penitents, is set at naught and repudiated in sermons, speeches, charges, by those whose “lips should keep knowledge.” We find our brethren and fathers in the Lord expressing themselves with praiseworthy energy against the deadly errors of *Dr. Colenso*, and his denial of certain truths of Revelation; [ϕ John William Colenso (1814-1883), English-born bishop of Natal, rejected certain traditional Biblical interpretations (for example, the doctrine of eternal punishment). Not surprisingly, his liberal theology, which would scarcely raise any eyebrows today, was fiercely attacked in England by High Church clergy, not least by Dykes. Colenso was condemned by his peers in South Africa, and the Bishop of Cape Town formally deposed him in 1863. He appealed to the privy  
{Cont.}

[10]

VI. I have already mentioned these as examples of CHRIST'S orderly and revealed course of action, blessing men, absolving, teaching them, giving them life, strength, food, medicine, through the Church; nourishing the fainting multitudes through the agency of His Disciples; imparting Himself to men, and drawing them up to Himself in and by means of the system of earthly ministrations which He has ordained. And I must now return to my immediate subject, and repeat that, as all systems of religion which presume to approach the FATHER otherwise than through the Incarnate SON are not really of GOD, but are devised by the Enemy of souls to keep men *from* GOD, and so from permanent unity with one another; so all the innumerable systems of religion which propose to men to approach CHRIST, and draw from His fulness otherwise than through the channels of His own appointment, the various means of grace provided in His Holy Catholic Church, which *alone* He has promised to bless, are, in like manner, not really of GOD; are set on foot and multiplied by the great Adversary to thwart and arrest the orderly course of GOD'S saving work, and keep the nations from *real* abiding unity — unity of faith and worship, "unity of Spirit," unity in CHRIST, and unity with GOD.

Do not misunderstand me. I am not for one moment presuming to limit the grace of GOD, or to confine it absolutely to the use of His own appointed means of grace. Nay, I fully believe that multitudes brought up under imperfect systems, and not fully instructed in the ways of the Lord, perhaps in times and places (alas! how numerous) where the Church has not faithfully discharged her mission — but honestly using the light GOD has given them, have received and [11] do receive His rich blessings independently of the regular channels of His appointment.

But still, GOD'S goodness must never be converted into a pretext for man's presumption. The fact of His bountifully permitting His grace to overflow at times beyond its ordained channels, must never tempt us to despise those channels. Because He has compassionated man's ignorance, and of His Almighty goodness ever and anon brought good out of evil, we must not close our eyes to the evil itself, or for any fancied results presumptuously "do evil that good may come."

But the point I would press is this: that no system which begins by disregarding the orderly and regular revealed course of our LORD'S saving work, can look, or has any right to look, in so far as that disregard exists, for His abiding blessing, or can be expected finally to

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council, which found in his favour as far as his deposition was concerned but otherwise delivered no judgment on the theological aspects of the case. Although Colenso's adversaries successfully achieved his inhibition from preaching in England, and the Bishop of Cape Town both excommunicated him and consecrated a rival bishop for Natal, he had his supporters and was able to return to his diocese and to his work as a Bible scholar and Zulu translator.] and yet, in the very same breath, following his bad example, and denying this fundamental and Catholic verity. But all revealed Truth is to be equally shielded; we may not choose what we will accept, and what reject. If it is heresy to repudiate the authority of Him Whom the Father hath sent, and *through* Whom He works, it is no less heresy to repudiate the authority of those whom the Incarnate Son hath sent, and *through* whom He works, consecrating, blessing, teaching, remitting and retaining sins. A terrible responsibility lies at the door of those who, with no personal experience either in respect to themselves or others, of the inestimable value of private confession and Absolution, occasional or regular, as the case may be, dare, in defiance of the plainest teaching of the Bible and Prayer-book, to denounce it. The Great Day alone will declare how many souls have been lost to the Church of England through the unfaithfulness of her bishops and priests in this matter. Habitual compulsory confession has been doubtless productive of great evil; but what are we to say to its habitual, and (as our modern teachers would fain have it,) compulsory neglect and disuse! If the one has ruined its thousands, may not the other, alas, have ruined its ten thousands?

contribute towards the furtherance of that great work of unity — unity of men with one another in Himself, and through Himself with the FATHER, in one and one way only.

VII. And now, my friends, the practical question for us all is this, How may we individually contribute towards the advancement of that great work of unity for which our LORD on the eve of His Passion interceded with the FATHER?

We have seen that the unity of mankind springs not from man but from GOD. Since man fell away from his Maker, he fell away from his brother man. We have seen that the reunion of the race can be effected not by the exertion of any inherent power within ourselves, but through our being brought gradually back into the sphere and under the influence of that central Force which originally ruled us, and which can alone restore us individually and collect[12]tively to harmony and order. No mere human contrivances, associations, combinations, can bring about this great result: it can only be effected through the diffusion among us *from above* of a Sacred Power, a Mysterious Energy, a Divine Principle, an attractive assimilating Influence — even the living Person of Him Who is essential LOVE — proceeding from the FATHER to the SON, and from the Incarnate SON diffused throughout the articulation of the Mystical Body, and thence sending forth its vital forces to the nations of the world, drawing them up and uniting them to that One Sacred Corporation of which It is the Life and SOUL; and thus drawing and uniting men to GOD and to each other. Our LORD in His great Eucharistic Intercession refers several times to this Mysterious Power which was to flow forth from Himself, drawing men in Himself to each other and to the FATHER; and He gives It two august titles; He calls It “Glory” and “Love.” He prays first that His Own Body may be consecrated therewith; and then that the consecrating Unction may diffuse itself from the “Head” through the members; yea, and spreading to wider spheres, may at last unify and transfigure the world itself. “FATHER, glorify Thou Me with the Glory which I had with Thee before the world was.” He prays (we see) that He, as Man, may receive that “unmeasured” Indwelling of the HOLY GHOST which as GOD He possessed from all eternity. But the Gift is not to terminate with Himself. His Manhood is to be sanctified, that His mystical members may be sanctified. “The GLORY which Thou gavest Me have I given them, *that they may be One as We are One.*” He receives the Gift of essential LOVE, in order that they, too, might be indwelt and energised by the same All Holy Person; “that the LOVE wherewith Thou hast loved Me may be in them, and I in them.”

[13]

Our LORD, you observe, in this Prayer for Unity, not only supplicates for the bestowal of this “great Gift of Glory and Love,” but speaks of It, in the language of triumphant faith, as already granted. “The Glory which Thou gavest Me *have I given* them.” For the Gift was already made over in His loving Will.<sup>1</sup> The first sprinklings had been poured forth. But it was not till the Ascension and the Pentecostal effusion that the first great realization of the

<sup>1</sup> Or rather, perhaps, we should say that the great Gift which was shortly to be bestowed on His Church collectively, was at this solemn time actually given to His loved ones by way of earnest and anticipation—the Gift of Himself, and *therefore* the Gift of the HOLY GHOST enshrined in, and proceeding from, that Sacred Body wherein “dwelleth all the fulness of the GODHEAD.”

And here it is to be observed that it was not till our Divine LORD *had* thus given Himself—even His Own Adorable Body and Blood—to His people, commanding the perpetuation of this Mystery of Self-giving in the Holy Sacrament of the Altar “until He should come again,” (a command which came in force and began to be obeyed by the whole Church at Pentecost, as soon as His Sacred Body had been fully consecrated in Heaven to Its Divine offices of mercy; and the GLORY welling therefrom had begun thereupon to “fill all the earth,”)—that, on the basis of this New Gift, He grounds the fundamental Law of His kingdom; “A New Commandment I give unto you that ye *love* one another.” CHRIST first *imparts* the Gift of essential Love, making us “partakers of the Divine Nature,” *then* He admonishes us to use and call into active service, this New Supernatural Energy.

petition took place. Hitherto “the HOLY GHOST was not given, because JESUS was not *glorified*.” It was not till “He ascended on high,” that He “received gifts for men,” and “gave them to men,” even the great Gift of Indwelling GOD. It was the “GLORY” and the “LOVE” of JESUS, the Risen and Exalted SAVIOUR, which then began to suffuse the Church — the HOLY SPIRIT of GOD shed forth on, and proceeding from, the Manhood of CHRIST — GOD coming to us through [14] *Man*, and receiving from *Man* the capacity of holding converse with our *human* spirits. And what was the immediate visible effect of the outpouring upon the Church of this “Spirit of Glory and of GOD?” Was it not such as to constrain even the world to exclaim, “See how these Christians *love* one another?”

O brethren, when shall the Church of CHRIST arise and *shine*, and the Glory of the LORD once more beam upon her! When shall she shine forth in her true glory, the glory of the visible restored unity! When shall she be entirely irradiated, penetrated with that All Holy Unction which is “Glory and Love,” which is the “Glory of God on High,” and the alone source of Love and “Peace on earth!” Oh! would *you* really give “Glory to GOD on high,” *pray* for the unity of His Church; “pray for the *Peace* of Jerusalem;” “they shall prosper that love her.” Pray and work that the whole Church of CHRIST, and especially our own branch, may yet put on the lustrous garments of Transfiguration; be beautiful as the Bride in the Canticles; that she may be “all glorious within,” so that her outward “raiment” may display the “wrought gold” of love and holiness; and that growing on from glory to glory, as by the SPIRIT of the LORD, she may *compel* men by the irresistible force of her Divine Beauty to believe.

And here we see the answer to the practical question I but just now asked, How may we individually contribute towards the advancement of that great work of unity, for which our LORD on the even of His Passion interceded with the FATHER?

Our first work must be with ourselves; earnestly striving after the full possession of our own souls by that Holy “SPIRIT of CHRIST;” reverently seeking Him from without, in all those channels of grace through which our LORD imparts to us of His fulness; [15] and earnestly cherishing Him from within, by active obedience and a life of Holy Love, always remembering that it is by “loving each other” that GOD’S LOVE is perfected in us.

But we must labour not for ourselves only, but that *others* also may share in this transforming Power, and so be drawn up and united to the One only Source and Centre of Unity. And this, brethren, you can only do effectually, by striving as you are able, each in his own little sphere, to build up and edify the Church of GOD; to lend your active sympathy also to whatever may contribute to the extension or maintenance of that hallowed machinery and system of Grace through which our LORD works upon mankind, giving Himself to them, drawing them up to Himself.

VIII. And it is with this view that I would commend to your support, your sympathies, and your prayers, that Association in whose behalf we have met together at GOD’S Altar this morning — the English Church Union. It is an organization not independent of the Church, (GOD forbid!) but simply consisting of Churchmen and Churchwomen linked together with the sole view of helping on the Church’s work in the Church’s own way, and defending her rights against the numerous adversaries within and without her borders who are openly and secretly seeking to despoil her.

GOD has blessed the work of this Union in a signal way, and I earnestly believe *is* blessing, and (if it only continues to work as it has done) will yet bless it. It is at the Altar of GOD that the Union has ever sought and found its strength. It is there — at that great Seat of Glory and Love — that it has ever humbly asked, and (I believe) graciously received, those supplies of wisdom and help whereby it has been enabled to originate and carry forward its various [16]



works. Its strength has, I humbly believe, been the strength of GOD, its wisdom the wisdom of GOD; because this strength and wisdom have been dutifully claimed where He has pledged his Omnipotence to bestow them.

Were the Church in her normal condition, uncrippled by State encroachments, unparalyzed by inward unfaithfulness, such subsidiary organizations would be unneeded. In her present condition, they appear almost a necessity. And so long as they are conducted with the wisdom, and zeal, and fidelity which have marked the counsels of the English Church Union hitherto, they cannot but be productive of unmixed good, and contribute to the hastening on of that time (GOD speed its approach) when their help will be no longer needed.

GOD'S promises tarry long. He ever likes to try our *patience* and faith, our obedience and humble confidence. In His good time, and in His Own way — and just perhaps, when it seems that “His Promise has come utterly to an end for evermore” — shall His good work “which He hath purposed in Himself, to *gather together in One all things in CHRIST*” be triumphantly accomplished; but not perhaps till the world has first learned a terrible lesson as to its own abject and miserable inability to do anything towards securing its dreams of “liberty” and “fraternity,” in opposition to, or independently of, the Church of Christ.

“Pray,” then, brethren, “for the Peace of Jerusalem.” Make thankful use yourselves of the Blessed means of Grace wherewith GOD has favoured you in your own parish, for your use of which you will have to render a searching account; and labour that others may share in the like Holy privileges. Pray that GOD would continually inbreathe into His Universal [17] Church, and specially our own beloved Branch, the SPIRIT of Truth, Unity, and Concord.

And may we all, strengthened continually in our own souls by the same transforming SPIRIT “grow up together into Him in all things which is the Head, from Whom the whole Body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of GOD.”

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φ There followed a reprint of a meditation by John Keble on the Lord's Prayer.

Fowle, Edmund (ed.) Plain Preaching for a Year, Vol. 2 (Skeffington: London, 1873)

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THE FRUIT OF THE SPIRIT.

(FOURTEENTH SUNDAY AFTER TRINITY.)

BY REV. JOHN B. DYKES, MA., *Mus.Doc.*,  
(Vicar of S. Oswald's, Durham.)

GAL. v. 22, 23.

“The fruit of the Spirit is love; joy, peace, long-suffering,  
gentleness, goodness, faith, meekness, temperance.”

IN the Epistle of this day we meet with two lists, the one of vices, the other of virtues; the former characterised by S. Paul as “the works of the flesh,” the latter as “the fruit of the Spirit.” Observe his change of expression. There are two lives we may lead, two masters we may serve — the flesh and the Spirit. In both services there is a promise of reward. It is well, then, to compare in each case the proportion between the labour and the profit, between the work and the fruit. Very significant, in this view, is the Apostle’s language.

In the one service the toil is so great, that in comparison thereof the reward is nothing. In the other the reward is so great, that in comparison thereof the toil is nothing. Hence in [208] the former case, without any mention of fruit, he simply speaks of “the *works* of the flesh.” In the latter, without any mention of work, he simply speaks of “the *fruit* of the Spirit.” In reference to the former he asks in another place, “What *fruit* had ye then in those things the end whereof is death?” He speaks of “the *unfruitful works* of darkness.” In reference to the latter, he speaks of “the peaceable fruit of righteousness, and of our having our fruit unto holiness, and the end Everlasting Life.”

Another point may be noticed. He does not say “works” and “fruits,” but “works” and “*fruit*,” the former word being in the plural, the latter in the singular number. For the “works of the flesh” are many and divers, like noxious weeds overrunning a fair ground. The fruit of the Spirit is *one*. This delicious produce has an infinite variety of manifestations, but it is essentially; one. “Love, joy, peace,” and the rest, are not separate and independent fruits, but the various constituents, the several elements which contribute to the perfection of the one fruit. In order that this divine produce may possess the full richness, and consistency, and beauty, and flavour, which the great Husbandman looks for, it needs the presence of all the graces here specified. If one of them be absent, the fruit will be defective. All must be there. They will be present in infinitely varied proportions and combinations, each separate combination producing its own delightful result, one grace predominating in this Christian, another in that; but in no single Christian character will anyone of these constituents be really absent.

Although, then, we may for convenience speak of these several graces as the several fruits of the Spirit, we must yet not forget their essential oneness.

Now the former catalogue, comprising “the works of the flesh,” consists of sixteen members:<sup>1</sup> there is a fourfold four. The latter catalogue comprising “the fruit of the Spirit,” consists of nine: there is a threefold three. In the case of the former, as there is no principle of unity underlying them, we may expect them to occur fitfully and irregularly, and in no very definite order.

<sup>1</sup> There are seventeen in our Version. But the first, “Adultery,” is spurious.

In the case of the latter, we may look for a more regular and orderly sequence. We may, [210] perhaps, also expect (if I may dare so to express myself) to find the most engaging and attractive and obvious graces coming first, and the more inward and hidden and difficult graces following.

The series, we have seen, consists of three triplets of graces.

I. Let us begin with the first. I have said that we might almost expect the series to open with the most obvious and attractive graces. What do we find? What is the first natural outcome of the Christian life? the first fruit we should almost instinctively look for?

1. I need hardly answer, “By *this* shall all men know that ye are My disciples if ye have *love* one to another.” The HOLY SPIRIT *is* the Personal LOVE of GOD. He is LOVE essential. Hence Love, methinks, *must* be the first outcome of His life in the soul, the first sweet fruit formed on the Tree of Life. And so it is. “See how these Christians *love* one another!” Here is the unction from the Holy One streaming forth, “the Love of GOD shed abroad in the heart by the HOLY GHOST given;” ever proceeding, giving itself forth in love to GOD and in charity to man. We give what we have received. We love because we have been loved.

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2. And if Love is the first fruit of the Spirit, can we wonder what is the *second*? Think for a moment of earthly love. Can any earthly lover feel and know him or herself beloved, without a thrill of *joy*? No. Where Love is, there must be Joy. And this is the next “fruit of the Spirit” which S. Paul names. The reason we are all so joyless is because we are so unloving. Love in full activity is realized joy. And where the Love of GOD is — that Love which is ever proceeding forth to bless, ever self-diffusive — there, as it gushes forth to fertilize and bless, it must ever reflect from its joyous wave the sunny laugh of Heaven. When the Love of GOD came down at Pentecost it filled the hearts of the first believers with a strange unearthly Joy. A holy ecstasy, or inebriation, possessed them: they were said to be filled with new wine. Joy ever accompanies Love. Moreover Love will ever delight to dwell in the presence of the loved One: and “in His presence there is fulness of Joy.” Some Christians seem to think it right to be always mopish and melancholy. This is not the Christianity of the Bible. We should cultivate brightness and cheerfulness. “The righteous is ever merry and joyful.”

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3. But is this Joy like earthly joy, a mere superficial feeling, transient and fleeting; as the babbling brook, noisy because shallow? Ah, no! for this holy Joy leads on to, nay, it is itself but an outward manifestation of a deep inward Peace. And this is the third blessed “fruit of the Spirit” — *Peace*; “the Peace of GOD which passeth all understanding” — something deeper and sweeter than even Joy itself. Some Christians are either all excitement, or all depression; now exuberant with gladness, now in the depths of despondency. We should seek after a reposeful, quiet spirit, at peace with GOD, at peace with self, at peace with the world. “When the surface of the stream is agitated, it can not reflect on its bosom the image of the Sun, or the quiet Heavens, or the lovely landscape. And so with ourselves. It is not till GOD says “Peace, be still,” and there is a “great calm,” that the soul can receive, and respond to, and mirror forth, the images GOD wills to impress upon it. The Christian Joy must have nothing of mere animal excitement about it: it must be a “Joy in the Lord,” resulting from and issuing in the deep unearthly “Peace of GOD.” He has “all joy and *Peace* in believing.”

Here, then, is the first triplet of graces: the [213] first manifestation of the SPIRIT’S work in the soul. “Love, Joy, Peace.”

II. But now we come to a second stage in the Christian life. All has been loving, joyous, placid hitherto. But there has been no allusion to trials, and crosses, and obstructions. But *can* this continue? Ah! No. “We must through much tribulation enter into the kingdom of

GOD.” Love must ere long encounter hatred; Joy meet with sorrow; Peace enter into conflict. So that in the second triplet we find Grace, not as in the first, pursuing its course uninterruptedly, but under trial. And thus we arrive at the fourth, fifth and sixth of the “fruits of the Spirit.” “Long-suffering, Gentleness, Goodness.”

4. To begin with the first of these, *Long-suffering*. It is true in nature, it is true in Grace, that the course of true Love never did run smooth. Love has to be confronted by unlove, to be betrayed by a kiss; to be wounded in the house of its friends. For the Love that I have unto them, lo, they take now my contrary part.” Oh, what need of further grace to bear up with this. Here then the HOLY GHOST gradually produces in us His *fourth* fruit, *long-suffering* — a word which tells of calm, brave bearing up with the per[214]verseness of others. Scripture tells us of GOD Himself enduring with much *long-suffering* the ungrateful returns of man. And we must be prepared for the call to exercise the same Grace; must seek to attain it; and implore our long-suffering GOD Who has borne so patiently with us, to enable us to bear patiently with the perverseness of those who, not loving the Head, can not love the members. Our love, checked and opposed, must not be destroyed: it must alter its complexion: it must gain in pity and tenderness, and endurance, and sympathy. “Pray for them that despitefully use you and persecute you.”

5. But here a caution is needed. It is very necessary that in this steady bearing up against opposition, in this “endurance of the contradiction of sinners,” in this exercise of the grace of long-suffering, there should be nothing of hardness or stoical severity. It is not uncommon to see persons who have long and bravely borne up against human perverseness, against slander, opposition, or other forms of trial becoming by degrees stern, ungentle, unamiable: Exemplary, but *hard*. Hence the need of the next Grace here specified, *Gentleness*.

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Now this is the central word of the whole group. And therefore it is the Grace which will most distinctly mark the true Christian in his outward deportment. He will be gentle, affable, approachable; softened, mellowed, and sweetened by trial; and with sympathies soon touched by sorrow, from having had personal experience of sorrow. The love, joy, peace, long-suffering, will have settled down into an habitual *gentleness*. The true Christian will be the true and only true *Gentleman*.

6. But here another check is needed. This last grace *may* degenerate into mere pliant, easy, languid, amiability. This must not be. To counteract this possibility we meet with the next “fruit of the Spirit” — *Goodness*. This “gentleness” must never lead to, or be the expression of mere nerveless weakness: it must always be associated with real solid *goodness*. This latter is an *active* grace as the former is rather *passive*. It is possible to be passively *gentle* with those who have injured us: but to be actively *good*, to do them good, wish them good, overcome their evil with our good, is far harder. But it is to this we must advance. GOD is not only long-suffering and gentle towards sinners: He is *good*, [216] He *does* them good, He showers down blessings on them, He vanquishes their evil by His own persistent untiring *Goodness*. And this goodness we must seek to attain.

We have thus then considered the second triplet of Graces; the second stage of the SPIRIT’S work in the soul; the second cluster of the SPIRIT’S fruits. We have seen Grace not only in the freshness of its first power; but also tried by opposition.

III. We are lastly to see it *perfected* by experience and suffering. And we are thus brought to the third cluster of the Spirit’s fruits, “Faith, Meekness, Temperance.”

7. To begin with *Faith*. You will at once see that this is not merely that grace which lies at the very foundation of the Christian life. No: it here signifies a deeply tried, an earnest,

experimental trust and inherence in GOD. You observe, this grace follows immediately after *goodness*. And you will remember how the Psalmist speaks of goodness leading on to a full assurance of faith, “The *good* man (he says)...shall never be moved: for his heart *standeth fast, and believeth* in the Lord.[”] But there is a further beautiful propriety in this sequence of [217] Graces. For *Faith* here does not only mean trust in GOD: it means trust in *man* also. Now the good man is always the trustful man. Goodness is catching. It calls out goodness, it makes people not only trustful but trusty. A bad man is always suspicious, and is being always taken in. A good man is always trustful, and rarely misplaces confidence. The good man also, however sorely tried, feels so certain that “the Lord is good,” he feels so certain that the goodness and mercy which *have* followed him, *will* “follow him all his days,” that he *cannot* doubt God’s love, or wisdom, or guidance. “Faithful is He Who hath promised, Who also will do it. *I know Whom I have believed*, and am *persuaded* that He is able to keep me.” “Let the earth be removed, let the hills be carried into the depth of the sea, the Lord of Hosts is still with me, the God of Jacob my refuge.”

8. And *faith* must ever lead on to, must ever be accompanied by, *meekness*. For meekness is the great outward mark of deep reverential faith in GOD. It accepts all His Providential orderings with gentle, loving, uncomplaining submission. It never chafes and rebels in the face of adverse circumstances. Discerning GOD’S hand in all, it [218] bows and yields. See our great king before His passion coming into Jerusalem “*meek*, and sitting upon an ass.” He is truly “King,” He already inherits the earth, because in Him meekness is perfected. This is the *royal* grace of Scripture. These meek ones overcome by submission, they triumph by yielding. Here is *faith in action*, ever bowing before every manifestation of the will of GOD. See our meek King, as he says “Learn of me;” ever dutiful, obedient, reverent, humble; submitting Himself to every ordinance of GOD or man; calmly enduring the contradiction of sinners against Himself; allowing Himself to be set at nought, abused, scourged, spit upon, crucified by His own creatures; simply because in all this treatment He discerned the expression of the will of His heavenly Father. And this He dare not resist. “Let him curse, for the *Lord* hath said unto him, ‘Curse David.’”

9. And closely allied with this, contributing to it, and yet resulting from it, is the last, the ninth “fruit of the Spirit;” the most rarely acquired, the most hardly acquired, of all. I mean the grace of *Temperance*. It is a word signifying habitual inner *self-control*, and self-mastery. [219]

This last triplet seems to tell of the soul’s final victory over its three dead foes, the Devil, the World, and the Flesh. The Devil is overcome by *faith*, the World by *meekness*, the Flesh by *temperance*, or self-discipline. This last grace, depend upon it, dear friends, is the hardest of all to acquire. It denotes such an entire inner subjugation and *holding in* of all our natural impulses, motions, affections, such a continuous “keeping under of the body and bringing it into subjection,” that it shall be fully and completely under the loving control of the indwelling, in-working SPIRIT. “I live, yet *not I*, for *Christ* liveth in me.”

And now, in conclusion, I can only beg you to seek to attain these various graces. Seek to cooperate at each step with the blessed SPIRIT, in His loving endeavour to perfect and mature this sweet “fruit” in you. For, from first to last, we are to be “fellow-workers with God.” And these graces can be only painfully and gradually formed in the soul. If any be wanting the whole will be marred. At different times and in different ways are they developed in different Christians. Aim and pray and strive after all. Examine your hearts and lives, find out where [220] you are most deficient, and make special efforts to acquire that grace. Have a good hope. Be sure that the great Husbandman longs for his own delicious fruit, and will second all your endeavours after the cultivating, and ripening, and perfection of it.

1. Be *loving* then. Be bright and *joyous*. Let the *Peace* of GOD rule in your heart.
  2. You will meet with trial and contradiction: so you must learn the grace of *long suffering*. Let this soften and mellow your character into a CHRIST-like *gentleness*; and this again develop into active *goodness*, like His Who not only was gentle, but “went about doing good” to them who were ever doing Him evil.
  3. The ripening and perfecting of the fruit in you may not be without pain. The Devil, the World and the Flesh may fiercely assail. Let nothing shake your *trust* in GOD: let “the trial of your Faith be found unto praise and honour and glory.” Bear with *meekness* whatever comes upon you whether directly from GOD’S Hand, or through the agency of the evil and hostile world. Seek to gain complete inner *mastery over your own self*; so that every impulse, every “thought, may be brought into cap[221]tivity to the obedience of CHRIST.” So shall you be neither barren nor unfruitful; so shall “your labour not be in vain in the Lord”; so shall you, “plenteously bringing forth the fruit of good works, be plenteously rewarded” through the merits and Love of our Lord and only Saviour JESUS CHRIST.
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Fowle, Edmund (ed.) Plain Preaching for a Year, Vol. 3 (Skeffington: London, 1873)  
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The Mother of Jesus.  
(THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.)

BY REV. JOHN B. DYKES, MA., *Mus. Doc.*,  
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S. LUKE I. 38.

“And Mary said, Behold the handmaid of the Lord; be it unto me according to Thy word.”

ALTHOUGH the present festival brings before us, in some special way, the great cardinal doctrine of the Incarnation, the central truth of Revelation; although, therefore, like all the Church's festivals, it directs our gaze primarily to Him Who at this time, that He might deliver man, “did not abhor the Virgin's womb;” — yet, as it is a day peculiarly associated with thoughts of *her* whom “all generations shall call blessed;” as it is known by the names “lady Day,” “the Annunciation of our Lady,” “the Annunciation of the Blessed Virgin Mary,” I will take the opportunity of speaking a few words in reference to that honoured Maiden who was at this time the subject of the mysterious overshadowing by the HOLY GHOST.

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How much we should all like to know something of her early history, the circumstances under which she was trained and fitted for the overwhelming destiny awaiting her. But nothing is revealed.

We see her not till we hear of her being espoused to a man of the name of Joseph, of the royal family of David.

She has reached the years of early womanhood. She is alone, possibly engaged in devotion, though this is not told to us. A sudden blaze of light fills her solitary chamber, and she finds herself face to face with an Angel. It is the Angel Gabriel, who has been sent in former times to give the prophet Daniel skill and understanding in reference to the mysterious future of the chosen Race, who had appeared recently to Zacharias, and announced the birth of the Baptist, striking the aged priest dumb because he believed not the heavenly message, it was *he* who now stood before the lowly Jewish maid.

And how does this mighty Archangel, “who stands in the presence of GOD,” open his salutation? “Hail thou that art highly favoured” — or “full of grace,” as the Latin version reads it — “The Lord is with thee, Blessed art thou among [109] women!” Never, surely, since the world began was such a reverent salutation from one of GOD's highest Archangels coming directly from the presence of GOD, bestowed on any daughter of Adam. Well might the lowly maid be overpowered by such a greeting. The dazzling majesty of the celestial visitant, and the deep sense of her own unworthiness terrify her. “When she saw him, she was troubled at her presence,” and began to “cast in her mind,” what the salutation might mean. With re-assuring accents the Angel addresses her, “Fear not, Mary, for thou hast found favour with GOD; and, behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call His Name JESUS. He shall be great. And He shall be called the Son of the Highest. And the Lord GOD shall give unto Him the Throne of His father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.”

And now, mark the strong *faith* of this wondrous maiden — the invariable accompaniment of genuine humility, humility which, distrusting self, clings and trusts implicitly to GOD. She “staggers not” at this amazing “Promise of [110] GOD, through unbelief;” but abides “strong in faith,” “fully persuaded that what GOD hath promised He is able also to perform.” She

meekly, therefore, enquires of the Angel *how* this Mystery is to be brought about, seeing that she is yet unmarried, and that something whispers to her inmost spirit that such a Birth can result from no mere earthly and natural generation. The Angel finding her thus prepared to accept the whole truth, proceeds with his astounding revelation:

“The HOLY GHOST shall come upon thee, and the Power of the Highest shalt overshadow thee. Therefore also that Holy Thing which shall be born of thee shall be called *the Son of GOD.*” Yes, awful, inscrutable truth — the Son of GOD, and yet “born of *thee*”: issuing from the virginal bosom, and yet, not the less “very GOD of very GOD.”

To strengthen a faith which might well have given way under the crushing weight of an announcement so glorious and inconceivable, and also as a sign for the fulfilment in its time of the Mystery of “GOD made flesh,” the Angel encouragingly refers her to the state of her “cousin Elizabeth,” who in her old age had by [111] the power of GOD received strength to conceive; — adding, “for with GOD nothing shall be impossible.”

“And Mary said, Behold the handmaid of the Lord: *be it unto me according to thy word.*”

O moment of supreme interest in the history of man’s Redemption! For a brief space, the Salvation of the world was hanging upon the will of a poor country girl. This may sound strange: but it is true. There must be the *willing* surrender of the human instrument, before GOD can employ it. The hands of the Omnipotent are tied, when the creature mistrusts, or hesitates to respond to, His Word. He “*can do no mighty work,*” when there is “unbelief” in those through whom, or upon whom, He wills to work. But here, in this “humble and meek” one, there was just that strong, self-forgetting, unquestioning faith which He needed: that entire trust in His Power, that complete repose in His goodness, that absolute acceptance of His word, that perfect linking and clasping of her will with His Will, which He looked and longed for — so that every bar to the consummation of the Mystery was removed. “The Angel departed from her.”[112] And already the Celestial Overshadowing had taken place: already was Incarnate GOD being secretly formed within her: already had man’s Redemption and the Salvation of the world begun to be realised.

But whenever GOD greatly graces, there He greatly tries. And Blessed Mary had to discover that, although she was to be the honoured instrument of bringing Life and Joy into the world, and so of counteracting the mischief wrought by her forerunner Eve, who had brought in Death and sorrow, yet was she to have no personal immunity from the woes entailed upon the race by the natural “Mother of all living.”

Her humility and meekness, her patience and faith, have to be subjected to the severest tests. GOD will gradually perfect His work in her: He will purge her as gold, and make her thoroughly worthy of Himself.

She is to bring forth a Son. The Angel tells her that her Child is to occupy the Royal Throne of David, that He is the be “Great,” to be “called the Son of the Highest,” to reign for ever, to be the Founder of an Everlasting Kingdom. Then what will *her* position be? Surely, she must have been more than human, if [113] such a question never arose in her mind. As a presage of what was to come, while paying the visit to her cousin Elizabeth, she hears her old friend and relation reverently designate her as “the *Mother of my Lord.*” Yea, she learns that the very babe in Elizabeth’s womb has “leaped” in sacred joy and lowly obeisance before the Eternal King Who, in the secret place of His Tabernacle, was yet being “fearfully and wonderfully made.”

Well, the time of the Nativity draws near; and with it, a first great trial of faith. Surely some fitting mansion will be prepared by GOD, or Angels, or men, in which to *receive* this “King of all the earth.” But, *no*. He comes homeless into the world. She brings Him forth in a stable.



A manger is His cradle. The ox and the ass His attendants. But brighter times, perchance, will come. Nay: very soon she, her husband, and her Babe have to fly for their lives. On their return, they continue to live on in an obscure village. Year passes year: still no prospect of Royalty. Like other Jewish boys, the Son of Mary pursues his father's trade. They are too poor to obtain for Him any higher post or dignity. *For thirty long years* this state [114] of things lasted. Here was this wondrous Son, about Whom so much had been predicted, living on, a simple quiet, retiring youth, unknown beyond His own village, and even there held in no esteem. True, His Mother gathered up His deep sayings and pondered them in her heart. But that this constant daily intercourse with her Divine Child was in itself no natural aid to faith we learn from this astounding fact recorded by the HOLY GHOST, that even "His brethren<sup>1</sup> did not believe in Him," — that bodily familiarity with His outward presence was no aid to the fostering of a faith in His Divine Person and Mission.

At last comes His Baptism. He is now definitely called and set apart by GOD to His special ministerial work. The Marriage Feast of Cana takes place, symbolical of our Lord henceforth leaving earthly father and mother, and cleaving to His spouse, the Church. The Mother trusting to the natural relationship between herself and her Son, and remembering His unswerving [115] obedience and filial devotion in their cottage home, gently expresses her wish in matters outside her maternal role and concern; and is at once met by the new and unlooked for rebuke, "Woman, what have I to do with thee? *Mine* hour is not yet come." Words which seem to say, Old things are passed away. I cannot recognise any authority in the affairs of the Kingdom. Here thy natural relationship gives thee no claim upon My regard, beyond that which is possessed by any other daughter of Eve. In the earthly home I obeyed thee as Son. In the new Home I am entering, thou must obey Me as thy God. If thou would'st be "blessed" for ever, it will not be because thy womb bare Me, or thy paps gave Me suck, but because thou hast obeyed My voice. "My mother and My brethren are they who hear the Word of GOD and keep it."

My friends, we can little conceive the keen trial to faith which all this weary waiting, in the first stages of our Lord's life, must have been to His Mother, nor the still sharper trial to her faith, her humility and meekness, which this second stage must have proved. After thirty years of patient tarrying for the Coming King-[116]dom, to find it, now at its inauguration, so mean in outward show; to find herself, moreover, not only with no recognised position in it, as Mother of the Founder, but even separated, as it would seem, by a new chasm from Him; to have the strange stern truth gradually unfolded to her (for this is the burden of our Lord's whole teaching concerning her) that the natural tie uniting herself to her Son carries with it no one single title to place, or precedence, or authority in His Kingdom, but that her position must depend solely on her own *use* of GOD'S wondrous grace, her own inward correspondence with His goodness to her, and on the measure in which she has personally and experimentally "heard and kept" that Word which shall judge her at the last day.

But her greatest trial remains behind. The aged Symeon had told her that "a sword should pierce through her own soul." She had already quailed under its keen edge. She had already been pierced and probed by the sharp questionings of doubt, by the poignant pangs of hope deferred, and biting sorrow. She has now to feel that two-edged blade penetrating deeper, and cutting to the very quick her quivering soul and spirit. Her Son, according to the Angel, was to be [117] honoured and worshipped, to occupy David's Royal Throne, to reign for ever.

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<sup>1</sup> The generally received opinion in the earliest ages of the Church with regard to these "Brethren of the Lord" was, that they were the sons of Joseph by a former wife, before he espoused the Blessed Virgin. See the authorities in Prof. Lightfoot's Commentary on the Ep. to the Galatians: Dissertation ii. "On the Brethren of the Lord."

But, (oh! terrible mystery) instead of this, in the very prime of life, she has to see Him doomed to death. Yea, she has to behold Him “despised and rejected of men, a Man of sorrows and acquainted with grief;” to see Him laughed to scorn, betrayed, forsaken, scourged, lacerated with thorns, nailed to the bloody Cross, a companion of thieves, hanging between heaven and earth, accursed of GOD and man. Oh, who can read those simple words, “Now there stood by the Cross of JESUS His Mother,” without feeling the terrible nature of the conflict she was being called upon to undergo, the awful sternness of that discipline whereby divine love would try and perfect her.

But Holy Scripture tells us nothing about her inward feelings and experiences, it hangs a deep veil over all; it reveals not to us the *effect* of this burning furnace on her soul, and of her emergence therefrom like “gold purified seven times in the fire;” or yet the unutterable glories which her afflictions have wrought out for her — how GOD proved her, and found her worthy of Himself.

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Let us only strive to imitate her faith, her lowliness and meekness, meekness which trustfully receives from GOD’S hands the most transcendent favours and the deepest sufferings and humiliations, and *we*, too, shall like her be exalted by Him Who hath said, “My mother and My brother are they which hear the word of GOD and keep it.”

Fain would I here leave her, awaiting in bliss, with all saints the glorious day of her espousals and coronation, when, not on the ground of her exalted natural dignity as Mother of Incarnate GOD, but on the simple ground of her faithful use of grace given; not, as S. Augustine says, for conceiving CHRIST, in her womb, but for conceiving Him in her heart, she will take her place as the first of all saints, the most sorely tried, the most humble and meek, therefore the most abundantly rewarded and highly exalted. fain would I leave her, nor sully her gentle name by associating it with anything sinful. But I cannot, I dare not, quite dismiss the subject, without adding one word to express the sorrow and pain which we, as Christians and Catholics, ought to feel at the thought that her holy memory has been and is abused by the Devil as a [119] means of dishonour and indignity to her Divine Son.

If Holy Scripture be true, if the teaching of the ancient Church be true, the modern systematized devotion to the Blessed Virgin, the modern theory, too, which seems to have apportioned to her in the economy of Grace a distinct office on the ground of her Maternity, as Mediatrix between ourselves and her Divine Son — all this, however widespread it may unhappily have become, is not only unjustifiable, but perilously sinful.

The early ages of the Church knew nothing of this. When this new form of illicit and sentimental devotion to the creature first began tentatively to show itself in the fourth century (as our LORD’S significant and half-prophetic words to His Mother strangely seem to indicate that it *would* ere long show itself) it was sternly denounced by the Fathers of the Church as simply *idolatrous*.

I well know that devotion to the Mother of GOD has been insisted on as a safeguard and defence of the doctrine of the Incarnation. Probably it has to a certain extent served this purpose, and acted as a temporary stay. But [120] like all mere human supports, it cannot stand. Being in itself unsound, it must give way; and then what will become of the Christianity of those countries, where the very central Truth of the Gospel has been propped and buttressed up by means of a lie?

But I will say no more on so sad a theme, on this Holy Feast of the Annunciation. In the Church of England, our danger does not lie in the direction of over-exalting the saintly Virgin, but, by a natural re-action from excesses elsewhere, of forgetting her, and withholding

from the holiest and most blessed of womankind that made of affectionate reverence which is her due.

Cherish we ever lovingly and gratefully the memory of her gentle holiness, of her spotless purity, of her profound humility, of her wondrous meekness. Let her history, too, remind us (as I have said) that wherever GOD signally graces, there He signally tries; and that if suffering and humiliation were *necessary* for the perfection of her whom “all generations shall call blessed,” they must be no less needful for us; and that if GOD dearly loves us, He will chasten us “even as a father the child in whom he delighteth.”

And whether He call us to joy or sorrow, [121] whether to some unlooked for dignity and success, or to some crushing humiliation and trial, learn we humbly and meekly to acquiesce, with that trustful repose, that self-forgetting resignation of soul which breathed forth in the memorable words, “Behold the handmaid of the Lord; *be it unto me according to Thy word.*”

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Fowle, Edmund (ed.) Plain Preaching for a Year, Vol. 3 (Skeffington: London, 1873)

[94]

The Two Places.

(S. MATTHIAS.)

*BY REV. JOHN B. DYKES, MA., Mus. Doc.,*

*(Vicar of S. Oswald's, Durham.)*

ACTS. 1. 25.

“That he might go to his own place.”

It was a sad and solemn occasion on which these words were uttered. The apostolic company was met together for the purpose of selecting a man to fill the vacancy caused by the untimely death of one of its own number.

Occasions of this kind have always something mournful about them, when Death has made his first inroad into some little society banded together for the advancement of one great common object. True, such gatherings are sometimes brightened by the encouraging memories of the virtues and good example of the departed; and, amid regrets for their own loss, the survivors are not unfrequently nerved to a more zealous [95] and hopeful prosecution of their work by thoughts of him who is gone.

But here there were no such cheering reflections to gild the gloom. Here was the little Christian company prayerful and expectant, but anxious; their Divine Leader removed from them, the HOLY GHOST not yet come; commissioned to revolutionize the world: and one of themselves had proved a deserter, a traitor, and apostate. One in whom they had trusted so fully as to make him their treasurer, their almoner, had basely deceived them, and by his fearful impiety and his awful and notorious death, had brought the whole sacred cause, as it would seem, into imminent peril.

It was *his* place they had now to fill. There could, then, be no pleasing reflections connected either with his own life, or death, or present condition, to shed one ray of comfort or hope on his memory.

1. What about his *life*?

His past history is here briefly referred to by S. Peter in the words, “Judas, which was guide to them that took JESUS.” Mark you, *not* “guide to them” who loved and followed JESUS (as an Apostle should have been), but “guide to [96] them” who hated, and captured, and slew Him.

2. What about his *death*?

His death is briefly related by S. Peter in these words: “This man purchased a field with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out.”

3. And what about his *present state*?

This is solemnly hinted at in the words of my text — “That he might go to his own place.” What place? Ah, brethren, may you and I never go there!

But I wish to draw your attention for a few moments to these words, as they are very striking. The Apostles, you remember, are praying to be guided aright in making choice between two men, “Joseph, surnamed Justus, and Matthias.” The words of their prayer are to this effect, “Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast

chosen, that he may take the place of this ministry and apostleship, from which Judas fell away to go to his own place.”

Our own Bible version does not quite give the full force of the original here. It speaks of [97] Matthias “taking *part* of the ministry and apostleship from which Judas fell.” The word “*part*” should be “*place*.” And what I want you to observe is this, that mention is here made of two places — “the place of ministry and apostleship,” which GOD had chosen for Judas, which was *God’s* place; and the mysterious and unmentioned place which Judas chose for himself, and which is here called “*his own place*.” He deserted one to go to the other. He made his choice: by that he must abide.

Had he remained faithfully in GOD’S place — in the post assigned him by CHRIST — what would have been the end of his ministry? His “faithfulness in a few things” would have resulted in his being “ruler over many things.” He was elected to one of the twelve apostolic thrones, to a place of regal dignity, of exalted happiness, of unutterable glory and majesty in the world to come. But he failed in his trust, he took his own way, and went “to his own place.” “Good were it for that man if he had never been born!”

Now let us think how it was, that one living so close to CHRIST, in daily personal intercourse with Him, fell away so woefully and irretrievably. [98] Very little is told us of his personal history. We are startled, all at once, by finding how cheap he holds his Divine Lord. He has set his heart upon a certain field, he must have it, even although he has to betray his Master to get the money. He obtains his money, and buys the coveted field. And how much joy does it bring him? He goes down to claim it as his own, and there, in an agony of frenzied remorse, he hangs himself, leaving his field defiled with the mangled and mutilated corpse of its impious owner.

But this betrayal of his Lord was simply the determining crisis of his life. The final *act* of unfaithfulness was but the natural result of a long *habit* of unfaithfulness. He seems to have been throughout a self-seeking man. He liked the thought of the future throne and kingdom, but he did not like the preliminary probation. He found by degrees that his “place of ministry and apostleship” assigned him by CHRIST involved the “loss of all things.” He had not bargained for that. Even the little earnings and savings of the Twelve, the very alms and offerings given to them by the faithful, he found were to be devoted, not to their own use but to [99] the relief of the poor. He could not see the reason of this. He was no advocate for extravagance; but to make *some* provision for the future was absolutely needful. So, his good business habits seeming to point him out for the post, he contrived to be made treasurer of the little Company, and thus found opportunities for looking after his own interests, and reserving something for himself. Instead of planning how their small savings might be best disposed of for the welfare of the *poor*, he begins to think how they may be disposed of so the he *himself* may secure something. “His eyes are set against the poor,” and thus against CHRIST the Guardian and Representative of the poor. The wants of the poor (that is, of CHRIST) come into collision with his own wants. He must sacrifice himself or his Master, and he chooses to sacrifice CHRIST.

Did not He “Whose eyes are as a flame of fire,” and “Whose eyes consider the poor,” observe every mite that His faithless steward was withholding from Himself? Did He not note whether the poor were receiving their rights from His Apostle?

It is very striking how God is represented jealously watching the poor, and resenting and [100] injury done to them; and how, in this particular instance, it is the wrong secretly practised upon them which first awakens His anger. You remember S. John’s significant and half-contemptuous comment on the words of Judas when he saw Mary’s precious gift poured

on the feet of JESUS, “This ointment might have been sold for much, and given to the poor.” “Not that *he* cared for the poor!” adds S. John; “but he was a thief, and kept the bag, and bare (i.e. made away with) “what was put therein.”

How does that Psalm open (the forty-first) which our Lord quotes as prophetic of Judas? “Blessed is he that considereth the poor and needy, the Lord shall deliver *him* in the time of trouble.” It goes on to speak of the wretched man who does *not* consider the poor, it tells of his treachery: “If he cometh to see me, he speaketh vanity, he deviseth mischief against me: yea, even mine own familiar friend whom I trusted, which did eat of my Bread, hath lifted up his heel against me.” And it hints at the terrible judgment awaiting him at the Resurrection, “Raise Thou Me up, and *I shall reward (or requite) him.*”

S. Peter, in the address from which my text [101] is taken, quotes two other Psalms as likewise prophetic of him. He recites from Psalm CIX. the words, “His Bishopric let another man take” — words bearing on that very work in which himself and his brethren were then engaged, viz. the handing on the Apostolic succession. Now in this Psalm, again, we read of Messiah’s enemy “rewarding Him evil for good,” and “*persecuting the poor.*” We read that his ill-gotten gains shall do him no good, for that “the extortioner shall consume all that he hath, his children shall be beggars and vagabonds; there shall be no man to pity him or his fatherless children;” “in the next generation his name shall be clean put out.” He shall die the death of the cursed (for “he that is hanged is accursed of GOD.”): and the curses which he has brought upon himself “shall come into his bowels like water, and like oil into his bones.”

The LXIX. Psalm speaks of “the things which should have been for his wealth being unto him an occasion of falling;” of his going in “from one wickedness to another;” of GOD’S “wrathful displeasure” at last “taking hold upon him;” of his being “wiped out of the [102] Book of the Living, and not written among the righteous.”

So that we see, a little unfaithfulness in money matters, a little selfish disregard for the poor, led on to the hopeless ruin of this Apostle. He “fell from one wickedness to another,” till he was finally blotted out of the Book of the Living.

Now, my dear friends, do not go away with the impression that there was anything very exceptional about the case of Judas, and that there is no fear of yourselves sharing in his doom. There was nothing very exceptional about it. He was not worse than thousands of Christians. Nor is their sin different in kind or degree from his. The singularity of his case is simply this, that we are able to *see* his sin in its true character, with the veil drawn off, and its intrinsic nature exposed; to view its fearful heinousness and miserable results, and to hear with our own ears CHRIST’S solemn word of doom, “Good were it for that man if he had never been born.” Here is one of GOD’S terrible pictures. In it he points out and explains to us what sin in the Christian *is*, and what it *leads* to. It matters not whether CHRIST is visibly manifested in human flesh or not, the sin against Him is equally great. He [103] is betrayed by faithless disciples no less now that He is in Heaven than He was by Judas when on earth. The very psalms which tell of his wickedness do not speak of him only in the singular number, they speak of multitudes as involved in the very same sins and as expectants of the same punishment.

He was not always a bad man. He was once held in high respect by the whole company of the Apostles, yea, by our Lord Himself Who speaks of him in the Psalm as “Mine own familiar friend whom I trusted.” He had, as we all have, his weak points of character: and GOD, in order to perfect what was lacking in him, placed him in circumstances where he would be gently tried and disciplined. He was subjected, as every Christian must be, to temptation, in order that by using the helps which GOD ever provides, he might learn to

master the temptation, and receive the blessing promised “to him that overcometh.” But he yielded, instead of overcoming; and, yielding in one thing, he learned to yield in others also; falling, as the Psalm says, “from one wickedness to another,” till he fell past recovery.

And how many are doing just the same? How [104] many of you, my brethren and sisters in CHRIST, are habitually yielding, Judas like, to some secret temptation which you know you could overcome if you chose, but which you will not take the trouble to overcome, and have not the *will* to overcome, and are thus daily losing the power to overcome. It matters not whether it is dishonesty, untruthfulness, gluttony, intemperance, impurity, profanity, to which you are tempted; if any of you are treacherously yielding, and not vigorously striving in GOD’S Name and strength to overcome the tempter, you are simply becoming another Judas, betraying your Master. You will not obey Him *implicitly*. You will be His disciple, and will work for Him, perhaps be active and zealous, but you will have some reserves from Him. You cannot afford to give Him your whole heart, your whole allegiance, your whole will. You cannot part with this darling lust, this cherished bad habit which has become almost part of yourself. You do not wish to be wholly CHRIST’S. This would involve a sacrifice which you are not prepared to make. You must reserve some little corner of your being for yourself; in other words, for the Devil. If so, you are neither better nor worse than Judas. You are just as untrue to [105] your Lord as he. His whole fault was that he *would reserve something for himself*. He would have something of *his own* apart from CHRIST. He must have *his own* will in some matters. So he went *his own* way, and ended by going to *his own* place.

Here is the moral of the whole sad story. We cannot go to CHRIST’S Holy Place by *our own* way. He must lead us at every step. We must have no reserves from Him. If we take *our own* way, follow *our own* course, we must abide by the consequences, and go to *our own* place. I know CHRIST’S way looks uninviting sometimes, our own way very pleasant. He Himself tells us that the one is strait and narrow and lonely, the other wide and broad and full of people. We catch, perhaps, a glimpse of the Cross at the end of one, not so at the end of the other; for the crosses on that road are so veiled and garlanded that we cannot discern them. But *can* we evade the Cross by taking the broad road? No. For a time we may; and all may seem smooth and pleasant. But come it will. And we shall find that we have only run away from CHRIST’S sweet Cross, to meet one made by ourselves and Satan. Yes, for on his broad road he is ever and anon [106] compelling us to make crosses for ourselves, and then he gibbets us thereon. Here is another terrible lesson which Judas’ history teaches us. He tried to evade CHRIST’S Cross, so he died miserably on the cross he made for himself. He died by *his own* hand, in *his own* field, on *his own*, gallows. S. Matthias and he both hung, like their Master, upon the tree of shame; only one on CHRIST’S Cross, one on his own. The latter went by his own way to “his own place,” the former went by his Master’s way to his Master’s Place of everlasting Peace.

God give us all grace to overcome self, to subdue our unruly flesh with its affections and lusts, to be evermore true and loyal to our Divine Lord, and to make His word and will the one only rule and law of our life; and may He bring us at last by His own way to His own blessed Place, through JESUS CHRIST.

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Fowle, Edmund (ed.) Plain Preaching to Poor People Series 6 (Skeffington: London, 1875)

[131]

The Foundation and the Building  
 BY REV. JOHN B. DYKES, MA., Mus.Doc.,  
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S. Jude 20, 21

“But ye, beloved, building up yourselves on your most holy Faith, praying in the HOLY GHOST. Keep yourselves in the love of God, looking for the mercy of our Lord JESUS CHRIST unto Eternal Life.”

Here we see the beginning, the progress, and the end of the Christian life. It is the “*life of faith*”; beginning with *faith*; leading on to, and ending in, *Eternal Life*. It’s gradual development, throughout the whole course thereof, is the joint result of GOD’s work and our own: GOD working in us, ourselves “fellow workers with GOD.”

You observe in this passage that no sooner has the Apostle made mention of the “Faith”, than he names the Divine Object of that Faith — even the HOLY TRINITY; reminding us, too, of our living relationship with each Person of the Blessed Godhead; and that the faith we profess is not a mere string of abstract propositions, but something in which we are to “live, and move,[132] and have our being.” He speaks of our “praying in the HOLY GHOST, keeping ourselves in the love of GOD, looking for the mercy of our Lord JESUS CHRIST unto Eternal Life.”

The exhortation of my text is the needful completion of the exhortation with which S. Jude begins his Epistle. He there tells us what had moved him to write. He found the “most holy Faith” of CHRIST denied. Therefore, he adds, “it was needful for me to write unto you, and exhort that ye should *earnestly contend for the Faith which was once delivered unto the Saints*.”

I. Now mark these words. For the first point before us is this: that there *is* such a thing as “our most holy Faith”; that the Catholic Faith is not a fancy but a reality. The truth needs to be pressed upon people. For in these days when every man is claiming to be his own creed-maker, when every one is for asserting that his right to believe and profess and act just as seems best to himself, without any reference to external authority, we need (I say) to be reminded (1) that the Catholic Faith is a reality, that there *is* such a thing as “*the faith*”; — (2). That it is *old*: it was delivered not to us, but “to the saints” of [133] bye gone days; — (3) That it is *unchangeable*; it was delivered “*once for all*” — this is the meaning of S. Jude’s expression here; — (4) That it is *Divine*; for it was not drawn up nor invented by the Saints, but “delivered *to the Saints*,” delivered by GOD. “The doctrine which I preach unto you”, says S. Paul, “is not after man: for I received it not from man, but by Revelation of JESUS CHRIST.” It comes to “the Saints”, then, even to “the Catholic Church, the Communion of Saints”, from GOD Himself. The Church has but to preserve and proclaim and formulate it, and hand it down from generation to generation. It is as unchangeable as GOD who gave it. “There is one Body, one Spirit, one Hope, one Lord, one *Faith*, one Baptism, one GOD and FATHER.” Therefore, just as there is one Triune GOD, and one only, so is there one *Faith*, and one only. And this *Faith* the Church (the “one Body”) is in all ages to maintain; for this she is “earnestly to contend”; guarding it against sacrilegious subtraction, and no less sacrilegious addition.



Here then is the string impregnable “*Foundation*,” the solid “Rock”, on which the holy Edifice must be reared.

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II. But is this all that is needed? May there not be the most orthodox belief, with an unholy life? The Spirit, while commending the Church of Ephesus for her intolerance of error, yet adds, “Nevertheless I have this against thee, that thou hast left thy first *love*.” A praiseworthy hatred of heterodoxy may exist with a waning *love*, and a declension in personal holiness. And hence S. Jude’s language in my text. After urging the brethren on to an earnest contention for the Faith, and after a sharp denunciation of the heretics of his day, he proceeds to exhort Christians not to rest content with a direct belief. Faith is but the foundation; and a foundation demands a superstructure. So he goes on: “But ye, beloved, *building yourselves up* on your most holy Faith.”

A man who builds his house upon the shifting sand of human opinion will see it swept away by the storm; the man who builds it on the solid Rock of the Catholic Faith will see it stand firm. But then, you see, the house *has* to be built. The foundation waits for the building. And what are we to build? The Apostle gives a personal application to the image. We are, he says, to “build up *ourselves*, to build up our [135] true selves, our real selves, our new selves. See, how GOD’s work supposes our own. Some people hold that they are to “believe in the Lord JESUS CHRIST,” and that this is the beginning, middle and end of what they have to do; for that GOD will do the rest. I know that this monstrous perversion<sup>1</sup> of Gospel truth is sometimes called “The Gospel.” It is, in fact, the devil’s caricature of the Gospel message. If is in effect to say: Stop at the foundation; only *believe*; all is well with you; leave the rest to GOD; He will do all the work.

But no, dear brethren, GOD’s message is, that we are each, for ourselves, to *build* upon this foundation, and to build not only laboriously, but carefully and skilfully: “Let every man take heed *how* he builds thereon.” It is a difficult and delicate work. Not only is the whole Church likened to a temple, but each separate Christian also is to be a shrine for GOD. And this shrine, this habitation of GOD through the SPIRIT is to be our own handiwork: “Building *yourselves* up on your most holy Faith.” S. Peter says the very same when he has us “add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to [136] temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.” Here is a work of patient, persevering, reverent toil. The religion of most people is utterly unprogressive. You see them at first, half, unformed, inconsistent Christians, fitful and unstable; you see numbers of graces begun in them, but nothing finished; you see them yielding to bad habits, systematically falling into certain temptations. And there they stay. Look at them year after year; no advance; until at last the bad habits, perhaps, gain the ascendancy, and the spiritual fabric, so hopefully commenced, remains a mere unfinished wreck, unfit for the dwelling of the Most High, and is razed to the ground.

The work is one of difficulty, involving anxious thought and pains, a work calling for the exercise of steady, continuous, persevering exertion.

III. But, although involving anxious care and pains, it is a work full of hope and encouragement. For think of the supernatural help which is ours. Baptised into the name of the FATHER, the SON, and the HOLY GHOST, admitted into the mystical Body of Him “in

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<sup>1</sup> φ The original has ‘persuasion’, an evident misprint.

Whom dwellers all the fullness of the GODHEAD,” it is our mysterious privilege, [137] our high calling, to “dwell in GOD, and GOD in us,” and therefore to have the powers of the HOLY TRINITY energizing in us. Hence S. Jude, having exhorted us to “build ourselves up on our most holy Faith,” goes on to remind us how that our admission into this Holy Faith not only entails new responsibilities, but imparts new *powers*, placing us in vital relationship with that Blessed TRINITY Whom we confess: so he bids us, “praying in the HOLY GHOST,” to “keep ourselves in the love of GOD, looking for the mercy of our Lord JESUS CHRIST unto Eternal Life.”

*“Praying in the HOLY GHOST.”*

This is a wonderful expression, yet it is not an unusual one. We are told to “live in the SPIRIT,” to “walk in the SPIRIT,” to “sing in the SPIRIT,” and, here, to “pray in the SPIRIT.” Just as our “works” are to be “wrought in GOD, (S. John iii. 21,) so our prayers are to be prayed in GOD. Our words and aspirations are to go up from us to the FATHER. “We know not what we should pray for as we ought, but the SPIRIT Himself maketh intercession for us.” The SPIRIT in us prays to the FATHER through [138] the Incarnate SON. GOD prays to GOD through GOD. The SPIRIT prays in us; we are to pray in the SPIRIT.

And who is this SPIRIT in whom we are to pray? He is the Personal Love of GOD. He is “the Love wherewith the FATHER loveth the SON.” (S. John xvii, 26). He is the Divine Bond uniting the FATHER and the SON together; uniting the Human and Divine Natures in the Person of the LORD; uniting the members of the Mystical Body to the Head, and to one another. He is the Love proceeding from the FATHER to the Incarnate SON; and from Him, “the Man CHRIST JESUS”, proceeding onwards to His brethren, shed abroad in their hearts, and radiating from them to others.

So S. Jude, after the words “praying in the HOLY GHOST,” adds “*Keep yourselves in the Love of God.*”

The HOLY SPIRIT ascends from us to the FATHER in prayer; He descends from the FATHER to us in Love. These are the expirations and inspirations of the Christian life. The Christian breathes out prayer, he inbreathes divine charity, which, in turn, he is to breathe out on others. For we are bidden to “keep ourselves in the [139] Love of GOD,” and we can only “keep ourselves in” that Love, by exercising it. “If we love one another, GOD’s Love is perfected in us.” For — as our Lord says, on Maundy Thursday, in reference to His two “New Commandments,” of Love and Communion, then delivered — “If ye keep My Commandments, ye shall abide in My Love, even as I also have kept My FATHER’s Commandments and abide in His Love.” All outcomings of love to the members for the sake of the Head, are means of keeping ourselves in that Love wherewith we have been loved by GOD. We could not love at all, had we not first been loved. We give forth a Divine Power, because we have received one. And we can only remain recipients and objects of that Love, by exercising it towards others. “Give, and it shall be given unto you.” Love, and ye shall be loved. By loving, “keep yourselves in the Love of GOD.”

And we are to live this life of prayer and Love — of devotion to GOD and charity to man — “*looking for the Mercy of our Lord Jesus Christ unto Eternal Life.*” Yes, we owe this gift of the HOLY GHOST, and this restored Love of GOD the FATHER, solely to “the Mercy of our Lord JESUS CHRIST.” For it isn’t “the Grace of [140] our Lord JESUS CHRIST” that hath made us partakers of “the Love of GOD,” and brought us into “the fellowship of the HOLY

GHOST.” In that Grace and Mercy let us confide. How rich it is! We have seen that we are to “*build ourselves up* on our most holy Faith,” and that we are to do this by *devotion* and *charity*; for faith worketh by Love, and Love lives in devotion. But we have seen also how possible both Prayer and Love are to us; how easily (if we will) we may both pray and love effectually. For we have but to pray “in the HOLY GHOST” — in the power of that Divine Presence whereby we are indwelt and overshadowed; and to “keep ourselves in the Love of GOD” — to use, and exercise, and so maintain ourselves in, that celestial Charity which is above us, around us, within us, and which is streaming on us, only that it may stream forth from us. Let us so pray, so love; assured that the infinite Mercy which hath so endowed us will never fail us, till it bring us to Life Eternal. In the certain hope of the continuance of this “Mercy of our Lord JESUS CHRIST may we repose, in life, in death, and at the dread Judgment.” “The Lord grant that we may find Mercy of the Lord at that Day!”

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Thus, then — to repeat what I have said before — the *Faith*, on which we are to build ourselves up, is not a mere abstract system of dogma. It is a living, vitalizing foundation; a blessed, energetic spring of life and action. We are not only to “believe in the HOLY GHOST;” not only to believe in GOD the FATHER, but to “keep ourselves in the Love of GOD” the FATHER; not only to believe in the Lord JESUS CHRIST,” but to repose in, and rest upon, and “look for, the Mercy of our Lord JESUS CHRIST unto Eternal Life.” Our most holy Faith, you see, develops into Hope and Love. Our Hope, as an anchor of the soul, is fixed in the Lord JESUS; and the “Love of GOD is shed abroad in our hearts,”

The work of building, then, although (I repeat) one of toil and pains and care, is a work full of present peace and comfort, and a work gilded with the brightest anticipations. The HOLY GHOST, ever ascending from us to the FATHER in prayer, and descending to us in Love, fills us with a sweet and serene joy here: and then, there is the bright and all-sustaining hope hereafter of “the Mercy of the Lord JESUS CHRIST unto Eternal Life.”

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But lastly, let us not evade the solemn question which forces itself upon us. How has this work of spiritual building progressed hitherto? How is it now progressing? How much of the Spiritual Temple in ourselves is complete? GOD is looking upon you, my brethren and sisters, this moment. He saw you a year ago at this time; He saw you two years ago. Does He now see what pleases Him, or what disappoints and grieves Him? Does He see definite progress being made? Does He see the Angel workmen, so to speak, busy and alive, running here and there with their trowels, with their ladders, adding stone to stone? Does He see the beautiful carving and mouldings, the “polished corners of the Temple,” gradually coming into shape, and unfolding their rich designs? Does He, perchance, behold a very different sight? Does He see everything at a standstill. Nay — for so, alas, it must be, if there has been no progress — does He see His beautiful work, with “its foundations upon the Holy Hills,” falling to pieces, and going to decay? Unfinished walls; bits of buttresses; a thousand things begun, nothing complete; mis-[143]chievous demons pulling down the unstable and unguarded masonry; nothing advancing; bad habits strong as ever; good resolutions come to nought; promises broken; holy inspirations slighted; ruin, desolation, dilapidation; torpor, and lethargy stealing over the sound; self-destruction instead of self-edification; — Is this the sad spectacle which meets the eye of GOD?

Oh! once more — yes, once more, in the Name of GOD — I bid you arise; “Repent, and do thy first works.” Make new and more vigorous resolutions of amendment. Never mind if you have broken them a hundred, yea ten thousand, times before: begin again; “build the old walls, repair the waste cities, the desolations of many generations.” It is not as if it were a

hopeless work. Even though faith has waxed feeble, prayer become lifeless and formal, love dead and cold, still, are you not to look for the *Mercy* of our Lord JESUS CHRIST even to Eternal Life? Is not His Mercy, if only you will throw yourself boldly and earnestly on that mercy, sufficient to make up for past neglects, to give you effectual aid, and do for you abundantly above what you can either ask or think? Can He not save you from past sins, and present infirmities? [144]. Does He not long, if only you will let Him, to finish His own work in you, to “send you help from His Holy Place, and evermore mightily defend you?” Oh trust to that unfailing Mercy, and once more, in faith, and prayer, and hope, and love, arise and *build*. “Work out your own salvation,” through the aid of inworking GOD. May He “guide you with His counsel” here, and at last “receive you into Glory!” Amen.

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**RESPONSE TO A REQUEST FOR EVIDENCE BY HER MAJESTY'S COMMISSIONERS,**  
*appointed 10 November 1852, to Inquire into the State and Condition of the  
 Cathedral and Collegiate Churches in England and Wales.*

Commissioners' Request for Evidence

To the Reverend the Precentors, and to the Organists of the Cathedral and Collegiate Churches of England and Wales.

Cathedral Commission, 1 Parliament Street,  
 Whitehall, London, 20<sup>th</sup> July 1853

Sir,

I am desired by the Cathedral Commissioners to transmit to you the following Queries, with a request that you would favour them with a reply to them as soon as convenient.

I am, Sir,  
 Your obedient humble servant,  
 Rd. Jones  
 Secretary

- I. Are you of opinion that it is desirable to give greater musical power to the choir of the church with which you are connected, for the more effective performance of Divine service?
- II. Are you of opinion that laymen of approved piety and zeal for the worship of Almighty God, and with adequate qualifications for taking part in its celebration, might be found in your cathedral city, who would be desirous of being connected with the cathedral, and who would offer their services (particularly on Sundays) gratuitously, as honorary lay clerks or vicars choral, in addition to the present body of singing men and choristers?
- III. If such a plan appears to you to be practicable, would you oblige the Commissioners with a statement of your opinion as to the mode of carrying it into effect?
  1. In ascertaining the qualification of such additional members of the choir.
  2. In securing regularity of attendance.
 And with any other suggestions that you think desirable on the subject?

Dykes's Evidence to the CommissionersDurham, 26<sup>th</sup> August, 1853

Sir,

With regard to the *first* question proposed by the Commissioners, I certainly think, that although the choir of Durham Cathedral is sufficiently numerous (consisting of ten men, and ten foundation boys, with two or three additional probationers,) for the performance of the daily service, yet it is decidedly too small for the services on Sundays and high festivals. The screen which formerly separated the chancel from the nave of the church having been removed, and the sittings for the congregation extending a considerable distance down the nave, when the church is well filled, our body of choristers is *far* too limited for the effective performance of Divine service.

The plan suggested in the *second* question is undoubtedly a very desirable one, provided it could be carried out; but in a small city like Durham, situated in an unmusical district, I fear there would be considerable difficulty in finding gentlemen *qualified* to undertake the office of honorary lay vicars. The university would doubtless be able to furnish such; but then their attendance would be confined to about half the year only.

As I have never been fortunate enough to be connected with a choir in which amateur members were admitted, I do not feel myself competent to offer suggestions as to the points alluded to in the *third* question, except thus far: 1. That no gentleman ought to be admitted to the office without some certificate from the precentor as to his fitness, which would be easily ascertained; and 2. When so admitted, he should consider his continuance in the choir conditional upon conforming to such regulations, respecting attendance and practice, as may appear to the precentor, or other superintending officer, to be necessary. As I understand, however, that in many churches the system of honorary lay clerks has been adopted, and found to answer satisfactorily, I confess myself more anxious to benefit from the practical experience of others, than to suggest untried expedients of my own.

May I be forgiven, while writing on this subject, if I presume to suggest to the consideration of the Commissioners two points, which in many, I believe I may say in most, of our choirs present very great *practical* difficulties to those who superintend the musical portion of the service, and which certainly appear to call for some consideration.

The first relates to the subject of *practice*. It is absolutely necessary that in every cathedral there should be stated times in which all the members of the choir should be expected to meet for the purpose of practising, when not reasonably prevented; but in this cathedral (I have understood that it is the case in many others) *no power* to enforce attendance for such a purpose exists. The precentor has no means whatever of obtaining the attendance of any single member at a practice, on any occasion, save by begging it as a *personal favour*; the consequence of which is, that it is almost impossible to get *all* the choir together at any one time.

The subject is not referred to in the statutes; no regular practice seems to have been enforced hitherto. The choir, therefore, consider it as no part of their stated duty, but as an encroachment upon their privileges, which they are justified in resisting whensoever their attendance is not represented to them as a personal obligation conferred on the precentor.

The Dean and Chapter have not thought it expedient to insist upon the point, fearing that in case the choir refused, which they undoubtedly would do (having already intimated as much), themselves would have no power to enforce the command, and that the cathedral statutes would not support them sufficiently to render it safe to bring the matter into Court.

The question is one, in Durham at least, of considerable practical importance; and I earnestly trust that, in course of time, it may meet with some consideration on the part of the Commissioners.

The second point to which I would presume to allude, relates to the superannuated members of a choir.

If, out of a small body of eight or ten men, two or three, as is almost invariably the case, have grown old and inefficient, have lost their voices, and have got quite past their work, so that they really do more harm than good in a choir, it is a very serious consideration. There are at present no means of dispensing with the services of such members, either by pensioning them off, or supplying their place by paid substitutes; and as the efficiency of so many of our cathedral choirs is weakened by this cause, I trust I may be pardoned for having ventured to refer to it.

Apologizing for the length and freedom of this communication,

I have the honour to remain, Sir,  
Your obedient servant,  
John B Dykes,  
Precentor of Durham.

*Accompanying Tunes to the Hymns for Infant Children* (Masters: London, 1862)

**Dykes's Preface**

The Editor of the following little Work having frequently heard the complaint expressed, that amid the great and growing abundance of admirable Hymns for young children, there is yet a considerable dearth of suitable tunes wherewith to associate them; and having, in particular, been solicited on several occasions by friends to furnish a few simple melodies for the little collection entitled "Hymns for Infant Children," has, after some hesitation, determined to comply with the request, to the best of his abilities.

He has made it his aim to provide music which — while, if possible, such as shall satisfy the taste of the musician — shall be pleasing and attractive to children.

To ensure this latter most important result, he has taken the precaution of submitting all the little tunes to an august tribunal of very juvenile critics, anxious to admit none which did not seem to 'take' with them, and meet their general approbation. And, in deference to their judgment, he has willingly altered or withdrawn tunes which, after a fair trial, did not appear to commend themselves.

After some consideration, he has thought it better on the whole that the tunes, with one exception, should be arranged for four voices, and printed in short score, in order that the adult members of a family, who may be so disposed, may be enabled to join occasionally with the younger ones in singing their little Hymns.



**THE AMBROSIAN *TE DEUM***

A letter to the *Church Times* 4 November 1865, p. 347

Sir, Your correspondent “J.W.D.”<sup>1</sup> who writes “in favour of calling things by their right names,” objects to the title Ambrosian being given to the melody to which Merbecke has set the *Te Deum*. He says it should be called Merbecke’s *Te Deum*, not the Ambrosian; and he directs all who wish to see the original Ambrosian melody, to refer to the copy in the “Mechlin Vesperal,” or to his own adaption of the same to English words. Now, supposing that I, on the other hand, were to object to the title Ambrosian being given to the melody to which “J.W.D.” has set the English *Te Deum*; supposing I were to insist on its being simply called the Mechlin *Te Deum*, or “J.W.D.’s” *Te Deum*, not the Ambrosian, and were to direct all who wished to see the original melody to refer to Merbecke, I should be just as correct, or just as incorrect, in my assertion as “J.W.D.” The truth is, neither “J.W.D.” nor anyone else, probably, knows what was the original form of this old melody, or which of the numerous extant versions most closely reproduces it. The Mechlin version, edited by “J.W.D.” and “S.N.,” is interesting, as apparently solving the problem of the ancient, simple, chant-like structure of the melody. But it is impossible to feel any confidence as to its authenticity.

The late Mr. Dyce (an authority whom all will respect) thus wrote concerning the substantial correctness of Merbecke’s version. “A collation of four copies of the Ambrosian *Te Deum* has been made by Stafford Smith, in his ‘Musica Antiqua,’ from which it will be found that, of these, Merbecke’s version (though the number of notes is greatly reduced) is, on the whole, *the nearest to the most ancient copy known* — viz., that published by Meibomius, (*Antiq. Mus. Auctores*). The Ambrosian *Te Deum* in the Roman Processional (edit. 1827) is, in many parts, note for note the same as Merbecke’s version.”

Now, supposing Meibomius’s copy is really the most ancient in existence (an assertion which, I confess, I feel disposed to question) one thing is clear, that Merbecke is much more true to the original than “J.W.D.” In fact, of the copies I have myself examined, I cannot remember any which differ so much from Meibomius, as the Mechlin version edited by “J.W.D.” and “S.N.”

But if any of your correspondents can throw any light on the interesting question of the original form and structure of this ancient melody, I for one, shall feel exceedingly grateful.

I am, Sir, your obedient servant,

JOHN B. DYKES

St Oswald’s Vicarage, Durham, Oct. 25.

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<sup>1</sup> φ Almost certainly James W. Davison (1813—1885), sometime student of composition with Macfarren, whose contributions to Grove, G. (ed.) *A Dictionary of Music and Musicians* (Macmillan: London, 1879) were also subscribed “J.W.D.” He was music critic of the *Times* from 1846 until 1879.

THE ANNOTATED  
BOOK OF COMMON PRAYER

BEING AN  
HISTORICAL, RITUAL, AND THEOLOGICAL COMMENTARY ON THE  
DEVOTIONAL SYSTEM

OF

**The Church of England**

EDITED BY THE

REV. JOHN HENRY BLUNT, M.A.,

AUTHOR OF "DIRECTORIUM PASTORALE," "HOUSEHOLD THEOLOGY," &c. &c.

PART I.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way,  
and walk therein, and ye shall find rest for your souls." — JEREMIAH vi. 16.

RIVINGTONS,  
WATERLOO PLACE, LONDON;  
HIGH STREET, OXFORD;  
TRINITY STREET, CAMBRIDGE.  
1866.

## [li]SECTION II.

## THE MANNER OF PERFORMING DIVINE SERVICE.

THE performance of Divine Service may be regarded in a twofold relation; as it affects the eye, and as it affects the ear. In other words, it may be considered as coming within the province, and under the superintendence of, one or other of the two representative Church officers, the Sacrist and the Precentor. In the present section some remarks will be offered upon it under its latter aspect, as it bears upon the subject of Church Music.

In looking, then, from the Precentor's point of view, at the question of the manner of performing [lii] Divine Service in the Church of England, the first thing which strikes us is this, — that the directions in our Prayer Book, although scanty, are yet full of significance, implying much more than they seem actually to express. They carry us back to former times for their elucidation, and obviously assume a certain amount of familiarity with pre-Reformation usage. Thus the very brevity of our musical rubrics is one of their most interesting features, as necessarily presupposing a former history, and referring us to that history for the completion and explanation of their concise verbal injunctions.

There is a world of meaning in the simple little word “Evensong,” as applied to our daily Evening Office. So again, such brief notices as “here followeth the anthem;” “then shall be said, or sung;” “here shall follow;” “then shall be read;” “here the Priest and Clerks shall say;” “these Anthems shall be sung or said;” with many others, all seem to demand some additional explanation over and above what their words actually express.

But before directing attention to the musical notices of our Prayer Book, and their immediate history, it will be necessary to carry our thoughts further back, and see what is the ultimate basis on which they rest. And this will compel us to touch, though very briefly, on the subject of the Divine authority for the employment of music in the worship of Almighty God.

No lengthened remarks will be needed on this head. For the fact of music forming a recognized and Divinely ordained element in the public worship of God, and of the Almighty having herein given His deliberate sanction and approval to that which the instinctive piety of all nations has taught them, is familiar to all careful readers of Holy Scripture. Still it is well that Christians should have this truth, of the Divine origin and authority of Church music, firmly impressed on their minds; that they should be perfectly settled on this point, that it is not only not *wrong* to employ music freely in Divine Service, but a direct contravention of God's revealed Will *not* to employ it, where it can be had; that Church music, therefore, should not be regarded with indifference, as a mere “non-essential,” but as a matter demanding earnest and reverent consideration.

We pass over the Antediluvian and Patriarchal times, as the notices of a definite and settled Ritual, and consequently of sacred music, are but slight. We pass over, also, the sojourn of the Chosen People in Egypt, and their wanderings in the desert. So long as God's Church was in poverty, and under persecution, struggling for existence, and unable, through sheer necessity, to “put on her garments of praise,” God (in Jewish, as afterwards in Christian times) waived her becoming tribute and “Service of Song.” We must not look for our example to a state of things confessedly abnormal and transitory. We must refer to a period when the Church was able, through her outward circumstances, to give that full ritualistic form and expression to

her worship which God deemed consistent with the duty she owed to Him.<sup>1</sup> Let us at once pass on, then, to the period of King David.

The first great religious celebrations in his reign took place in connexion with the removal of the Ark from its place of banishment (after it had been captured by the Philistines in the time of Eli) to its resting-place on Mount Zion. There were two grand Choral Processional Services in connexion with this removal. The former of these, in consequence of certain ritual irregularities which offended God, came to a sad and untimely close. [I Chron. xiii. 8—12; xv. 11—16.] The latter is the one which, as meeting with God's express approbation, especially demands our notice. It is in reference, then, to this second and successful ceremonial, that we read of David, by God's appointment, "speaking to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy." "Thus all Israel" — the narrative proceeds — "brought up the Ark of the Covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps." [1 Chron. xv. 28].

Nor was the work of Praise at an end. So soon as the solemn business of the Translation of the Ark is over, there must still be a special festival of Thanksgiving in commemoration of the auspicious event, as well as provision made for a *continuous* service of Praise. Hence David "appointed certain of [liii] the Levites to minister before the Ark of the Lord, and to record, and to thank and praise the Lord God of Israel;" some "with psalteries and harps;" some to make "a sound with cymbals;" besides "the priests with trumpets continually before the Ark of the Covenant of God."

Then it was, that "David delivered first this Psalm to thank the Lord [Ps. cv.] into the hand of Asaph and his brethren: 'Give thanks unto the Lord, call upon His Name . . . sing unto Him, *sing Psalms* unto Him. . . Sing unto the Lord, all the earth: show forth from day to day His salvation.'"

And that the words of this Song should be practically realized, and the offering of Praise not cease with the festive occasion which had drawn forth the Psalm, we read of "Asaph and his brethren" being "left before the Ark of the Covenant to minister continually;" of "Heman and Jeduthun," and others, "who were expressed by name," "being chosen to give thanks to the Lord, with trumpets and cymbals. . . and with *musical instruments of God*" [1 Chron. xvi. 37. 41, 42]; of a great company of Levites being set by David "over the *Service of Song* in the House of the Lord, after the Ark had rest;" who "ministered before the dwelling-place of the Tabernacle of the Congregation with singing" [ib. vi. 31, 32]; and of "the singers, chief of the fathers of the Levites. . . who were employed in that work *day and night*" [ib. ix. 33]. And so highly developed did the musical department of the Divine Service become, that we see David, later in life, enumerating no fewer than "four thousand, who praised the Lord with the instruments which I made to praise therewith" [ib. xxiii. 5]. And lest we should deem these and kindred ritual arrangements of "the Man after God's own heart," "the Sweet Psalmist of Israel," mere private unauthorized exhibitions of strong musical and æsthetic taste on the part

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<sup>1</sup> "In *Egypt*," writes Hooker, "it may be God's people were right glad to take some corner of a poor cottage, and there serve God upon their knees; peradventure, covered with dust and straw sometimes. . . In the *Desert*, they are no sooner possessed of some little thing of their own, but a Tabernacle is required at their hands. Being planted in the land of *Canaan*, and having David to be their King, when the Lord had given him rest, it grieved his righteous mind to consider the growth of his own estate and dignity, the affairs of Religion continuing in the former manner. What he did propose it was the pleasure of God that Solomon his son should perform; and perform in a manner suitable to their *present*, not to their *ancient* state and condition," &c. [Ecc. Pol. IV. ii. 4.]

of an individual monarch, we are expressly told in one place, that “all these things were done according to . . . the commandment of the *Lord* by His Prophets.” [2 Chron. xxix. 25.] Solomon carefully perpetuated all the musical arrangements of his father, and after the completion of his glorious Temple, according to the pattern shown him by God Himself, he transferred thither all the “*instruments*” which David had made for God’s service.

On the magnificent ceremonial of the Temple Dedication, with its gorgeous musical and ritual accessories [2 Chron. v.; vii. 1—6], we need not dwell, since it is familiar to all; but it may be as well to remark that it is not for *nothing* that the Holy Ghost has thought fit to give us such an example of a Consecration Service. Surely if the ordinary bald Consecration and other Festal Services of modern times, with which we ourselves are familiar, are according to the Divine Mind, are suitable to the Dignity of HIM to Whom they are offered, and are adequate expressions before Angels and Men of His awful and “excellent Majesty,” this soul-stirring description would seem somewhat unnecessary, and hardly to have been “given for our learning.”

In proportion as subsequent monarchs neglected God, in that proportion did they cease to care for the Ritual of His House, and suffered the music of His Sanctuary to decline. And conversely, as any monarch was mindful of the Lord of Hosts, and zealous for His Honour, so do we ever see one token of his zeal and devotion in his reverent attention to the Ritual and the Music of God’s Holy Temple. Of Joash, of Hezekiah, of Josiah, the Holy Ghost recounts with special approbation their efforts for the restoration and encouragement of Church Music. But times grew darker. God’s people fell away from Him. They forgot that “God was their strength, and the High God their Redeemer.” The sad era of the Captivity ensued. The harps of Sion were hung on Babel’s willows. On the return from the Captivity we read of laudable and energetic attempts on the part of Ezra and Nehemiah to restore the ancient choral worship, and with a certain amount of success. But Israel’s glory was departed.

Thus we learn, even from this brief and incomplete survey, that God’s Church is emphatically “a singing Church;” that music, vocal and instrumental, is designed, by His express appointment, to constitute one essential element, one necessary feature, one integral part, of His public Ritual; that the *absence* of music and suitable ceremonial in the history of His ancient Church, is, in every case, not the result of His Will, but of man’s sinful disregard of that Will; an infallible sign, not of the faithfulness, but of the unfaithfulness of His people.

But has not Christianity introduced a change? At no time and in no manner has God ever given a hint that He has altered His will on this subject. Our Blessed Lord did not utter one single word in disparagement of the general principle of ceremonial worship, or of the ancient ritual, or music, of God’s Church. It was one of His chief earthly delights to take part in that worship Himself: and an elaborately ceremonial worship was the only public worship which He attended while sojourning here below. He was first discovered in His youth in His Father’s Temple. His first recorded words are, “Wist ye not that I must be [Greek]” words which “remind the earthly mother [liv] that it was in the courts of His Heavenly Father’s House that the Son must needs be found; that His true home was in the Temple of Him Whose glories still lingered round the heights of Moriah.<sup>1</sup>” Do we not see Him here and elsewhere expressing in *deed* that which of old He expressed in *word* by the mouth of His “Sweet Singer,” — “Lord, I have loved the Habitation of Thy House . . . . My soul hath a desire and longing to enter into the Courts of My God ?”

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<sup>1</sup> Ellicott, “Historical Lectures on the Life of our Lord,” p. 93. 1<sup>st</sup> ed.

And even after the Ascension, while we read of our Lord's chosen ones meeting together for their *private* celebrations of the Blessed Eucharist in their own consecrated Oratory, "the large Upper Room" (that sacred spot, hallowed first by the visible Presence of Christ, and then by that of the Holy Ghost<sup>1</sup>), we find them exhibiting the effect of their Master's reverent example and teaching, by "*continuing*," none the less, "*daily, with one accord, in the Temple*," for the *public* worship of God.

Our Lord came, not to abolish, but to transfigure the old Ritual; not to diminish, but to increase its glory; to breathe into its dead forms a Divine and Life-giving Energy. Christian worship, at its first introduction, was not designed to supplant, but to supplement, the ancient Ritual. It was probably simple in outward character, as being only *private*; God's *public* worship being still entrusted to, and conducted by, the Ministers of the Old Dispensation. For a time, doubtless, the two went on simultaneously; the public worship of the Old, the private worship of the New Dispensation. The two were ultimately to be fused together: the outward and expressive forms of the Old, adapted, under the guidance of the Holy Ghost, to clothe the august realities of the New.

It is plainly recorded *when* and *where* the first Christian Service took place; viz. on the eve of our adorable Lord's Passion, and in "the large Upper Room" — hereafter to become the first Oratory of the Christian Church. Though outwardly, it may be, without pomp and show, as bearing on it the shadow of the great Humiliation to be consummated on the morrow, yet has the world never beheld, before or since, a Service of such surpassing dignity, sacredness, and significance. Here we witness the meeting-point of two Dispensations; the virtual passing away of the Law, and its transfiguration into the Gospel: the solemn Paschal close of the Old Economy, the Holy Eucharistic Inauguration of the New. Here we see the whole Representative Church assembled together with its Divine Head. And here we find every essential element of Christian Worship introduced and blessed by Incarnate God Himself. The grand central feature of the Service is the Holy Eucharist itself. Clustering round, and subsidiary to it, we find supplication, intercession, exhortation, benediction, excommunication, and Holy Psalmody: "after they had *sung* ([Greek]) they went out to the Mount of Olives." Here, in the solemn Eucharistic Anthem which accompanied the first Celebration; — the Celebrant, God Incarnate, "giving Himself with His Own Hands;" and the Leader of the Holy Choir, God Incarnate, fulfilling His own gracious prediction, "In the midst of the Church will I sing praise unto Thee" — ([Greek]) — do we behold the Divine Source of that bright and ever-flowing stream of "Psalm, Hymn, and Spiritual Song," which was to "make glad the City of God."

In this august and archetypal Service, then, we see all those venerable *essentials* of Christian Worship which it would afterwards devolve upon the Church, under the guidance of the indwelling Spirit, to embody and express in her solemn Liturgies; and for the clothing and

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<sup>1</sup> Our English version, "breaking bread from house to house" [Acts ii. 46], would lead us to imagine, if it suggested the Eucharist at all, that this solemn Breaking of the Bread of Life—that "Bread which is the Communion of the Body of Christ"—took place irregularly, now in one private house, now in another. This is not, however, the meaning. ([Greek]) is not at *any* house, but "at home," at one particular house, or home. And where was the then Home of the Infant Church but that Sacred Place where the Holy Ghost had descended, "filling the whole *House* where they were sitting?" there, even in that "Large Upper Room," where the first Eucharist had been celebrated, where our Lord had appeared on two consecutive Sundays—"the Upper Room" ([Greek]) Acts i. 13], to which our Lord's chosen ones resorted after the Ascension in obedience to His command that they should not depart from Jerusalem, but wait there for His Promised Gift, and "where abode Peter, and James, and John, and Andrew, Philip," &c. &c., who "all continued with one accord in prayer and supplication, with the women, and Mary the Mother of Jesus, and with His brethren."

reverent performance and administration of which, it would be needful for her, under the same Holy Teaching, to borrow and adapt from that Divine Storehouse of Ritual which God had provided in the ancient Ceremonial.<sup>1</sup>

[lv]But the chief point for us, at present, is this; that in the “*Hymn*” of our Ever-Blessed Redeemer we meet with a *new*, and, if possible, more constraining sanction to the use of Music in Divine Worship. We learn that the “*Service of Song*,” ordained of old by God for His Church, and commended by so many marks of His approval, so far from being discountenanced by our Lord, was deliberately sanctioned, appropriated, perpetuated, re-consecrated, “for His Body’s sake,” by His own most Blessed practice and example. Music was hence-forth, no less than of old, to form one necessary adjunct, one essential element in Divine Worship. Nor must we fail to notice that, as music was doubtless intended to find its appropriate place throughout the *entire* offices of the Christian Church, even as the threefold division of Church Music into “*Psalm, Hymn, Spiritual Song*,”<sup>2</sup> twice emphatically repeated by the Holy Ghost, would seem to indicate, so its *special* home is the Liturgy. Wherever absent, it should not be absent here: and the *immediate* juxta-position of the Words of

<sup>1</sup> It is necessary to bear in mind, not only what the Upper Room Service *was* designed, but also what it was *not* designed, to teach us. Some would gather from it a lesson *against* the use of solemn circumstance and ceremonial in Christian worship; but most incorrectly.

Passing over the significant notice, that the “*Large Upper Room*,” even before any of the Holy Company entered it, was by God’s secret Providence (working by human or angelic ministration) “furnished and prepared”—words which *may* imply much—it must never be forgotten that, in the possibly simple arrangement of the Feast, there was something mysteriously in keeping with the then estate of Him who was to be Lord of the Feast. He had “emptied Himself;” and His voluntary self-abasement was on the eve of its full consummation. At this very Repast He suffers an Apostle to “lean on His Breast” in the unrestrained familiarity of friendly intercourse. From the loving and simple freedom, then, of this first Eucharist (in which God Incarnate was Himself the *visible* Celebrant) no single argument can be adduced against outward tokens of awe and reverence before our Lord’s *supernatural* and *spiritual* Presence, which would not equally apply to His *natural* and *visible* Presence.

Our Lord is now “very highly exalted.” The very same Apostle who here reclined on His Bosom, as on that of a dear friend, is careful to narrate to us how that, when next he beheld Him, after His entrance into Glory, he “fell at His feet as *dead*.”

So, again, the Holy Ghost is no less careful to record, “for our learning,” the solemn warning which the Christian Church so speedily received, as to the paramount *necessity* of fencing round this Holy Mystery with suitable ceremonial; telling us of the solemn judgments of the Most High upon those early communicants, who, presuming on the simple exterior of this august Service, ere yet the Church had been able to perfect her expressive Ritual, and approaching the Sacred Table without reverence, “not discerning the Lord’s Body,” and counting the “Blood of the Covenant” a “common thing,” drew down upon them the heavy wrath of God, being smitten with “grievous diseases, and sundry kinds of death.”

<sup>2</sup> Eph. v.19. Col. iii. 16.

In this threefold division, it is scarcely possible to miss some special secret relation with the three several Persons of the Ever-Blessed Trinity. (1) The “*Psalms*,” flowing to us from, and inviting us to, the Old Dispensation, primarily lead us up to, and reveal to us, “the *Father* of an infinite Majesty.” (2) The “*Hymns*,” originating, as we have seen, from the Eucharistic Hymn in the Upper Room, bring us into special connexion with our *Lord Jesus Christ*. (3) The “*Spiritual Songs*,” as their very name indicates, rather represent the free, unrestrained outbreathings in Holy Song of that Divine *Spirit* which animates and inspires the Body of Christ.

So that we find the *first* in our Psalters; the *second* chiefly in our Liturgical Hymns, “*Gloria in Excelsis*,” “*Ter Sanctus*,” and the like; the *third* in our metrical songs, or odes,—those songs in which Christian feeling has ever delighted to find expression.

The first class is rather occupied with God Himself; the second, with God in his dealings with man, through the One Mediator; the third, with man in his dealings with God, through the Spirit of God quickening him. Reverence and devotion speak in the first; dogma finds utterance in the second; Christian emotion in the third.

Institution, in both Gospels, with the mention of the Hymns, may be reverently conceived to teach this. So also does the Church seem instinctively to have felt: regarding the Holy Eucharist as the great centre round which her songs of praise should cluster and revolve; the great source from which they should take their rise, and flow forth. Pliny's mention of the early morning meetings of the first Christians to offer Divine Worship and sing hymns to Christ, probably refers to their Eucharistic assemblies. And Justin Martyr's expression must have a similar allusion, when he speaks of their offering up "solemn rites and hymns," ([Greek]) — where the word ([Greek]) is interpreted by Grabius to denote the solemn prayers "in Mysteriorum elebratione." [Apol. i. 13.]

With regard to the *nature* of the music used in God's Church in early times, we are utterly in the dark. Over the grand old Temple Music, in fact over the whole of the ancient Jewish Ritual Song, there is an impenetrable veil hanging. There are doubtless natural reasons which may, in a measure, account for the fact; especially this, that the ancient Jews seem to have possessed no musical characters; so that the melodies used in their services have been traditional, and as an inevitable consequence, more or less at the mercy of the singers. And we must further bear in mind that, ever since the woeful time of the Captivity, the Holy Nation, instead of maintaining its ancient grand Theocratic independence, has been in subjection successively to all the great powers of the world; to the Babylonian, Medo-Persian, Græco-Macedonian dynasties; then, in turn, to Egypt and Syria; then to the mighty power of Rome. When we consider this, and take into account also their intestine factions, their constant unfaithfulness to God, their gradual loss therefore of their inward strength and glory, and with it of the beauty and completeness of that perfect Ritual which at once clothed, expressed, enshrined, and preserved their Holy Faith; can we wonder that, even before their dispersion into all lands, the memory of much of their own ancient music had faded away, and their Church song had lost its character, under the ever-varying heathen influences to which it had so long been incidentally subjected?

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From the modern Jewish music we can learn nothing. Music, we are told, has been authoritatively banished from the Synagogue ever since the destruction of Jerusalem; the nation deeming its duty to lie, rather to mourn over its misfortunes in penitential silence, until the Coming of Messiah, than to exult in songs of praise. Hence the music which still practically exists in so many Jewish congregations throughout the world, is more or less arbitrary, and destitute of traditional authority.<sup>1</sup>

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<sup>1</sup> Dr. Burney says that "the only Jews now on the globe who have a regular musical establishment in their Synagogue, are the Germans, who sing in parts: and these preserve some old melodies or chants which are thought to be very ancient."

Padre Martini collected a great number of the Hebrew chants, which are sung in the different synagogues throughout Europe. Dr. Burney has inserted several of these in his History of Music. But, with a single exception, they show not even the remotest affinity to the Gregorian system of melody; nor, in the sequence of their notes, any possible observance of the ecclesiastical modes or scales.

There is, however, one exception. One single melody bears so strange a resemblance (probably purely accidental) to a Church Chant, that it is worth preserving. Transcribed into modern notation, and written in a chant form, with simple harmony, it is as follows:—



We are in equal doubt as to the nature of the ancient Christian music. All we know is that antiphonal singing was at a very early period introduced: in fact, there can be no reasonable doubt that it was a heritage bequeathed to the Christian Church from her elder Jewish sister, and that the Author of it was none other than the “Chief Musician” Himself. It was at Antioch, however, where the practice seems first to have systematically established itself, and whence it was ultimately spread over Christendom. This was a city of great importance in the history of Church Music. The Church in Antioch was the one which, next in order after that of Jerusalem, rose to pre-eminence. It was in a special way the mother and metropolis of Gentile Christendom. The very name *Christian* originated here. Socrates’ account of the beginning of antiphonal singing in this city is too interesting to be passed over. The passage is thus given in Dr Hanmer’s translation (London, 1636):—

“Now let us record whence the hymnes that are song interchangeably in the Church, commonly called *Antemes* [Anthems], had their originall. Ignatius, Bishop of Antioch in Syria, the third Bishop in succession from Peter the Apostle, who was conversant, and had great familiarity with the Apostles, saw a vision of Angels which extolled the Blessed Trinity with Hymnes that were sung interchangeably: and delivered unto the Church of Antioch the order and manner of singing expressed in the Vision. Thereof, it came to passe, that every Church received the same tradition. So much of *Antemes*.” [Soc. lib. vi. c. 12.]

Antioch, as capital of Syria, capital also of Roman Asia in the East, seems to have become a great intellectual as well as theological centre. Here we find the principal theological School of Syria and the East; a school exercising a great influence throughout Christendom.<sup>1</sup> Antioch appears to have been the city in which Church Song first worked itself into shape; where Jewish tradition and Gentile intelligence met and blended; where the ancient Hebrew antiphonal system of Psalm recitation, and the shattered fragments of the old Ritual Song, allied themselves with, and were subjected to the laws of, modern Grecian musical science. It seems almost certain that Church music is rather Greek than Hebrew in origin. Hellenism had long been doing a Providential, though subsidiary work in preparing the world for Christianity. And though Greece had fallen under the iron grasp of the power of Rome, she had, in turn, subdued her conquerors to her literature, her language, and her arts. In the department of Christian Song, then, in the Church’s first essays at giving musical expression to her sacred services, no doubt she would be mainly indebted to the science and skill of that nation which had already furnished her with a language, and which yet ruled the intellect of the world. The very names of the (so-called) ecclesiastical modes, or scales, — Dorian, Phrygian, Lydian, Mixo-Lydian, &c., — bear incidental testimony to this fact. Perhaps the Church’s metrical hymn-music is that branch of her song which is most directly and immediately borrowed from ancient Greece. We find the old Greek and Roman metres freely employed in the ancient Christian hymns; and doubtless the music to which they were first allied, bore no very remote resemblance to that used in the heathen temples.

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Melody to the Title of the LI Psalm, of Lamnatzeach, as sung by the Spanish Jews.



<sup>1</sup> An influence which was eventually exercised towards very pernicious ends.

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Metrical hymns appear to have been first used to any extent by heretics, for the promulgation of their tenets; and then by the Church, with the view of counteracting heretical teaching, and popularizing the true faith. St Chrysostom's attempts to overcome attractive Arian hymn-singing at Constantinople with more attractive orthodox hymn-singing, are well known. Socrates tells us of "the melodious concert and sweet harmony in the night season;" of the "silver candlesticks, after the manner of crosses, devised for the bearing of the tapers and wax candles," presented to the good Bishop by "*Eudoxia*, the Empress," and used by him to add beauty to his choral processions.

It was shortly before this period that St Ambrose had introduced into the West the system of Hymn-singing and Antiphonal Psalm-chanting. He is said to have learnt it at Antioch, and to have brought his melodies thence. Responsive singing seems never to have been practised in the West till his time: and the circumstances attendant upon its introduction, — for the purpose of relieving his people in their nightly services during the Arian Persecution, — form an interesting episode in Church History. St Augustine's touching account of the effect produced upon himself by the psalms and hymns in St Ambrose's Church in Milan, has often been quoted, and is well known. And it is in reference to the period just referred to, that he informs us [Conf. ix. 7], that "it was then ordained that the Psalms and Hymns should be sung 'secundum morem Orientalium partium;'" and that from Milan this Eastern antiphonal system spread throughout all parts of Western Christendom.

It is very difficult to ascertain accurately (and this is not the place to discuss) the exact nature and extent of the influence exerted by St Ambrose over the Music of the Church in the West. That his influence was very considerable is shown by the fact of the extended use of the term "Cantus Ambrosianus" for Church song generally. Possibly this wide use of the term may account for the title given to the old melody of the "*Te Deum*," which — certainly, at least, in the form in which it has come down to us — cannot be of the extremely early date which its name would appear to imply.

But the name of St Ambrose, as a musical reformer, was eclipsed by that of his illustrious successor, St Gregory, who flourished about 200 years after. As Church Song was all "Ambrosian" before his time, so has it, since, been all "Gregorian." The ecclesiastical modes, or scales, were finally settled by him; until the time when Church music broke through its trammels, rejected the confined use of modes and systems essentially imperfect, and, under the fostering influence of a truer science, developed its hidden and exhaustless resources.

Without entering into any detail respecting the ancient Church scales, it may not be out of place to state thus much:—

I. The four scales admitted by St Ambrose, called the Dorian, Phrygian, Lydian, Mixo-Lydian (modifications of the ancient Greek scales so named), were simply, in modern language, our respective scales of D, E, F, G, *without any accidentals*; the melodies written in each ranging only from the keynote to its octave, and ending properly on the key-note, thence called the "*final*."<sup>1</sup>

Now each particular scale had its own reciting note (or "dominant"), generally *a fifth* above the final. Thus (had there been no exception) we should have had:—

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<sup>1</sup> It is not meant that all the chants or melodies in each mode *do* really end on the "final"; but that this is the note, in the scale, on which a melody, which came to a full close, *would* naturally terminate.

The respective “ <i>finals</i> ” of the 4 scales	$\left[ \begin{array}{c} D \\ E \\ F \\ G \end{array} \right]$	and their corresponding “ <i>dominants</i> ”, or notes for recitation	$\left[ \begin{array}{c} A \\ B \\ C \\ D \end{array} \right]$
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But there was *one* exception. For some reason or other, B was not approved of as a Recitation note; and hence, in the second scale, C was substituted for it.

II. To each of these four scales, St Gregory added a subordinate, or attendant, scale — just as, in the ancient Greek system, each “principal” mode had two subsidiary, or “plagal,” modes; the one below ([Greek]) it, and the other above ([Greek])it — beginning four notes *below* it, and therefore characterized by the prefix ([Greek]) (*hypo*, or *under*).

Thus, to St Ambrose’s 1st (or Dorian) mode, St Gregory added a *Hypo-Dorian*.

To his 2nd (or Phrygian), St Gregory added a *Hypo-Phrygian*.

[lviii]To his 3rd (or Lydian), St Gregory added a *Hypo-Lydian*.

To his 4<sup>th</sup> (or Mixo-Lydian), St Gregory added a *Hypo-Mixo-Lydian*

So that the number of the scales, instead of four, became eight.

Each added scale is essentially the same as its corresponding “principal” scale; the “*final*” (or key-note, so to speak) of each being the same. Thus, D (for instance) is the proper final note for melodies, whether in the Dorian or Hypo-Dorian mode.

The only points of difference between St Gregory’s added, and St Ambrose’s original, scales are these:—

1. That each added scale lies a *fourth below* its original. Thus, while the melodies in the four primary scales lie respectively between D, E, F, G, and their octaves; the melodies in the “plagal,” or secondary, scales lie between A, B, C, D, and their octaves.

2. And next, that the recitation notes (or dominants) of the two sets of scales are different; those of the added scales being respectively F, A, A, C.

Thus the eight scales as finally settled by St Gregory are as follows:—

<i>Name</i>	Range of 8 notes Beginning from	“Final” (or Key note)	“Dominant” (or Reciting note)
1 <sup>st</sup> Dorian	D	D	A
2 <sup>nd</sup> Hypo-Dorian	A	D	F
3 <sup>rd</sup> Phrygian	E	E	C
4 <sup>th</sup> Hypo-Phrygian	B	E	A
5 <sup>th</sup> Lydian	F	F	C
6 <sup>th</sup> Hypo-Lydian	C	F	A
7 <sup>th</sup> Mixolydian	G	G	D
8 <sup>th</sup> Hypo-Mixolydian	D	G	C

In strict Gregorian song the notes were all of uniform length; and the only accidental ever allowed was the B flat.

It was necessarily by slow degrees that Ritual song assumed its full proportions, and the Divine Service clothed itself, in all its parts, with suitable musical dress.

Monotonic Recitative forms the basis of “plain song.” In fact, in early times it would appear that, except in the Hymns, Church music was exceedingly simple in character. St Augustine

tells us that St Athanasius strongly discouraged the use of much inflexion of voice and change of note in the saying of the Divine Office. He would even have the *Psalms* sung almost in monotone: a practice, however, with which St Augustine's keen musical susceptibilities could not bring him wholly to sympathize.

From the simple monotone, the other portions of the plain song little by little developed themselves. The bare musical stem becomes ever and anon foliate: its monotony is relieved with inflexions, recurring according to fixed rule. Then it buds and blossoms, and flowers into melodies of endless shape.

When the musical service of the Western Church became in a measure fixed, it consisted mainly of the four following divisions:—

1. There was, *first*, the song for the prayers, the “Cantus Collectarum,” which was plain monotone.<sup>1</sup>
2. *Secondly*, there was the song for the Scripture Lectures, the “Cantus Prophetarum,” “Epistolarum,” “Evangelii,” which admitted certain inflexions. These inflexions were for the most part of a fixed character, and consisted (ordinarily) in dropping the voice,— *α*. at each comma or colon, a *minor third* (“accentus medius”); *β*. at each full-stop, a *perfect fifth* (“accentus gravis”).<sup>2</sup>

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The same rule was followed in intoning the versicles and responses, the versicle and response *together* being regarded as a complete sentence; the close of the former requiring the “mediate,” the close of the latter the “grave” accent.<sup>3</sup>

3. The *third* division embraces the Psalm-chants. These seem originally to have followed the rule of the “Cantus Prophetarum;” to have consisted of plain monotone, relieved only by one of the “accents” at the close of each verse. In course of time the middle, as well as the

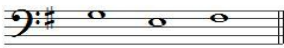
<sup>1</sup> In the Roman use, the monotone was unbroken; but in the Sarum use, there was generally the fall of a perfect 5<sup>th</sup> (entitled the “grave accent”) on the last syllable before the Amen.



<sup>2</sup> But in the case the clause ended with a monosyllable, the following variations took place: —  
*α*. The “accentus medius”



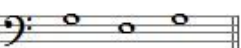
gave way to the “accentus moderatus,” or “interrogativus,”



*β*. And the “accentus gravis”



to the “accentus acutus,”



It is noticeable that while the Church of England (following the lead of Merbecke) has retained the use of the “mediate” and “moderate” accents, she seems practically to have parted with the “grave” and “acute.”

<sup>3</sup> Or their substitutes, in case of a monosyllabic termination. See preceding note.

end of the verse, came to be inflected. The inflexions became more varied and elaborate; the result being a whole succession of distinct melodies, or chants, following the laws of the several ecclesiastical modes.

4. As the third division admitted of far greater licence than either of the two former (ultimately, of very considerable melodic latitude), so was *the fourth* division more free and unrestrained than all. This embraces the music for the Hymns, metrical or prose; for Prefaces, Antiphons, and the like. From these any continuous recitation note disappears altogether, and an unrestricted melody is the result.

Church Song has passed through many vicissitudes; becoming at times viciously ornate, debased, and emasculate. So long as the people took part in the service, the music was necessarily kept very simple. When they ceased to participate, and the service was performed for them, the once simple inflexions and melodies became expanded and developed, — ten, twenty, or more notes being constantly given to a syllable; and the plain song became the very reverse of *plain*, and for all purposes of edification practically useless.

Many protests were from time to time issued; but it was not until the period of the Council of Trent, in the sixteenth century, that really effectual and energetic measures were taken to arrest the growing evil. At that time the laborious task of examining and revising the Plain Song of the Western Church was entrusted to Palestrina (who took for his coadjutor the indefatigable Guidetti) by the musical commissioners (one of them the great St Carlo Borromeo) appointed by the Council of Trent.

But twenty years before Palestrina had set about his toilsome work, a similar movement had been initiated in this country, in connexion with our revised Office-books.

When the great remodelling of our English Services took place, earlier in the same century; when the energetic and successful attempt was made to render them once more suitable, not only for private and claustral, but for public congregational use, and at the same time to disencumber them of any novelties in doctrine or practice which in the course of ages had fastened round them; when the old Mattins, Lauds, and Prime of the Sarum Breviary were translated into the vernacular, compressed, and recast into the now familiar form of our English “Mattins,” or “Morning Prayer,” and the Vespers and Compline of our “Evening Prayer,” or “Evensong;” the question of the *music* for these rearranged offices forced itself upon the notice of our Church rulers. And it is most interesting to note, how the same wise conservative spirit, which had guided the changes in the *words*, manifested itself in the corresponding changes in the *music* with which those words were to be allied.

Radical alteration in either department there was none, simplification being the main object. And thus, in the province of Church Music, the great aim was not to discard, but to *utilize* the ancient plain song, to adapt it to the translated offices, to restore it to something more of its primitive “plainness,” to rid it of its modern corruptions, its wearisome “*neumas*,” and ornaments and flourishes; so that the Priest’s part, on the one hand, might be intelligible and distinct, and not veiled in a dense cloud of unmeaning notes, and the people’s part, on the other, so easy and straightforward, as to render their restored participation in the public worship of the Sanctuary at once practicable and pleasurable.

It has been hastily imagined by some in modern days that our great liturgical revisionists of the sixteenth century designed to abolish the immemorial custom of the Church of God, alike in Jewish and Christian times, of saying the Divine Service in some form of solemn musical recitative, and to introduce the unheard-of custom of adopting the ordinary colloquial tone of voice. But such a serious and uncatholic innovation never appears to have entered into their heads.

The most that can be said of our English Post-Reformation rule on this subject is, that in case of real incapacity on the part of the priest, or other sufficient cause, the ordinary tone of voice *may* be employed; but this only as an exceptional alternative. The *rule* itself remains unchanged, the same as of old.

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The Rubrical directions, “read,” “say,” “sing,” expressed in the old technical language, are substantially what they were before. The first of these words, “legere,” was the most general and comprehensive; merely expressing recitation from a book, without defining the “*modus legendi*,” or stating whether the recitation was to be plain or inflected. The usual *modes* of recitation are expressed in the words “say” and “sing;” the former (“*dicere*”) pointing to the simpler, the latter (“*cantare*”) to the more ornate mode. Thus the old “legere” *might* signify (and often did) ornate singing; and it might signify (and often did) plain monotone; and it is observable that the words “say” and “sing” are often employed interchangeably in the old rubrics, when their specific distinctions do not come into prominence.<sup>1</sup>

Now the same holds good in our present Book. For instance, in one place we find a rubric ordering that the Athanasian Creed shall be “read here.” Now, the point of this rubric being the particular *position* in which the Creed shall be recited, and not the particular *mode* of its recitation, the general term “legere” is employed. The “*modus legendi*” is determined by other rubrics, which prescribe that it may be “either said, or sung;” i.e., which allow of *both* modes of choral recitation, either the plain, or the ornate; either the simple monotone, or the regular chant.

The same thing occurs in another rubric, which (like the former), dealing with the *position*, not the mode, orders the “Venite” to be “read” in a certain place. Now the general term “read” in this instance is obviously equivalent with the word “sing;” the Church of England always contemplating that the Psalms shall be not said on the monotone, but sung to regular chants.<sup>2</sup>

The two works which directly illustrate the mind of the English Church as to the musical rendering of her reformed Service are, 1st, the *Litany* published by Cranmer with its musical notation (the first instalment of our Book of Common Prayer); and, 2ndly, the more important work containing the musical notation of all the *remainder* of that Book, edited (plainly under the Archbishop’s supervision) by John Merbecke, and published “cum privilegio” in the same year with the first Prayer Book of Edward VI.

A word or two may be said respecting both these publications.

1. The Litany was published in 1544 in a work entitled “An exhortation unto praier thought mete by the King’s Majestie and his clergie, to be read &c. Also a Litany with suffrages to be said or sung.” Now this Litany was set to the beautiful and simple old Litany chant still used in most of our Cathedrals and Parish Churches where the service is chorally rendered. It was republished by Grafton, with harmonies in five parts, a month after its first appearance. Some twenty years afterwards it was again harmonized by Tallis; and it has been harmonized and set in different forms by many of our English Church musicians.

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<sup>1</sup> “How depe and inwarde comforte should yt be to you to synge and rede and say thys holy seruyce.” Oure Ladyes Myroure, f.v. φ Gascoigne, Thomas *Here after folowith the boke callyd the myrroure of Oure Lady very necessary for all relygyous persones* (London: Richarde Fawkes, 1530)

<sup>2</sup> “The Psalter, or Psalms of David, pointed as they are to be *sung* (or said) in Churches.” The Psalter, we see, is specially pointed for singing: the pointing itself plainly expressing the mind and wish of the Church. The “say” only gives a permissible alternative where there is no choir.

2. The other publication was entitled “The Booke of Common Praier noted,” wherein “is conteyned so much of the Order of Common Praier as is to be song in Churches.” Like the Prayer Book itself, it contains nothing absolutely *new*: the old English Service Music being simplified and adapted to our revised and translated Offices. The adjustment of the musical notation is as follows:—
- i. For the Prayers, the old “Cantus Collectarum,” or simple monotone, is used.<sup>1</sup>
  - ii. For the Versicles and Responses, the old inflected “Cantus Prophetarum.”<sup>2</sup>
  - iii. In the Scripture Lections, however, it seems manifest that it was not in contemplation to retain the use of this last-mentioned inflected Song, which of old appertained to them. In the Pre-Reformation Service-books the “Capitula” and the Lections were generally very short; the latter being moreover broken and interrupted by Antiphons. Here, inflected musical Recitative might not be inappropriate. But to sing through a long lesson from the English Bible in the same artificial method, would be plainly wearisome, if not somewhat grotesque. Hence our rubric ordered that “in such places where they do sing, then shall the lesson be sung in a *plain* tune, after the manner of distinct reading; and likewise the Epistle and Gospel.”

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Now here the emphatic word appears to be “*plain*,” as opposed to “inflected;” and the object of the rubric, to recommend the substitution of the “Cantus Collectarum,” or monotone, for the Lessons, Epistle, and Gospel, in place of the ancient “Cantus Prophetarum.” It is needless to point out, by the way, in the face of a rubric which defines the mode in which even the *lessons* are to be “sung,” how little idea there was on the part of our Liturgical Revisers of interfering generally with the ancient musical performance of Divine Service.

It may not be out of place here to remark, that the above rubric which ordered the “*plain* tune” for the lessons, was, after the lapse of above a century, ultimately withdrawn. The Puritans strongly urged its withdrawal at the Savoy Conference, prior to the last Review in 1661. Our Divines at first refused to yield, alleging that the objections urged against the use of Monotone for Holy Scripture were groundless. However, they gave way at last: and it is, perhaps, happy that they did. For, while in the case of solemn public addresses to Almighty God, the grave, devout, unsecular, ecclesiastical recitative is alone appropriate; in the case of addresses to *man*, even though they are lessons of Holy Scripture, which are read for purposes of *instruction*, a freer and less formal mode of utterance seems alike suitable and desirable.

- iv. The *Te Deum* is set to the ancient Ambrosian melody, simplified and adapted to the English words from the version given in the Sarum Breviary.
- v. The other Canticles and the Psalms are assigned to the old Gregorian chants. The Book does not actually contain the Psalter with its chants (just as it does not contain the Litany with its music, which had been already published). A simple Gregorian melody (8th tone, 1st ending) is given for the “Venite;” after which is added, “and so forth with the rest of the Psalms as they are appointed.” The primary object of this

<sup>1</sup> In two instances (but only two) Merbecke has adopted a special peculiarity of the Sarum (as distinguished from the Roman) Rite, in the employment of the *grave accent* (see p. lviii) on the last syllable of the collect preceding the Amen.

<sup>2</sup> See also p. lviii.

was, probably, to keep the Book in a reasonably small compass, and avoid the great additional expense of printing a musical notation for each verse of the entire Psalter. But partly, no doubt, it was the uncertainty then felt (and even to the present day, to some extent experienced) as to the best mode of selecting and adapting the old chants to English words, which caused the editors instinctively to shrink from the responsibility of so soon determining these delicate points, and to prefer leaving it to the different Choirs and Precentors to make experiments, and adapt and select according to their own judgment. There is no proof that it was intended to fasten this particular book upon the English Church. It was probably of a tentative and experimental character. It was put forth as a companion to our Revised Service-book, as a practical explanation of its musical rubrics, and as also furnishing examples and specimens of the *way* in which the framers of our vernacular offices originally contemplated that they should be allied with the old Latin Ritual Song.

- vi. In the music for the Hallelujah (“The Lord’s Name be praised”), for the Lord’s Prayer in the Post-Communion, and for the Kyrie (the melody of the latter borrowed from the Sarum “Missa pro Defunctis”), we find merely the old Sarum plain-song reproduced in simplified form.
- vii. The Nicene Creed, Gloria in Excelsis, and offertory sentences appear, from the structure of the music, to be all set to simplified forms of ancient Gregorian melodies. But their immediate source has not yet been clearly ascertained.

From what has been said it will incidentally appear, 1st, how fully determined were our sixteenth century Revisionists that the Offices in their new form should not lose their old choral and musical character; and thus that Divine Service should still continue what it had ever theoretically been, a “Service of Song.” And, 2nd, how earnestly anxious they were that the music should be of a plain and simple character, so that it might be a real aid in the great object they had before them, that of restoring to the people their long-suspended right of due and intelligent participation in the public worship of the Sanctuary.

In illustration of these points, Cranmer’s letter to Henry VIII., dated Oct. 7, 1544, is interesting; and although it is printed entire at p. xxii,<sup>1</sup> it is necessary again to refer to it in

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<sup>1</sup> φ The text of the letter (including original clarifications in square brackets) reads: “It may please your Majesty to be advertised, that, according to your Highness’ commandment, sent unto me by your Grace’s Secretary, Mr. Pagett, I have translated into the English tongue, so well as I could in so short a time, certain processions, to be used upon festival days, if after due correction and amendment of the same, your Highness shall think it so convenient. In which translation, forasmuch as many of the processions, in the Latin, were but barren, as me seemed, and little fruitful, I was constrained to use more than the liberty of a translator: for in some processions I have altered divers words; in some I have added part; in some taken part away; some I have left out whole, either for bycause the matter appeared to me to be little to purpose, or bycause the days are not with us festival days” [having been abrogated in 1537]; “and some processions I have added whole, because I thought I had better matter for the purpose than was the procession in Latin; the judgement whereof I leave wholly unto your Majesty: and after your Highness hath corrected it, if your Grace command some devout and solemn note to be made thereunto (as is to the procession which your Majesty hath already set forth in English), I trust it will much excitate and stir the hearts of men unto devotion and godliness. But in mine opinion, the song that shall be made thereunto should not be full of notes, but as near as may be for every syllable a note; so that it may be sung distinctly and devoutly, as be the Matins and Evensong, *Venite*, the Hymns, *Te Deum*, *Benedictus*, *Magnificat*, *Nunc Dimittis*, and all the Psalms and Versicles; and in the Mass, *Gloria in Excelsis*, *Gloria Patri*, the Creed, the Preface, the *Pater Noster*, and some of the *Sanctus* and *Agnus*. As concerning the *Salve festa dies*, the Latin note, as I think, is sober and distinct enough; wherefore I have travailed to make the verses in English, and have put the Latin note unto the same. Nevertheless, they that be cunning in singing, can make a much more solemn note thereto. I made them only for a proof, to see how English would do in song. But bycause mine English verses lack the grace and facility that I would  
{Cont.}



connexion with our present subject. After speaking of the English Litany already published with musical notation; and of certain other Litanies, or “Processions,” which he had been preparing, and which he requests the King to cause to be set to music, on the ground that “if some devout and solemn note be made thereunto,” “it will much stir the hearts of all men to devotion;” he proceeds to offer his opinion as to the kind of music suitable for these Litanies, as also for other parts of the Service :

“In mine opinion the Song that shall be made thereunto would<sup>1</sup> not be full of notes, but as near as may be for every syllable a note; as be, in the *Matins and Evensong*, ‘Venite,’ the Hymns. ‘Te Deum,’ ‘Benedictus,’ ‘Magnificat,’ ‘Nunc Dimittis,’ and all the Psalms and Versicles; and, in the *Mass*, ‘Gloria in Excelsis,’ ‘Gloria Patri,’ the Creed, the Preface, the ‘Pater noster,’ and some of [lxii] the ‘Sanctus’ and ‘Agnus.’ As concerning the ‘Salve, festa dies,’ the Latin note, as I think, is sober and distinct enough; wherefore I have travailed to make the verses in English, and have put the Latin note unto the same. Nevertheless, they that be cunning in singing can make a much more solemn note thereto. I made them only for a proof, to see how English would do in song.”

The last portion of this letter introduces a subject on which it is necessary to add a few words, viz., the use of Metrical Hymns in public worship.

Cranmer himself was most anxious to have retained the use of them, and with that view set about translating the Breviary Hymns. But he was so dissatisfied with his attempts, that eventually he gave up the idea. This loss was a serious one, and soon made itself experienced. Fervent Christian feeling must find means of expression; and if not provided with a legitimate outlet, such as the Hymns of the Church were intended to furnish, will vent itself in ways irregular, and, perhaps, in unorthodox language.

It is difficult to ascertain the exact time when the practice of popular Hymn and metrical Psalm singing established itself in connexion with our revised ritual, though independently of its direct authority. Such singing was in use very early in Elizabeth’s reign, having doubtless been borrowed from the Protestants abroad. For the purpose of giving a quasi-official sanction to a custom which it would have been very unwise to repress, (and thus, through a sort of bye-law, to supply a practical want in our authorized public Ritual,) it was ordained, by a Royal Injunction in the year 1559, that, while there was to be “a modest and distinct *song* so used in all parts of the Common Prayers in the Church that the same might be understood as if it were read without singing;” (in other words, while the old traditional plain-song, in its simplified form, is to be employed throughout the whole of the service; yet,) “for the comforting of such as delight in musick it may be permitted, that in the beginning or at the end of the Common Prayer, either at morning or evening, there may be sung an hymn or such like song to the praise of Almighty God, in the best sort of melody and musick that may be conveniently devised; having respect that the sentence [i.e. sense] of the hymn may be understood and perceived.”

To this Injunction of Queen Elizabeth we owe our modern Anthem; on which it is necessary to add a few words.

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wish they had, your Majesty may cause some other to make them again, that can do the same in more pleasant English and phrase. As for the sentence” [the English sense], “I suppose it will serve well enough. Thus Almighty God preserve your Majesty in long and prosperous health and felicity. From Bekisbourne, the 7<sup>th</sup> of October.

“Your Grace’s most bounden

“Chaplain and Beadsman,

“T. CANTUARIEN.

“To the King’s most excellent Majesty”

<sup>1</sup> φ *recte* should

The term itself is merely an Anglicized synonym of the word Antiphon. Its old spelling was *Anteme*, or *Antempne*.<sup>1</sup> Its origin is the Greek word ([Greek]), or rather ([Greek]) (*antiphona*: neut. plur.), which is the old ecclesiastical term. From *antiphona* comes the Italian and Spanish *antifona*, as well as the old English form *antephne*, and the Anglo-Saxon *antefn*. Now, just as the Anglo-Saxon word *stefn* (the end, or prow, of a ship) became *stem* in English, so did *Antefn* become *Antem*. The further change of the initial *ant* into *anth* is merely parallel with the corresponding change of the Old English *te* and *tat* into *thee* and *that*.<sup>2</sup>

From the fact of Barrow in one of his sermons spelling the word “*Anthymn*,” Dr Johnson and others have hastily inferred that its true origin is to be traced in ([Greek]) or ([Greek]) (*anti-hymnus*, or *anthymnus*), which would give it the meaning of a responsive hymn. And it is by no means improbable that the accidental similarity in *sound* between the final syllable of “*Anthem*” and the word “*hymn*,” coupled with the fact of the intelligible, and in a measure correct, meaning which this plausible derivation would seem to afford, has not been without its influence in determining the popular sense of the word itself. But there is not a vestige of authority for this latter derivation, nor shadow of doubt that ([Greek]) and not ([Greek]) is the root out of which “*Anthem*” grows.

In its earliest form, the Anthem, or Antiphon, seems to have been a single verse out of any Psalm repeated after the recitation of the Psalm (and, in later times, *before* its recitation also) with a view of fixing the *key-note*, so to speak, of the Psalm; of bringing into prominence, and fastening attention upon, some special idea contained within it. In course of time the Antiphons came to be selected, not exclusively from the particular Psalms to which they were affixed. Appropriate passages of Scripture from any part, even short uninspired<sup>3</sup> sentences in prose or verse, came to be similarly applied. From the fact of the Antiphon giving the key-note or leading idea of the Psalm to which it was attached, we find the word Anthem frequently used for the text of a sermon<sup>4</sup>

[lxiii]

When the use of a “*Hymn*, or such like song,” was authoritatively permitted at the beginning or end of Common Prayer — not only with a view of adding dignity and interest to the worship of Almighty God, and rendering the Service of Praise more worthy of Him to whom it was offered; but with the twofold secondary end also (1) of “*comforting*” musical people by allowing the strains of the Sanctuary a greater freedom of development than the mere chant and plain-song intonations admitted, and thus (2) of encouraging amongst all classes the study and practice of music — our Church composers, in casting about for suitable words, seem first to have had recourse to the old Antiphons, many of which they set to music. Other similar brief and characteristic passages of Holy Scripture, Prayers, Hymns, and the like, were speedily selected for the same purpose; but the name “*Anthems*,” whether they happened to have been used as Antiphons or not, equally attached itself to all.

<sup>1</sup> See p. lvi, and “the Myrroure of our Lady.” fol. lxxxix.

<sup>2</sup> For a discussion on the derivation and use of the word Anthem, see Notes and Queries, 2<sup>nd</sup> series, xi. 457. 491; xii.90. 151.

<sup>3</sup> φ i.e. not derived from the Bible or Prayer Book.

<sup>4</sup> It may be remarked, that as the idea of Responsive Music lies at the bottom of Antiphon, or Anthem (whence we find old writers speaking of the Psalms as sung *Anthem-wise*, i.e. responsively), so, in the actual and varied use of the word, we find, sometimes the Responsive, and sometimes the Musical, element coming into prominence; occasionally, one or the other element entirely disappearing. In the text of a sermon, for instance, there is nothing *musical*. In a modern Anthem, there is nothing necessarily *responsive*.

Many have endeavoured to discover some definite ritual significance in the word itself, and in the position occupied by the Anthem in our Service, to account for its name. It has been regarded as the intentional “residuum” of the Antiphons of the old Service-books. But such theories, though interesting, are unsubstantial. It is all but certain, that it was through a loose, accidental, popular application of an old term, the strict meaning of which was not a matter of much concern, rather than through any deliberate conviction of the modern Anthem being, practically or theoretically, identical with, or a legitimate successor and representative of the old Antiphon, that the name Anthem finally allied itself with that class of musical compositions or Sacred Motets which now form a recognized adjunct to our English Service.<sup>1</sup> It may be added that, in country parishes, where a trained choir could not be obtained, a metrical Psalm would be sung in the place of the Anthem, and fall under the same general designation.

The actual period of the introduction of the term in its familiar modern and popular sense, to denote a piece of sacred music for the use of the Church, may perhaps be approximately illustrated by a comparison of the titles of two successive editions of a very important musical work. Within the year after the publication of Queen Elizabeth’s Injunction giving permission for the use of a “Hymn, or such like song,” John Day printed his great choral work entitled, “Certain notes set forthe in 4 & 5 parts, to be sung at the Morning, Communion, & Evening Prayer, very necessary for the Church of Xt to be frequented & used. And unto them be added divers godly Prayers & Psalmes in the like form to the Honour and Praise of God.” Five years later, this fine work, to which Tallis with other famous Church writers contributed, was reprinted, though with a somewhat different title: “Morning & Evening Prayer & Communion set forth in 4 parts, to be sung in Churches, both for men & children, with divers other godly Prayers & *Anthems* of sundry men’s doyinges.” In the second edition we thus have the word “*Anthems*” used, where in the first edition “*Psalmes*” had been employed.

An illustration of the early actual use of the Anthem, in its modern English sense, is afforded by Strype, in his description of the Lent Services which took place in the Chapel Royal, within a year of the time when the permissive Injunction for the use of “a Hymn, or such like song,” was published, at the beginning of Elizabeth’s reign.

“The same day” (he writes, i.e. Midlent Sunday, March 24, 1560), “in the afternoon, Bp. Barlow, one of King Edward’s Bishops, now Bishop of Chichester, preached in his Habit before the Queen. His sermon ended at five of the clock: and, presently after, her Chapel went to Evening Song. The Cross as before standing on the Altar; and two Candlesticks, and two Tapers burning in them. And, Service concluded, a good *Anthem* was sung.” (See also Machyn’a Diary, 1560.)

Thus the place of the Anthem became practically settled after the third Collect, with which Morning and Evening Prayer at that time concluded; although it was not till above 100 years after this period that there was any *rubrical* recognition of the Anthem, or direction concerning the time of its performance. When, however, at the last Review, in 1661, the concluding prayers were added, the Anthem was not removed to the *end* of the Service, as before, but was still allowed to retain its old traditional place after the third Collect. And it was with a view of fixing this position that the Rubric was inserted, “In Choirs and places where they sing, here followeth the Anthem.”

But although this is the only place where the introduction of a “Hymn, or such like song,” or “Anthem,” is definitely authorized, yet custom has sanctioned a much freer interpretation of

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<sup>1</sup> It may also be observed, that the two English words — really identical, and coming from the same root — Antiphon and Anthem, have finally parted company; the former retaining its ancient ritual, the latter acquiring a modern musical meaning.

the [lxiv] Rubric than its words actually convey. Practical need has asserted and substantiated its claim. The Rubric, or rather the original Injunction on which the Rubric was based, has shown itself conveniently expansive and elastic, and the word “Anthem” proved a pregnant and germinant one, covering at once the Hymn, the Introit, and the Anthem proper. The truth is, however, that it is to custom and necessity, not to Rubrics or Injunctions, that we owe the general introduction of Music, as distinct from Plain song, into our Revised Offices. Custom drew forth the Injunction of Queen Elizabeth; the Injunction subsequently gave rise to the Rubric. But as Music originally found its way into our Reformed Service, independently of written authority, so, independently of written authority, does it continue. For the very necessity which received formal recognition in the Anthem-Rubric, refuses to be satisfied with or limited by the strict terms of that Rubric. The Anthem, in some shape or other, was a *fact* before ever any written authority called it into legal existence; and in like manner, Hymn-singing, over and above the Anthem, has been, and is, and will be, an actual *fact*, notwithstanding its apparent want of formal rubrical sanction.

The result of all is, that while “*the Anthem*” still retains its place, as a special offering to God of the firstfruits of sacred musical skill and science, “in choirs and places” where such an offering is possible, the additional introduction elsewhere of suitable Hymns, whether in the Eucharistic or other Offices, as aids and reliefs to the Services, is not only not thereby excluded, but practically and subordinately and implicitly sanctioned.

This Section may be concluded with some practical rules on the subject of which it has treated.

1. Although, as we have seen, there was no deliberate intention, on the part of our Liturgical Revisers, that the old Antiphon should be reproduced, or find an exact counterpart in the modern Anthem; still, on the other hand, it is most desirable that the Anthem should practically — by its appropriate character, by its responding accordantly to the Service of the day, bringing out and emphasizing its special theme — vindicate its right to the title it has obtained, and prove itself a legitimate successor and representative of the Antiphon.<sup>1</sup> Anthems or Hymns may thus become invaluable auxiliaries; imparting a freedom and variety to our Service which it would not otherwise possess, and rendering it susceptible of easy adaptation to the ever-changing phases of the Church’s year. If the “Hymn, or such like song,” does *not* possess any of this “Antiphonal” character, if it is regarded merely in the light of so much music interpolated into the Office by way of relief, it becomes simply an element of disintegration, splitting up the Service into several isolated fragments, instead of imparting a unity and consistency and character to the whole. Hence the need of due and reverent care in the selection of the Anthems and Hymns. Judiciously chosen, they may not only give new beauty and meaning to our Services, but may also prove most useful and delightful means of propagating and popularizing Church doctrine, and promoting the growth of genuine and healthy Church feeling.

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<sup>1</sup> It should, perhaps, be remarked, that there still remain in the Prayer Book a few instances of the word Anthem retaining its old meaning. For example, the Invitatory Psalm, “*Venite exultemus*,” is regarded in some sort as a fixed Antiphon before the Psalms for the day, and is in this sense called an Anthem; the Rubric enjoining its constant use “except on Easter-day, upon which *another* Anthem is appointed.” The word is also used in its old sense in the following passage from the Introduction, “Concerning the Service of the Church:” — “For this cause be cut off *Anthems*, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.”

The “O Saviour of the world,” after the Psalm in the “Visitation of the Sick,” is strictly an Antiphon.

2. As regards the position of the Hymns. The Elizabethan Injunction specifies the “beginning or end of Common Prayer;” and the Rubric says, “after the third Collect.” So that we have three available places for “Hymns, or such like songs.” The Hymn at the *beginning* of Common Prayer, although desirable on great Festivals, as a kind of Antiphon fixing the key-note of the whole succeeding Service, is somewhat inconsistent with the general penitential character of the Introduction to our Mattins and Evensong, and should not, therefore, be ordinarily employed.<sup>1</sup> During the Eucharistic Office, the singing of Hymns, independently of the Nicene Creed, and the great Eucharistic Hymn “*Gloria in Excelsis*,” is most desirable. There may be (1) an introductory “*Introit*,” (2) a Hymn, or (as the alternative provided in Edward’s First Prayer Book) the “*Agnus Dei*,”<sup>2</sup> after the Prayer of Consecration; and (3) a Hymn, or (as a very suitable alternative) the “*Nunc Dimittis*,” when the Service is over, and the remains of the Consecrated Elements are being reverently consumed. In the [lxv] Office for Holy Matrimony, the Order for the Burial of the Dead, and other occasional Offices, Hymns may be often most appropriately and happily introduced.
3. With regard to the exact nature of the music to be employed in the Psalms, Hymns, Canticles, Anthems, &c., it would be most unwise, even if possible, to lay down any strict rules. While it would be a great error to discard many of the ancient Hymn-tunes and Psalm-chants of the Church, it would be a no less serious error to keep exclusively to them. The Church must bring forth from her treasure-house “things new and old;” not only the severe (and to some ears uncouth) unisonous strains of by-gone times, but also the rich, full harmonies of modern days. All must be freely, fearlessly employed, according as taste, or special circumstances, or choral capability may dictate. Experiments must be made, mistakes perhaps braved; for many questions as to the best practical methods of linking together the “sphere-born, harmonious sisters, Voice and Verse” in the Service of the Sanctuary remain as yet undecided. Hasty dogmatism, and intolerant exclusiveness, in reference to the accessories of Divine Worship, are much to be deprecated, for in all matters of external apparatus the Church of England has yet much to learn. In putting forth the full strength of our Prayer Book, and developing its inward powers and energies, there will be also gradually disclosed outward features and graces which seem new and strange from their having been so long latent. But it is certain that all the resources of the Church, external as well as internal, are needed for modern times; and that all appliances, musical, ritual, aesthetic, should be brought to bear on the services rendered to God by so cultivated an age, and set forth before men to win and help their souls. God having given all these outward aids — music, ritual, art — He *means* them to be employed for His glory, and in order to influence, and subdue, and attract mankind. As churches should be beautiful, and ritual beautiful, so music also should be beautiful; that it may be a more fitting offering to Him, and better calculated to impress, soften, humanize, and win. None of these Divinely-granted helps may be contemptuously laid aside. All should be reverently, humbly, piously used; used for God, not for self; used in full and fearless confidence that it is His own blessed *will* that they should be used; used with the single eye to the glory of God, and the spiritual welfare of His people.

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<sup>1</sup> See, however, a note on the invitatory character of the sentences, at p. 1.

<sup>2</sup> “In the Communion time the Clerkes shall sing—

“O Lamb of God, that takest away the sins of the world: have mercy upon us.

“O Lamb of God, &c., grant us Thy peace.”

**Extract from *the Minute Book of the Select Vestry and later of the Four and Twenty,  
St Oswald's Parish Church, Durham (1866)***

Memorandum of a Visitation held in the Parish Church of St Oswald's in the County of Durham by the Venerable George Bland, an Official of the Dean and Chapter of Durham, on the fourth day of January, in the year of our Lord One thousand eight hundred and sixty six.

Present,

The Revd. John Bacchus Dykes, Vicar

Mr John Fagg Elliot,	}	Churchwardens
Mr Thomas Bagley,		

The Dean and Chapter have permitted Mr. J. R. Davison to place a Memorial Window in the East end of the Chancel, on the conditions, that the whole of the Window be filled with Stained Glass, and that no part be blocked up by any permanent or temporary erection: I therefore direct the Churchwardens to remove the frame-work, now placed above the Communion Table and obstructing part of the Window, as soon as the above Memorial Window shall {be} ready.

The Communion Table, presented by the late Archdeacon Thorp, has been altered and enlarged without any authority from the Churchwardens. This ought not to have been done.

The Floor of the Chancel has been raised; it is said, to its ancient level; but no plans were submitted to the Dean and Chapter or to their Official. As however it has been so raised, the wooden platform, on which the Communion Table now stands, seems unnecessary, and I recommend it's {sic} removal, so that there may be convenient room for the Minister to stand "at the North side" of the Table, in the ordinary acceptation of the term.

No gifts, whether of Furniture, coverings for the Communion Table, Ornaments or other things, become "Church Goods", till they be formally accepted by the Parish and be delivered into the custody of the Churchwardens; and a note should be made in the Parish Books of such acceptance; nor may such gifts be used in the Church till so accepted and approved by the Churchwardens, or if any difficulty shall arise, by the Ordinary.

The Candlesticks, which are now placed upon the Communion Table, have not been formally accepted by the Parish, nor ought they to have been placed there without consultation with the Churchwardens.

In reference to the introduction of any Ornaments, the question is not simply, what the Law may seem to allow, but, what discretion, charity, and a due regard for the feelings and opinions of others, enjoin us to avoid.

My attention was directed to a small picture of the Crucifixion, hanging in the Vestry, and the Vicar explained that it was useful to remind the children, when assembled there, of the sacredness of the place.

Such a use may be considered dangerous and liable to misconstruction. It seems contrary to the principles of the Church of England that her children should be encouraged to look at pictures in order to keep alive holy and devotional feelings.

I recommend the removal of this picture.

I order, that a Book be provided for entering regularly the names of Preachers.

I also order, that a Book be provided for entering regularly the Collection made in the Church, whether at the Offertory or in any other way; and that the particular mode of applying or distributing such Collections, whether by the Vicar, or by the Vicar and Churchwardens together, be entered in a Book which may be ready for examination, if required, at the Easter Meeting of each year.

I also order, that a new Terrier be made, and that one copy, on Parchment, be kept in the Parish Chest, and another copy be sent to the Official, to be deposited in the Registry of the Dean and Chapter. It is desirable that the Terrier should be signed, not only by the Vicar and the Churchwardens, but also by some substantial inhabitants in the Parish.

George Bland  
Official of the Dean and Chapter of Durham

#### Remarks on the above

The “Visitation” here referred to was held in St Oswald’s Church on Jan<sup>y</sup> 4, 1866. More than three months after that date — on March 14<sup>th</sup> — this Book was sent to the Vicarage, without note or message, having the above Memorandum inserted. Inasmuch as possession was obtained of the Parish Vestry-Book, and this entry made, without permission being either asked or granted, or any communication whatever addressed to myself, I feel bound as Vicar of the Parish, and as the ordinary custodian of the Book, to record my respectful<sup>1</sup> protest against what I cannot but regard in the light of an irregularity.

Before noticing the Document itself, it must be observed that the Instructions therein contained appear to carry a somewhat uncertain weight from the fact of the Venerable Official occupying two distinct offices at one and the same time; representing the Dean and Chapter in the double capacity of Lay Rectors or Appropriators and also of Archdeacons.

In estimating, therefore, the force of the Monition it becomes necessary to discriminate between those parts which are delivered by the Venerable Official qua Appropriator and qua Archdeacon.

I. With respect to the munificent gift of a stained glass East-Window, promised to S. Oswald’s Church by J.R. Davison Esq, and the “permission” stated to have been granted by the Dean and Chapter for its erection, provided it fulfils certain conditions; I venture to observe that I am not aware that power is usually claimed by Lay Rectors or Appropriators either to give or to withhold “permission” for the presentation of such offerings, or to pronounce beforehand what precise form the offering shall assume, provided there is no interference with the fabric of the Church or the masonry of the window; — such questions resting with the Incumbent and the Ordinary. As regards, therefore, the decision respecting the Window itself, and also the Order that the small dorsal-cloth now hanging before its lower compartment shall be removed, and that no such hanging shall in future be used, I am bound to remark that a power of control over the internal arrangements of the Chancel is claimed by the Appropriators which does not seem to be recognised by Law. In corroboration of which statement I refer to the case of Griffin V Dighton in which the Lord Chief Justice gave it as the “unanimous opinion of the Court” “That the Appropriator had not as against the Vicar a right to the possession and control of the body of the Chancel. That altho’ the Rector had the freehold of the Church and therefore of the Chancel, this was only an abstract right, and

<sup>1</sup> φ It will be seen that the word ‘respect’ in various forms appears seven times in Dykes’s response. Compare with Mark Antony’s repeated references to ‘honourable men’ in Act III Scene II of *Julius Caesar*.

carried with it no right to the possession. That the Incumbent had, upon induction, the legal possession of the Church. That there was no distinction [in this respect] between the body of the Church and the Chancel. That the Rector had no more right in the Chancel than in the rest of the Church. That the Rector was bound to repair the Chancel, by reason, not of exclusive right, but of the custom of the Realm. That the general right of the Rector to have a pew in the Chancel did not carry with it any other consequence as to a peculiar right or interest in that part of the Church. That the guardianship was in the Incumbent and Ordinary.”

It appears, therefore, from the whole tenor of this decision, that the Dean and Chapter have no more legal right to issue Instructions as to the particular character and arrangement of the East Window (in a matter not affecting the fabric itself) than of the West Window, or any other window in the Church: and that the question of the employment of a dorsal-cloth obscuring a small portion of a window, itself disproportionately large, is one which no more comes within their cognizances than that of the use of a blind or hanging in any other part of the Building.

On this ground — with no feeling of disrespect but simply for the protection of my own rights as Incumbent, I am bound to decline to pledge myself in any way either to the use or non-use of the present, or any other, hanging.

II. It is true that the “Communion Table” was “enlarged” between 2 and 3 years ago, under the following circumstances. It was at that time most unbecomingly small for so stately a Chancel; and, moreover, perfectly bare. A subscription having been made in the Parish, and a sum of £25 presented to the Vicar with a request that a suitable “Altar-cloth” might be provided; it seemed to myself a mere waste of money to procure a handsome Covering, without first making the Altar itself of a suitable size to receive its Covering. The enlargement was effected under the superintendence of the then Chapter Architect, without cost or charge to the Parish: nor did I hear a word of dissatisfaction expressed at this obvious improvement either by Churchwardens or Parishioners.

III. As the foot-pace on which the Altar stands has been in use in the Church between 2 and 3 years; as I have never, till now, heard any objections expressed against it, either by Churchwardens or others, or even by the Ven<sup>ble</sup> Official, who has himself held Visitations in this Church, and kindly taken duty on several occasions, who has also examined the Church with the Vicar, and expressed his general approbation of everything, I must respectfully decline to adopt the recommendation to ‘remove’ this ‘platform’. The Altar was, till within a recent date “elevated six steps” (vid. Surtees, and Hutchinson) and is, therefore, even when standing on the footpace, below its original height.

In reference to the remark of the Ven<sup>ble</sup> Official respecting the position of the Minister, I must remark that his place is, not at the North end, but at the “North-side” of the Holy Table — and old Liturgical expression which has one, and only one, legitimate meaning. “There can be no doubt whatever,” writes the present Archdeacon of Exeter, “as to the intention of the English Church about the position of the Celebrant in administer<sup>g</sup> the Holy Communion. The slab or surface of the Altar or Holy Table was always conceived of as divided into three portions, of about equal size. The central was called the “media pars,” then other portions the “latus sinistrum, et dextrum”; or “Septentrionale, et Australe.” These would be in English the “midst of the Altar,” the “left or North-side,” and the “right or South-side”: the term “side” being used with respect to the middle portion. The most solemn parts of the Rite, these were performed “at the middle”; the subordinate parts, “at the Northern or Southern portions{”}. In all cases the word “at” certainly meant with the face turned Eastwards.” (Freeman’s Rites and Ritual)



IV. I proceed to the statement that no gifts, “ornaments or other things” become Church Property “nor may be used in the Church until accepted and approved by the Churchwardens”; and, that the “formal acceptance” by the Parish is indispensable in the case of all offerings to the Church: And I feel bound to record my respectful, but very earnest, dissent from the decision here pronounced, and my opinion that a power is here attributed to the Churchwardens of which the Law and custom alike are ignorant.

The only reason given by Prideaux<sup>1</sup> why “the consent of the Parish is necessary” (and of the Churchwardens as their representatives) in the introduction of new ornaments, furniture and the like, provided they are legal, is “to ensure their estates from unjust taxation”. “The consent of the Parish,” he writes “is not necessary to authorize the thing, but only to oblige them to pay for it. This is all the reason which makes their consent requisite. And therefore, if the parson with leave of the Ordinary, or any other person with the consent of the Parson... have a desire to set up rails at the Altar, at their own proper costs and charges... the Parish is no way concerned either to give or deny their consent thereto.”

It is to be observed that in these cases, altho’ the “consent of the Ordinary” (i.e. “a faculty”) is theoretically necessary; it is practically (except in the case of important additions or alterations to the Church) dispensed with: for, as Lord Stowell says, “the Ordinary usually reposes confidence in the Minister to do what is proper.”

In confirmation of the view taken by Prideaux as to the powers of the Parish and Churchwardens over gifts and offerings, may I quote the following legal “opinion”.

“Churchwardens seem to have no power to accept or refuse Ornaments. Their business is to take care of anything given. The only ground on which they can demur to the maintenance of an Ornament so given (not a necessary Ornament) is that it is likely to entail an expense upon the Parish for keeping it in repair.”

Inasmuch therefore as the Candlesticks, footpace, West Window (itself the devout and liberal Offering of a Churchwarden), Altar rails, Credence Table, Frontals, Offertory bags, Thermometer, Kneeling-Cushions, Carpet for Sanctuary, Office-Books, Book-markers, Chalice-veils, and other gifts, which have, from time to time, been presented by different individuals to the Church will plainly entail no charge upon the Parish, the Churchwardens have no power to refuse them; still less to prevent their use in the Church and Services.

IV. In reference to the little Picture in the Vestry, I may quote the following “Opinion”: “There would seem to be no authority on the part of any one to remove a Picture of a Crucifixion from the Vestry. It is not a part of the Church used for Divine Service: it is not an Ornament for use in the Service: and therefore appears to be a matter really with the sole discretion of the Incumbent.”

On this ground — considering, moreover, the whole character of the objections raised against this most harmless and appropriate decoration of the Vestry, and, further, the reasons for which I am advised to remove it — I must respectfully decline to adopt the recommendation.

V. Against the last three Orders (enjoined as they are by this ‘Canon’) I can offer no possible objection.

I have only to add that it is in no captious or disrespectful spirit, with no desire to resist legitimate authority, or to defy the wishes of Churchwardens, Parishioners, or any other, that I

<sup>1</sup> φ One infers: Prideaux, Humphrey *Directions to Church-Wardens for the Faithful Discharge of their Duty* &c. (Walker: London, 1805)

have felt it my duty to make, most reluctantly, the above remarks: — but simply in order to defend my own rights as Incumbent, and to guard myself from implicit acquiescence in a Document the tenor of which appears to divest the Parish Priest of his proper authority and responsibility, in regulating the details and accessories of Divine Service.

John B. Dykes M.A., Mus.D., Vicar of S. Oswald's.

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“Deus, Qui corda fidelium Sancti Spiritus. Illustratione docuisti: Da nobis in eodem Spiritu de omnibus recta sapere...Per merita Salvatoris nostri Jesu Christi.” Amen<sup>1,2</sup>

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<sup>1</sup> φ God, who has taught the hearts of the faithful by the illumination of the Holy Spirit, grant us in that same Spirit to understand rightly about all things, by the merits of our Saviour Jesus Christ. Amen *Tr. Diana Barclay, Durham University*

<sup>2</sup> φ Note 1,884 words in response to the Archdeacon's 637.

*The Ecclesiologist*, Vol. 27 (Joseph Masters: London, 1866)  
 [146] DR. DYKES ON SAYING AND SINGING  
*A Letter to the Venerable Archdeacon of Easter; reprinted from the  
 Essay of the latter on Rites and Ritual.*

“MY DEAR ARCHDEACON,

“With regard to the question which you ask respecting the mode of performing Divine Service, it appears to me evident that it never entered into the heads of those who undertook, in the sixteenth century, the great work of remodelling, translating, simplifying, congregationalising (to use a barbarous word,) the old Sarum Offices, and recasting them into the abbreviated form of our Matins and Evensong, to interfere with the universally received *method of reciting* those Offices. It is quite certain that they never dreamed of so great an innovation in immemorial usage. Their object was merely to simplify the old Ritual music. It had become so tedious and ornate, that it was impossible for the people to join in *their* part; and the priest’s part was rendered unintelligible by means of the wearisome ‘neumas’ and flourishes, which had little by little crept in, to the utter ruin of the staid solemnity of the ancient Plain Song. So the great business was to make the *priest’s* part devout and *intelligible*, and the people’s simple and *congregational*.

“The first part of our Prayer Book which came out was the *Litany*. But it came out *with* its beautiful and simple Ritual *Music*. It was thus *originally intended* to be *sung*; but to music so plain and straightforward that a child may join in it. (It is the same melody as is still generally used for the Litany.) *Only* the melody was published at first; no harmony: therefore it would be sung in unison.

“But a month afterwards a *harmonized* edition was published for the benefit of those choirs which were more skilled in music. It was set in five-part harmony, according to the notes used in the ‘Kynge’s Chapel.’ Tallis’s more elaborate version was published twenty years afterwards.

“But this English Litany was harmonized over and over again in different [147] ways by different composers; the very variety of setting incidentally proving how very general its musical use had become.

“It was in the following year (1545) that Cranmer wrote his well-known letter to Henry respecting the ‘Processions’ and Litany Services, which it was in contemplation to set forth in English for festival days; requesting that ‘some devout and solemn *note* be made thereto,’ similar to that of the published Litany; ‘that it may the better excitate and stir the hearts of all men to devotion and godliness:’ the Archbishop adding that, in his opinion, ‘the song mode thereto should not be full of notes, but as near as may be for every syllable a note.’

“Four years after came out Edward’s First Prayer Book, and almost simultaneously with it (at least within the year) the *musical notation* of the book, published ‘cum privilegio,’ and edited by John Merbecke.

“There seems no doubt in the world that this book was edited under Cranmer’s supervision; and was intended as a quasi-authoritative interpretation of the musical rubrics.

“The old ritual words, ‘legere,’ ‘dicere,’ ‘cantare,’ continue in the re-formed, just as of old in the unreformed rubrics. They had a definite meaning in the Latin Service Books. There is not a vestige of a hint that they are to have any other than their old meaning in the vernacular and re-modelled Offices. They are often loosely used as almost convertible expressions. ‘Dicere’ rather expresses the simpler, — ‘cantare,’ the more *ornate*, mode of musical reading. The

word ‘legere’ simply denoted ‘recitation from a book,’ without any reference to the particular *mode* of the recitation. Applied to the Gospel in the old rubrics, it would simply express that the Gospel was to be here ‘recited,’ according to the accustomed ‘Cantus Evangelii.’ The same with other parts of the service. As ‘legere’ did not signify non-musical recitation in the old rubrics, so neither does it in the revised. In fact, in two or three instances, it is used avowedly synonymous with ‘say or sing,’ — e.g. in the cases both of the ‘Venite’ and the Athanasian Creed. These of course are definitely ordered to be ‘said’ or ‘sung,’ — on the monotone, or ‘sung’ to the regular chant.

“But yet in two rubrics, which merely deal with the *position where*, on certain particular occasions, they are to be recited (the rubrics *not* adverting to the *mode* of their recitation), the general term ‘read’ is applied to them — ‘The Venite shall be read here.’

“Now as the *rubrical directions* respecting the performance of the Services are virtually the same in the old and the new Office, so is the *music itself* given in Merbecke. His book is nothing more than an adaptation, in a very simplified form, of the old Latin Ritual Song to our English Service. Cranmer’s rule in rigidly followed — ‘as near as may be, for every syllable a note.’

“The Priest’s part throughout is very little inflected. Even the ‘Sursum Corda’ and ‘Proper Preface’ in the Communion Offices are plain monotone; as well (of course) as all the Prayers.

“But the Introit, Offertory Sentences, Post-Communion, Pater-noster, Sanctus, Agnus-Dei, Credo, ‘Gloria in Excelsis,’ in most of which the people would be expected to join, are all inflected, though the music is plain and simple.

“That there was not even the remotest intention of doing away with the immemorial practice of the Church of GOD (alike in Jewish as in Christian times), of employing some mode of solemn musical recitation for the saying of the Divine Offices, is further evident by the rubric relating to the Lessons. Of course, *if* in *any* part of the Services, the ordinary colloquial tone of voice should be employed, it plainly ought to be in the Lessons.

“Bet not even here was such an innovation contemplated.

“The ancient ‘Capitula’ were much inflected. The Cantus Evangelii and Epistolarum admitted likewise of a great and wearisome licence of in-[148]flexion. Now it would have been absurd to inflect a long English lesson. The rubric, therefore, ordered that the Lessons should be said to uninflected song.

““In such places where they do sing, then shall the Lesson be *sung* in a *plain tune* after the manner of *distinct* reading’ (i.e. recitation); in other words, the ‘Lessons, Epistle, and Gospel,’ were to be all alike said in *monotone*.

“You are aware, of course, that it was not till the last Revision in 1662 that this rubric was removed. The Divines at the Savoy Conference at first objected, and, in their published answer, stated that the reasons urged by the Puritan party for its removal were groundless. However, the rubric disappeared; and, I think, happily and providentially. For certainly (except the reader chances to have a *very* beautiful voice) it would be painful to hear a Lesson — perhaps a chapter of fifty or sixty verses — said all in monotone. Moreover, while in solemn addresses, (whether of prayer or praise to God,) the solemn musical recitation seems most fitting and reverential, in lections or addresses delivered primarily for the edification of *man*, a freer mode of utterance appears desirable and rational.

“Merbecke’s book (I should have added) does not contain the music for the Litany — as that had been already published — not for the whole Psalter. It simply gives a few specimens of

adaptation of the old chants to English Psalms or Canticles, and leaves it to individual choirs to adapt and select for themselves.

“The *intention* of the English Church to retain a musical service is further confirmed by the often quoted injunction of Queen Elizabeth, 1569 (c.49,) which gives licence for an anthem.

“It first orders that ‘there shall be a modest and distinct *song*,’ (i.e., the ordinary plain song)’ used in *all* parts of the Common Prayers of the Church;’ while, for the comfort of such as delight in music, it permits, at the beginning or end of the services, ‘a hymn or song in the best melody and music that can be devised, having respect to the sense of the words.’

“The utmost that can be said of our rubrics is, that in cases of musical incapacity, or where no choir can be got, where priest or people *cannot* perform their part properly, then they *may* perform it improperly. But unquestionably, whenever the services *can* be correctly performed, when the priest *can* monotone his part, and the people sing theirs, then the services ought to be so performed. It is a matter of simple obedience to Church rule. The single word ‘*evensong*’ is a standing protest against the dull conversational services of modern times.

“In reference to the popular objection that the musical rubrics refer merely to cathedrals and collegiate churches, Lord Stowell observed, in his judgment in the case of *Hutchins v. Denziloe* (see *Cripps*, p. 644, 3rd ed.,) that if this *be* the meaning of the rubrics and canons which refer to this subject, then ‘they are strangely worded, and of disputable meaning,’ for they *express* nothing of the kind. The rubrics, he says, rule that certain portions of the service ‘be *sung* or *said* by the *minister* and *people*; not by the prebendaries, canons, and a band of regular choristers, as an a cathedral; but plainly referring to the *services of a parish church*.’

“It is very difficult to say *when* the use of the monotone generally dropped and gave place to our modern careless unecclesiastical polytone. The change, I suppose, took place gradually; first in one district, then in another. The Church’s mode of reciting her Offices would involve more *care* and *skill* than the clergy much cared to give. So, little by little — first in one locality, then in another — they fell into the modern, loose, irregular way of talking or pronouncing instead of ‘saying and singing.’

“Yours ever,

“John B. Dykes.”

*The Guardian*<sup>1</sup> 26 June 1867 p. 691

**LETTER ADVERTING TO BISHOP BARING'S INHIBITION  
OF THE BISHOP-COAJUTOR OF EDINBURGH**

Sir—

The correspondence between the Bishops of Durham and Edinburgh published in your last issue must have caused grief and amazement.

For myself, although I had heard the rumour of the inhibition of the Scottish prelate by his brother of Durham, on the ground of the former having prefaced his sermon at St Oswald's with the Invocation of the Blessed Trinity, yet the story seemed to me so utterly incredible that I never gave it a serious thought. We live, however, in strange days, and I learn, for the first time, from your columns, that the report is actually true.

On the inhibition itself I forbear to comment: but as vicar of the parish of St Oswald's, I must beg to add a very few words in reference to two statements in the Bishop of Durham's letter.

1. First, then, the Bishop asserts that the introduction of the Invocation at St Oswald's was *due* to the Bishop-Coadjutor of Edinburgh<sup>2</sup>: intimating that it was he who first taught us it: and that its subsequent use in the church arose out of his example. In answer to this, it is only right that I should affirm that the Bishop had *nothing whatever* to do with the introduction of his practice; that neither by word nor suggestion was he in any way responsible for it. The responsibility, which I gladly accept, rests with myself alone. Inasmuch as the use of prayers in the pulpit is at once irregular and unauthorised, it had been our custom for a long time to commence the sermon with no word of preface whatever. This seemed rather cold: and I determined last Lent (when we had our usual series of special week-day sermons by special preachers) to adopt the more reverent, and now very general, practice of prefacing the sermon with the simple Invocation of the Triune Name. It so happened that the Bishop of Edinburgh (*although quite unknown to himself*) was the first who actually adopted our improved "use." With the characteristic delicacy and courtesy which render him ever anxious to conform to the usage of the church where he may chance to be officiating, his lordship asked me in the vestry how he should begin his sermon, whether with or without a prayer. I at once answered, "With the words 'In the name of the Father, and of the Son, and of the Holy Ghost. Amen.'" He did so; as did all my other Lent preachers, and all who have since preached in the church. When I found my brethren around me, some using the Bidding Prayer before the sermon, some a long extempore prayer, some a collect, some even the Lord's Prayer, some nothing, I need hardly say that it never even crossed my mind that this particular form of introduction (to me, as it appears, the most simple and fitting of all) should have anything specially objectionable in it. (The objection as to its being Popish, I confess, had not occurred to me.) And that the use of this innocent and sacred form should be deemed by a Christian Bishop a sufficient ground for offering the grave indignity to a brother Bishop — a large-hearted and loyal English Churchman, who has ever kept aloof from party strife, and one of our great preachers — of forbidding him to officiate in his diocese, seems to me so

<sup>1</sup> φ This is the Church of England newspaper, not the national newspaper of the same name.

<sup>2</sup> φ Charles Hughes Terrot (b. 1790, Bishop. of Edinburgh 1841—1872, d. 1872) (Source: *Cambridge Alumni Database*. University of Cambridge.)

inconceivably sad and strange that I can hardly bear to contemplate it, still less to write about it.

2. But, secondly, the Bishop of Durham adds that the Invocation of the Triune Name before the sermon at St Oswald's has caused "great distress and annoyance to many of the congregation." This statement has taken me wholly by surprise. Surely, *had* such "great distress and annoyance" been experienced, I must have been in some measure aware of it. But I can honestly say that I have never, either directly or indirectly, until I saw the Bishop's letter in your columns, heard even the faintest whisper of any dissatisfaction on this particular ground. I doubt not that there are mischief-makers in abundance (not worshippers at St Oswald's) who have so represented the matter to the Bishop; otherwise his lordship would not have made the above assertion. But until I can discover any of these aggrieved individuals, I shall remain incredulous as to the fact that any of St Oswald's congregation should feel either "distress" or "annoyance" because the preachers in that church begin their sermons with the brief but reverent recognition of that Blessed God in whose holy name they desire to preach, and by whose gracious aid alone their sermons can effectually reach the hearts of the people.

JOHN B. DYKES, Vicar of St Oswald's, Durham.  
Leeds, Nativity of St John Baptist, 1867.

PS. — It is scarcely necessary to add that the Bishop of Edinburgh knows nothing whatever of this letter.

*The Church Choirmaster and Organist* Vol. 2. (London, January 1868) pp. 11—13  
**DR STEPHENS ON INTONING THE PRAYERS IN PARISH CHURCHES**

[11] *To the Editor of the Church Choirmaster and Organist*

SIR—Permit me to offer my best thanks for your timely comments upon the wondrous “Opinion” lately put forth by Dr A.J. Stephens<sup>1</sup> on the subject of “Intoning” the prayers in parish churches, and the more wondrous “Order” based thereupon by the Bishop of Melbourne. May I be allowed to add a few supplementary remarks on the same subject?

And first as to the word “*intone*.” Dr Stephens tells us that we derive it from the old rubrics; that it means to sing, or say, the service musically; that it is used in the ancient Latin Books, but not in our Prayer-book. Hence we are to gather that, as there is no rubrical direction for the service to be “intoned,” this mode of recitation is not authorised amongst us.

Now, Dr Stephens should really have informed himself that the old word “*intone*” had nothing in the world to do with the “intoning” of the service (in our modern acceptation of the term), but simply meant “to give the *intonation* — *i.e.*, the few introductory notes, of a Psalm-chant. When a Psalm was chanted, the Officiant or Cantor gave out the “tone” — *i.e.*, sang the first hemistich of the Psalm: after which it was taken up by the choir or people. This was to *intone* a Psalm. Our popular use of the word is simply a loose and *very modern* misapplication of an old technical expression.

And now for the rubrical terms “say,” “read,” &c.; — were they, or were they not, originally intended to express musical recitation? No one, of course, doubts that non-musical reading may be included in the expressions; that they, in fact, cover *any* [12] sort of recitation; that (*e.g.*) a child may *say* its Catechism, a preacher *say* his sermon, or a priest *say* mass; that the same priest, again, may *read* a newspaper, or may *read* the Holy Gospel; — and that these terms, “say” and “read,” will have different meanings corresponding with the different circumstances under which they are employed. Nor again will any one doubt that, even in reference to the very same Offices, the words may bear varying interpretations; — that (*e.g.*) a priest *saying* Office privately, or *reading* the Gospel at low mass, or otherwise officiating where there are no choir or musical accessories, and employing his ordinary tone of voice, would, *under the circumstances*, fulfil the rubrical requirements equally with him who, reciting Office publicly, should use the regular musical mode of “saying” or “reading.” But I am now referring to these terms in their full and proper signification, as applied to the *public worship* of God, in churches where singing is possible and there is a choir — large or small, paid or voluntary, it matters not. And here I fearlessly assert that the words had, before and after the Reformation alike, the same recognised musical signification; and that the Church of England has *knowingly and deliberately authorised a musical recitation of her Offices*.

Dr Stephens’s argument proceeds upon the supposition that the Book of Common Prayer, and its rubrics, had no former history. That Book at every turn negatives and repudiates such an assumption. It claims to be nothing more than an abbreviated, simplified vernacular version of the old Office-books of the English Church, adapted for congregational use, employing the old language, and with its old meaning.

<sup>1</sup> φ Dykes was later to retain Dr. A.J. Stephens QC in his Court action against Bishop Baring.



Until Dr Stephens, then, can prove that the words “*legere*,” “*dicere*,” &c., did not notoriously express musical recitation in the unrevised Office-books (which, of course, he can never do), his attempt at proving that they do not bear a musical meaning in our present Book is simply hopeless. To show the identity of interpretation of the terms as employed in reference to the old Latin service, and the vernacular, we have but to turn to the Prayer-book itself, where we find both “*legere*” and “*dicere*” used at once retrospectively and prospectively — retrospectively in the Preface, as describing the *past* use of the English Church, prospectively in the Rubrics, as describing its present and future use. “These many years” (we read) “the order of the ancient Fathers hath been so neglected that, when any Book of the Bible was begun, before three or four chapters were *read out*, all the rest were *unread*. Moreover the service of *this Church of England*, these many years, hath been *read* in Latin to the people. A few only of the Psalms have been daily *said*, and the rest utterly omitted.” [N.B. — The above extract is slightly abbreviated.] Now, according to Dr Stephens’ line of argument, all these words “*read out*,” “*read*,” “*said*,” should have been “*sung*,” because they are used, as he himself must acknowledge, in reference to services which were recited *musically*, and to which, therefore (according to him), “say,” and “read” cannot apply. It is obvious, therefore, to remark, that when the framers of our rubrics adopt these words in giving orders respecting the future performance of the vernacular services, they must employ them in the same recognised, and technical, and comprehensive way in which they use them in describing the past performance of the old Latin services. The exact shade of meaning of the words will, of course, depend in each particular instance on the position where the word occurs, and the subject-matter in reference to which it is used. The Sermon or Office or Lection will be “said” or “read,” but according to the accustomed “*modus dicendi aut legendi*.” The comprehensive word “sing” *may* include non-musical utterance, just as “read” may and often did signify ornate vocal recitative.

Dr Stephens’ tentative effort to divest the word “*dicere*,” even in the old rubrics, of its musical signification is somewhat amusing. He quotes the well-known expressions “*dicere sine notâ*,” “*dicere cum notâ*,” as confirmatory of the conclusion he seeks to establish. That is to say, because it needs a special limitation, (“*sine notâ*”) affixed to the word, to divest it in special cases of its ordinary musical meaning (the corresponding “*cum notâ*” indicating the withdrawal of that limitation, and the resumption of the legitimate use of the word), *therefore*, in ordinary cases, where there is no special qualification named, it carries with it the same restricted and abnormal signification.

But although Dr Stephens throws this argument in by way of swelling his Opinion, it is evident he lays no stress on it, for he presently allows that “in the old Latin service-books ‘*dicere*’ generally meant to intone.” Only, he adds, “there is no proof that the Reformers when they framed the English rubrics intended that the word ‘say’ should bear that meaning.” I have shown that there *is* such proof, positive as well as negative; and I will show it still more fully. Look at the negative proof. Did the Revisers of our Offices ever hint at any change in the meaning of the old rubrical terms which they adopted?

It is well known that the practice of saying the public service of God in solemn musical recitative (either in simple monotone or with slight inflections — in a tone distinct from the ordinary conversational mode of utterance) has been universal in the Church of God, alike in Jewish and Christian times.

Now when we consider that the *whole Catholic Church of Christ* adopts, and ever has adopted, this reverent practice, it is simply monstrous to believe that the Revisers of our English Offices ever contemplated for a moment (and without a word in explanation) such a

serious innovation on immemorial Catholic usage as the discontinuance of the old mode of public Recitative, and the substitution of “talking and preaching” for “saying and singing.” The foreign Protestants invented a new religion, a new Order of Divine Worship, and, consequently, a new method of performing it. The English Church, thank God! did none of these things: and it remains for Dr Stephens to prove that she did, in the teeth of her strong and reiterated asseverations to the contrary.

But leaving the negative line of proof, there are two facts of a positive kind which of themselves leave the mind and intention of the framers of our rubrics, and the true interpretation of the words under discussion, without doubt.

I. The first of these is the “Lesson” Rubric — which was not removed till the last Revision. Now I suppose there is no person in the world so foolish as to imagine that it was the design of our Reformers to prescribe that the prayers should be *talked*, and the Lessons *sung*. If in *any* part of the service the natural tone of voice was to be used, it must be in the Lessons. Now, since the providentially unambiguous language of the Lesson Rubric shows that they meant the Lessons to be *sung*, *i.e.*, musically “said,” it is absolutely beyond question that they *intended* the rest of the service to be similarly recited, after the old immemorial use.

Then why (argues Mr. Stephens) if the word “say” would naturally mean. “say” *musically*, does the rubric not merely content itself with ordering Here shall the Lesson be *said*?

For two plain and obvious reasons.

1. In the first place, both words “say” and “read,” as I have before stated, have a loose as well as a technical and ecclesiastical meaning. In places where there is no choir, and the service is not sung, they may represent ordinary natural reading. Hence, had they been nakedly, and without explanation, applied to the Lessons — since here there was a great change in our Revised Book, and instead of the short Capitula of the old Offices, there were whole chapters ordered to be read — it might almost inevitably have been concluded that the words were to be interpreted in their loose or non-musical sense. But *no*. It was the deliberate intention of the Revisers of our English Office-book that *Plain-song* should, as of old, extend to the Lessons *as well as* to the prayers and Psalms. Therefore they are careful to express this, and go out of their way to make their meaning intelligible.

2. But, in the second place, the words “say” or “read,” if unexplained, might have been misinterpreted in another direction. They might, as we have seen, have expressed too *little*; but they might, also, have expressed too *much*. Interpreted according to their loose every day sense, they would have *under*-stated the intention of the rubrical direction; interpreted according to their *strict* technical sense, they would have *over*-stated it. For they would have been (or *might* have been) taken to signify that the Lessons, Epistle, and Gospel were all to be “said” or “read” according to the old *mode* of saying or reading them, and that the ancient Cantus Prophetarum, Evangelii, &c., should be retained. Now this was an ornate and inflected mode of recitation, somewhat elaborate and tedious; and though suitable enough for short versicles and the like, would have been most objectionable in the case of long Lectons. So in order to prevent this the musical *limitation* of the rubric was introduced. Plain-song was to be used; but it must be *uninflected plain-song*. “In such places where they do sing there shall the Lessons be sung in a *plain tune*, after the manner of distinct reading; and likewise the Epistle and Gospel.”

The word “*plain*” is the emphatic word here, as opposed to “ornate” or “inflected.” In other words, the ordinary “Cantus Collectarum,” or simple monotone, was to be employed.

Now this rubric continued in force till the last Revision in 1662, when the Puritans took exception at it. The reply of “the Bishops” to the demand of “the Ministers” for the alteration of this rubric is as follows: — “The rubric directs only such singing as is after the manner of distinct reading, and *we never* [13] *heard of any inconvenience thereby, and therefore conceive this demand needless.*” We learn from other answers given by the Bishops *why* they were very cautious in acceding to the requests of those men: they were jealous of departing from any usage or practice which the Catholic Church sanctioned, and so in any way compromising the Catholic character of the Anglican branch of Christ’s holy Church. These men ask for changes (the Bishops urge) “as an expedient for *peace*; which is in effect to desire that our Church may be ‘*contentious*’ for peace’ sake; and may *divide* from the *Church Catholic*, that we may be at *unity* with *ourselves*. For St Paul reckons them amongst the ‘*lovers of contention*’ who shall *oppose themselves against the customs of the Churches of God.*”

However, as is well known, this point was ultimately conceded, and the rubric (I think happily) withdrawn. For plain-song, though eminently suitable for prayers, short lections, versicles and the like, is not so for long Scripture readings. Henceforward, therefore, it became the English custom to drop the monotone for the Lessons, Epistle, and Gospel, and substitute the ordinary tone of voice.

So much, then, for the first fact.

II. The second fact to which I would refer, as irresistibly confirming the above conclusion as to the legitimate meaning of the rubrics under discussion, and the intention of their framers, is John Merbecke’s *Booke of Common Praier noted*, published, “cum privilegio” almost simultaneously with King Edward’s First Prayer-book; — a work originally intended for the use of the Chapel Royal (which was at that time a sort of model for other churches, as the Papal Chapel had hitherto been), and therefore invaluable as illustrating the *intention* of those under whose direction the Revision of our Offices was conducted with regard to the mode of their performance, and also the *contemporaneous interpretation* which was put upon the rubrics by those best qualified to understand them. Now in this Book it is simply taken for granted that all the service is to be musically recited.

The *Litany* is not contained in Merbecke’s Book as it had already been published together with the notes to which it was to be said or sung; — *said i.e.* in monotone, or unisonous plain-song, “*sung*” *i.e.* in full harmony and with organ accompaniment, as the numerous harmonised editions by various composers which speedily issued from the press plainly evidence. It was in the year after the publication of this Vernacular Litany that Cranmer wrote his well-known letter respecting the “*Processions*” he wished to bring out in English for Festivals, requesting the King that some “solemn and devout *note* may be made thereto,” as had been done in the case of the Litany. And four years after this it was that the first Book of Common Prayer came out; and almost simultaneously with it, as I have said, its regular musical notation. The great feature of this “notation” is its extreme simplicity; Cranmer’s general rule being followed, that there should not be “many notes” to a syllable, but “as much as may be, to every syllable a note.” The priest’s part, except in the Versicles, and the Lord’s Prayer after the Consecration in the Communion Office, is monotone throughout; the whole Book plainly showing what the one end and aim of the framers of our rubrics was — not to discountenance the practice of the Universal Church of saying the Offices in a solemn musical tone (such an idea plainly never entered into their heads) but merely to provide that the music should be grave, intelligible and simple, and that the service should be pronounced articulately and distinctly.

And this is what Sir R. Phillimore lays down in his concise and pertinent “Opinion,” that “the incumbent is bound to say or sing *distinctly*, so that the people may best hear and best understand.” “But,” he adds, “an incumbent may conscientiously believe that by that modulation of his voice which is called ‘intoning’ he does make himself best heard and best understood, while he avoids the possibility of theatrical reading or any false taste or trick in reading. It appears to me a matter which the *law of the Church leaves to the discretion of the incumbent.*”

That the voice *does* really carry far better in a large building, and with far less physical exertion to the reader, when the service is said in monotone, is simply notorious. And if a clergyman practically finds this to be the case, as I for one most certainly have in my own experience, no Bishop, I am morally certain, has right or power to interfere with him.

With a word on (1) Queen Elizabeth’s Injunction of 1559 (c.49), and (2) Lord Stowell’s Judgment, I will conclude.

1. This Injunction (the object of which was to encourage sacred music, and prevent the alienation of any choral endowments which might have been bequeathed to collegiate or parochial churches), while ordering that “a *modest* and *distinct* song shall be used in all parts of the Common Prayer,” further directs that “for the comforting of such as delight in music, it may be permitted that at the beginning or end of the Common Prayer there may be sung an hymn or such like song to the praise of Almighty God in the *best sort of melody and music that may be devised.*”

Now here it is needless to remark on the confirmation given to the musical interpretation of the original rubrics. Puritanical endeavours had been made, such as have never ceased to be pertinaciously repeated (of which this last in the diocese of Melbourne presents a notable example), to upset the true meaning of the Church’s directions, and convert “saying and singing” into “talking and preaching.” The Injunction simply confirms the old and true meaning of the rubrics; and further gives a license, which the Church has practically endorsed and accepted, to the introduction in certain places of “hymns, or such like songs.” Mr. Stephens’ statement that we *owe* “intoning,” even in cathedrals, to this Injunction, is simply absurd. His further attempt to prove that the license for plain-song extends *only* to cathedrals and large collegiate or other foundations is equally monstrous. The Injunction merely expresses the common rule of the Church in all places where there is singing. The services may be said *privately*, or with but “two or three” to make response. Want of skill or taste on the part of minister or people, want of funds, or other obstacles may render any music whatever, vocal or instrumental, undesirable or impossible. But where no disabling causes operate to prevent the carrying out of the Church’s rule, there that rule is in force. It matters not whether the church be stately or mean, the choir large or small; — in whatever church there is singing *at all* (“where they do *sing*”), there the *rule* is that there shall be plain-song — in other words, that the service shall be intoned.

2. And this brings me to Lord Stowell’s Judgment referred to by Dr Stephens and the Bishop. The Bishop of Melbourne intimates that Lord Stowell *contrasts* the service of a parish church with that of a cathedral, and rules that a distinction is to be observed between what may be said or sung by “minister and people” only, and by “Prebendaries, Canons, and a band of regular choristers.” This is just what Lord Stowell does *not* do. He maintains that there is *no* distinction, as far as the rule of the Church extends; and that whatever may be sung by “Canons and a band of regular choristers” may be sung by “minister and people.” The choir in a parish church are simply the representatives and leaders of the people; and if they choose,

under the direction of the minister, to do their part well instead of ill, carefully and correctly instead of carelessly and irregularly, no Bishop has power to interfere with them.

My time and your space warn me that I must come to an abrupt conclusion. If a Bishop is so ill-advised as to take upon himself to prohibit what the Church, whose minister he is, does *not* prohibit, and never has prohibited, but has on the contrary in every way sanctioned and encouraged, he must accept the consequences. *He cannot be obeyed.*

No diocese in England would for a moment tolerate or yield to such an Order as he has issued. It is to be hoped that no colonial diocese will yield to it

JOHN B. DYKES.

St Oswald's Vicarage, Durham, St Stephen's Day, 1867.

*The Literary Churchman, 9 January 1869*  
 [27]THE APPENDIX TO HYMNS ANCIENT AND MODERN.  
*To the Editor of the LITERARY CHURCHMAN*

Sir,—May I crave permission to offer a few observations on the “Notes on the Appendix to Hymns Ancient and Modern,” which appeared in the *Literary Churchman* of December 12. On the preliminary remarks of the writer respecting hymns [28] and hymnals in general, I will not dwell; much of what he says is valuable and true. I will confine myself to his strictures upon the “Appendix,” which I regret to say appear to me captious and unfair, and to have been dictated by some unfriendly desire to damage the reputation of a work for which I, for one, feel myself under a deep debt of gratitude to the compilers, and which I am persuaded is yet destined to do good service to the Church.

1. To test the value of your correspondent’s criticisms, I will begin with his very first. So anxious does he seem to find fault, that he seizes upon the first hymn in the book, and expends half a page of disparaging comment on its first verse. The composition itself is by the Rev. Godfrey Thring; it was written for an afternoon service; and the verse which offends your critic is as follows:

“The radiant morn hath passed away,  
 And spent too soon her golden store;  
 The shadows of departing day  
 Creep on once more.”

The hymn proceeds to speak of life’s dawn, life’s noon, life’s evening. Now surely, one may well ask, What is there here for the most fastidious censor to object to? Your critic replies, that “this is all hollow” (a conveniently ambiguous phrase); and that the whole verse might have been expressed in two words “’tis evening;” and further, that the Hymn should have begun with the thought of GOD rather than with that of evening. Now with regard (1) to the “hollowness,” I will say nothing. With regard (2) to the suggested abbreviation, I will only observe, first that if the criticism is sound, if the gradual approach of evening may not be expressed in a slightly poetical manner, by way of gently preparing the mind for the contemplation of the “creeping on” of the evening of life, if a congregation is to be cut down in a hymn to the barest, curtest statement of plain facts, we had better give up the idea of both poetry and music in Church, and substitute for our hymns a few prosaic sentences from a sermon. But I would observe, secondly, that the words “’tis *evening*” would be altogether inadequate as a substitute for the above verse; for — to say nothing of the loss of the parable of life’s stealthy growth and decline — the hymn itself is not strictly an “*evening*” hymn. Its very specialty consists in its being an *afternoon* hymn, and, as such, a real and valuable acquisition to our Church hymnals. We have many good Evening Hymns. But a really pleasing *afternoon* hymn was much wanted. And we are not a little indebted to the compilers of the “Appendix” for recognising and meeting that want. With regard (3) to the objection that the hymn should have begun with the thought of GOD rather than with that of evening, that an Evening Hymn “*naturally* begins ‘Glory to thee, my GOD,’” &c., that it “*must* begin, ‘Sun of my soul,’” one can only reply, that there is no “*must*” about it. Such a subject may be handled in a hundred different ways, and with equal propriety. One writer may prefer to lead down from GOD to Nature, another to lead up from Nature to GOD. The idea of imposing any arbitrary restrictions on the mode of treatment seems almost monstrous.

2. The next hymn your critic assails is also an Evening Hymn, No. 368. It is by Mr Baring-Gould, and commences

“Now the day is over.”

He objects to this hymn on the ground of its being unfit for [29] congregational use. But the hymn is not *intended* as a general congregational hymn (and why did the writer suppress this?). It was written, and is introduced, simply as a *children’s* hymn, and a charming little children’s hymn it is.

3. Your fastidious critic turns next to *Morning*. He proceeds to attack Mr Caswall’s excellent translation of the bright German hymn:

“Gelobt sey JESUS CHRIST

It opens: “When Morning gilds the skies  
My heart awakening cries  
May JESUS CHRIST be praised.”

The refrain recurs at the close of each verse.

Our censor begins by condemning the first line. The expression “The morning gilds the skies” is mere “patch sticking.” moreover, there is a needless waste of words; instead of five, there need only be two, “*every morning*.” Then again, the whole hymn is “essentially feeble” and “essentially opposed to the spirit of praise.” I cannot admit the truth of either allegation, except indeed the “Benedicite” and the 128<sup>th</sup> Psalm, each with its joyous and oft repeated refrain, are equally feeble, and opposed to the spirit of praise. The hymn, it is true, is subjective; but it is no less valuable on that account (the greater part of the Psalter deals with personal experiences): it simply tells how each circumstance of life should be an occasion of lifting up the soul in praise to JESUS CHRIST, and how the remembrance of His goodness should penetrate and brighten all earth’s joys, sorrows, and seasons. To designate the hymn as “an excuse which the mind makes for itself when it shrinks from real praise,” seems to me mere extravagance.

But I must hasten on. The next hymn that arouses your correspondent is No. 341,<sup>1</sup> a nice useful Litany hymn, wedded to a lovely tune by Mr Hopkins.<sup>2</sup> Here, after objecting to a slight poetical amplification of the words “in the time of our wealth,” he actually takes exception to the epithet “solemn” as applied to the “hour of dying,” and “awful” as applied to the Judgment Day. They are both superfluous, he maintains. For “what Christian man needs to be told this? Is there never anything to be left to the mind to supply for itself?” (!) Surely this is a mere wanton perversion of criticism.

5. And yet after thus objecting to the *insertion* of qualifying epithets, he proceeds, in the case of the very next hymn which he attacks, to find fault with their *omission*. Each verse of Hymn 340 begins with

“I need Thee, Precious JESU.”

But he complains that the word “Precious” — a distinctive epithet, be it remembered, of our LORD in the New Testament (f. 1 S. Peter i. 19; ii. 4, 6, 7) — is inadequate. In the LORD’S Prayer, he tells us, “to the word FATHER is subjoined ‘which art in Heaven.’” and here there is

<sup>1</sup> φ *Jesus, Lord of life and glory.*

<sup>2</sup> φ ST RAPHAEL.

need of some verbal safeguard” to remind us that He whom we are addressing is GOD. One can only reply, in the writer’s own words, “What Christian man needs to be told this? Is there never anything to be left to the mind to supply for itself?” But if this is not mere petty fault-finding for fault-finding’s sake, I know not what is.

6. After a passing hit at the joyous little German Harvest Hymn, “Wirpflugen,”<sup>1</sup> on the ground that it does not repeat everything which is already abundantly supplied in the Har[29]vest Hymns in the original book, Nos. 223—227, he fixes upon Dr Male’s translation of the Fragment from S. Comas (A.D. 760) on the Transfiguration.<sup>2</sup> “The hymn” he says “is a failure, and worse than a failure.” “It does not mention what was going on at the foot of the Mount:” “it does not speak of the Transfiguration as a pledge and earnest of the Resurrection Body” (as though a short Hymn of three verses could contain a complete Treatise on the Transfiguration); “and there is an inexcusable transgression of Scripture.” What is this “inexcusable transgression?” The hymn mentions Moses and Elias as recounting our LORD’S “co-eternal Glory.” It should (says he) have been “His Decease.” But does the latter exclude, and not rather pre-suppose, the former? Surely the object of the Transfiguration was two-fold; to bring vividly before the spiritual, and mental, and even bodily, vision of the Apostles — and thus to confirm their unestablished faith in — the essential, pre-existent Divinity and Glory of the Incarnate Son; and *thus to prepare them* for accepting the opposite Mystery of His humiliation and coming Passion. S. Luke alone mentions the “Decease.” But SS. Matthew, Mark, Luke, Peter, all alike dwell on the “*Glory*,” the Glory seen, and the Glory borne witness to from Heaven. It was *this* that most impressed them. The mention of His Decease then, I repeat, does not exclude, but assume[s] the preliminary revelation of the true being and Nature of Him Who was about to die.

7. But I must proceed. After some discursive remarks, in which he regrets that the compilers have inserted the “Pange Lingua” (I wonder how many Churchmen will join in this regret), complaining that the “Crux Fidelis,” is “not Scriptural in tone” (!) — he falls upon the fine hymn (No. 218) “Crown Him with many Crowns” — written by a devout Roman Catholic layman, Mr Matthew Bridges.

The verse which he singles out, as specially deserving censure, is the following:

“Crown Him the Virgin’s Son  
The GOD Incarnate born  
Whose Arm those crimson trophies won  
Which now His Brow adorn.”

But what is there objectionable here? *Is* not the Virgin’s Son “crowned with many crowns” (Rev. xix. 12)? *Is* not His Brow adorned with the trophies of the Salvation He has wrought? And *did* not “His own Arm” win that Salvation? It is easy enough to protest against “these commonplace “images of military trophies.” Only we must remember that it is GOD Himself who teaches us to employ and adopt them: and we are not to affect to be wiser or more reverent than He. And so with regard to the further complaint, as to the “audacious handling” of the Body of the Lord, in the lines—

“And round His pierced Feet  
Fair flowers of Paradise extend  
Their fragrance ever sweet.”

<sup>1</sup> φ *We plough the fields, and scatter* (the tune to which — WIR PFLUGEN — Dykes harmonised).

<sup>2</sup> φ *In days of old on Sinai*.



We must remember that it is our Blessed Lord from Whom we learn this imagery. It is He who tells us about His “flowers,” His “gardens,” His “lilies,” His “spices,” His “pomegranates,” likening Himself to the “Rose of Sharon” (vid. *Cant.* passim); it is He who tells us of the trees of Paradise among which, as of old in Eden, He deigned to walk (Rev. ii. 7; xxiii. 2; Ezek. xlvii. 12). If, then, the language of the hymn be frivolous and “audacious,” these epithets must be equally applicable to the words of our Blessed Lord Himself.

Your correspondent’s strictures on the last verse of the hymn—

“Crown Him, the Lord of years,  
The Potentate of time,” &c.,

seem equally affected and weak. He asks, how the Victor can be “Lord of years,” when years shall have passed away; “Potentate of time,” when time shall be no more? But how *can* human language, which is based on conception arising out of limitations of time and space, express a state where time shall not exist? Thought and language are here alike impotent. Holy Scripture everywhere shows us that the ideas of Eternity *must* be translated for us into the language of sense and time. It is, perhaps, needless to argue further, that as the greater includes the less, the Lord of Eternity must be also the “Potentate of *time*” and “Lord of *Years*.” But it is idle wasting words on objections so groundless and visionary.

The final exception he takes to this hymn is based on the fact of the compilers having omitted a few lines. This necessity, he argues, should have made them suspect the hymn; and is, at least, an indirect evidence against it. But no, the only thing which this omission evidences, is the caution of the compilers: it shows that they did not exclude, or insert, without careful thought; and that they were not so foolish as to reject the whole of a fine and useful hymn, because it contained two or three weak lines which they considered it better, to omit.

There is only one other hymn to which your critic objects, the lovely hymn for the Annunciation (No. 376), written, if report speaks correctly, by the editor of the book himself<sup>1</sup> — a hymn for which I conceive the thanks of Catholic-minded Churchmen to be especially due. The hymn is warm, tender, thoroughly scriptural and reverent, and such as the most loyal English Churchman can honestly and devoutly use. But this captious critic positively objects to it in consequence of the following verse:—

“Thy Babe he lay upon thy breast,  
To thee he cried for food;  
Thy gentle nursing soothed to rest  
Th’ Incarnate Son of GOD.”

He says that “these pictures of infancy and maternity are an endeavour to ‘know CHRIST after the flesh,’” and as such are “plainly condemned” by Scripture. I can only reply that if “these pictures of infancy and maternity” are not proper themes for Church hymns, they are not suitable for Church Lectures. Yet, if this extravagant criticism be sound then not only must the whole realm of Christian Art, which has ever found her chief glory and delight in the reverent contemplation and illustration of the earthly facts of the Incarnation, be placed under interdict, but even the Gospel narrative itself, which recounts those facts, must be proscribed!

<sup>1</sup> φ It is difficult for Dykes to escape the charge of dissembling by this feigned uncertainty: *Shall we not love thee, Mother dear* (which was indeed written by Baker) is set to his own tune ST AGNES — a fact, the revealing of which might have blown his cover and revealed a deeper interest in the hymnal than his later protestation of disinterest was to suggest.

If we may not sing about the Blessed Nativity and Childhood of GOD Incarnate, we may not paint it, or pray about it, or read it.

Your critic refers to Mr. Keble. What has he to say to that devout writer's

“Ave Maria, mother blessed,  
To whom, *caressing* and *caressed*,  
Clings the Eternal Child?”

Is *this* hymn to be rejected as “plainly condemned” by Holy Scripture? But I need not waste words, as [30] I feel sure that the Christian instinct of every Catholic-minded man or woman will repudiate the hard, frigid conclusions which he seeks to force upon us. Most true it is that these subjects must always be treated with deep, tender reverence, and chastened awe. But it is impossible to read the hymn now under notice without feeling how thoroughly it is penetrated with this spirit, or without gratefully recognizing the wonderfully successful and satisfactory way in which it supplies what has hitherto been a very serious want in our hymnals — a really *good*, warm, Catholic, and Scriptural hymn for the festivals of the Blessed Virgin.

But I must conclude. I am writing as one who has no sort of personal stake, or pecuniary interest, in the success of the book under review, and who has probably had just as little to do with the selection of the hymns as your correspondent himself.<sup>1</sup> But I do not like to see a work which has done, and is yet likely to do, good service to the Church of England, wantonly pulled to pieces without offering a word in defence. I have freely recognized the value of much of what your correspondent has written; at the same time I own to a feeling of devout thankfulness that the editorship of our most widely circulated English hymnal has not fallen to him. Surely the priggishness — forgive the word — which can denounce an apostrophe to the Cross (are there not hundreds of apostrophes to inanimate nature to be found in the Bible?), or a poetical reference to the facts of the Incarnation, as unscriptural, is not an indication of that breadth of mind and sympathy which the successful compilation of such a work must imperatively demand. The Church of England has lost her hold on the masses by her want of fervour and unction, her cold intellectual respectability. We do not want only hymns which shall be dogmatically correct, concise, and frigidly irreproachable. We need them to touch the imagination, kindle the affections, awaken the sensibilities, soften the heart; we want hymns warm, though without irreverence; stirring, though without extravagance; tender, though without sentimentalism; such as, without any wandering<sup>2</sup> to bad taste, or any compromise of either theological accuracy or poetical propriety, shall yet reach, and gently draw upwards a fuller grasp of Catholic truth the masses of our people. There should be a genial comprehensiveness about a hymnal: it should not be the work of one individual; else it will inevitably reflect that individual's idiosyncrasies. And on this ground, I cannot but think it a happy circumstance that the hymnal in question is the result of a combination, and that its committee of compilers (how many or how few I know not) do so fairly represent the general mind and heart of the Anglican Branch of CHRIST'S Holy Catholic Church; and, further, that the “Appendix” (notwithstanding its necessary imperfections) seems so fully calculated to deepen and carry on that good work of Revival which the original book has been unquestionably *one* of the great instruments in the hands of GOD for quietly effecting.

<sup>1</sup> φ Deconstructed word for word, this statement is true. But it is surely designed to suggest a greater distance from the Editor of HA&M and his committee than a dispassionate observer would reckon to be the case.

<sup>2</sup> φ *sic*—possibly a misprint for ‘pandering’?

I have only to express my regret at the unexpected length of these remarks, and to offer my sincere apologies for any seeming, but unintentional, discourtesy to the writer of the vigorous "Notes," on portions of which I have felt it my duty to comment. — I am, &c.,

A LOVER OF HYMNS

Jan. 2 1869.

*The Literary Churchman, 17 April 1869*  
 [183]THE APPENDIX TO HYMNS ANCIENT AND MODERN.  
*To the Editor of the LITERARY CHURCHMAN.*

Sir,—As Mr Warren appears to have finished his papers on “Hymns,” &c., it may be right, perhaps, that I should briefly notice them so far as they relate to, and animadvert upon, my letter of Jan. 9.

I must premise that I have no wish to discuss Mr Warren’s personal sentiments respecting Hymns, or any mere abstract theories as to their matter and structure. I have neither disposition nor leisure. No two people think alike on such subjects: and C. W. has as much right to his private opinions as L. H. In fact, I should not have thought of noticing his original letter, had it appeared as a general essay on Hymns. It was as a direct attack upon a certain work — a work which I have perused and employed with great thankfulness and satisfaction, and which I did not like to see unfairly assailed — and as headed “Notes on the Appendix to Hymns Ancient and Modern,” that I considered it worthy of examination. It is evident that C. W. does not like to have his opinions questioned: I am sorry for this, but I cannot help it.

I will then very hastily run through Mr Warren’s defence of his former strictures; adopting the order I observed before.

1. As the charges against Mr Thring’s Hymn, “The radiant Morn hath passed away” (No. 274), have been abandoned, I need not revert to them.

2. Mr Baring-Gould’s Hymn “Now the day is over” (No. 368), was objected to on the ground of its being unfit for a general congregation. I reminded C. W. that it was inserted simply as a *children’s* Hymn, and as such, separated from the general congregational Hymns. He replies that “whether the Editors intended it to be sung by adults or by children *makes “no difference!”* I add no comment. I will only say that had C. W. heard this charming little hymn *sung* by a choir of children, as L. H. has heard it, he would never have expressed himself as he has done respecting it.

3. I pass on to Mr Caswall’s translation of “Gelobt sey JESUS CHRIST,” which C. W. persists in erroneously ascribing to Faber. His justification of his former strictures seems to amount to this: that in a certain collection of hymns by a man of the name of Weaver — popular, partly because of its merit, partly because of its profane vulgarity — the general subject of the hymn under notice is treated in a somewhat different way; one writer compressing into a single line (“At home, abroad, [184] by night, by day,”) the mention of the times and occasions when “JESUS CHRIST” is to “be praised;” the other writer *dwelling* a little on each of these occasions as he names them, and shewing, somewhat more graphically and in detail, how the praise of the Saviour should penetrate and brighten each portion of time, each circumstance of life. And what then? Are all hymns to be squared after exactly the same fashion? Because an active, business-like Lancashire man treats a theme of this character in one way, is it to be forbidden to a quiet meditative German to treat the same subject in a rather different way? C. W.’s renewed charge against the hymn, that it is full of self and not of GOD, all ‘padding’ no ‘praise,’ I simply meet by referring again to the Psalter, and maintaining that if this hymn is *selfish*, so are multitudes of the Psalms, which are chiefly

taken up with reference to the writer's feelings and experiences, and the circumstances under which he wrote.<sup>1</sup> It is true that descriptions of natural scenery are not met with (but very rarely) in the Bible. But then they are all but unknown in ancient *secular* poetry. This forms one characteristic difference between modern and ancient verse. And, of course, our religious as well as our secular song will exhibit the change. It is all very well to decry every attempt at poetical amplification, to condemn it as 'finery,' 'dilution,' and the like; to insist on the presentation and expression of truth in its most bald and naked form; to carp at every superfluous word. But how *can* Truth be brought home to the masses of the people? It cannot be administered in its abstract undiluted essence. It *must* be diluted, that it may gently insinuate itself into the spiritual being.

Truth must be imparted to the people by driblets, particle by particle, fragment by fragment [(Greek)], and in an infinite variety of methods [(G)]. Each little gem of truth may be set in a thousand different ways. Through every avenue of our complex nature — feelings, fancy, memory, imagination, affections — must the heart be, in turn, approached. To lop off every little poetic luxuriance from our hymns, to divest them of all their "finery," and clothe them in one dull monotonous regulation uniform, would be simply to destroy all their value. The greater variety about them, under certain limitations, the better. But I must hurry on.

4. C. W., I regret to see, attempts to sustain his objections against the epithet "solemn" as applied to the "hour of Dying," and "awful" as applied to the "Judgment Day" (in Hymn 341), by the argument that these words, introduced into the clause in the *Litany* which speaks of "the hour of Death, and the Day of Judgment," would not add force to, but weaken the sentence. That is to say: because, in the grandly balanced sentences of our *Litany*, any arbitrary addition or subtraction of words might injure the harmony of the clause, therefore such epithets may not be appropriately introduced under *other* circumstances, and in different combinations! In Sir Walter Scott's "That Day of Wrath. that Dreadful Day;" in the *Media Vita*, where we speak of "the *bitter* pains of Eternal Death" (not to mention hundreds. of more apposite examples), are the epithets "dreadful" and "bitter" to be cut out, as mere superfluous expletives, mere "padding?" I can only earnestly repudiate such criticism.

5. In reference to C.W.'s remarks on the hymn "I need Thee, precious JESU" (No. 340), I must remind him that there is a vast difference between addressing our LORD in the word "*Precious*," and in such terms as "*der* JESU," "*lovely* JESU." The first is a special and distinctive epithet given to our LORD by the HOLY GHOST; the latter are mere expressions of human affection. "*Precious*," it is true, may be employed in a lower sense; but, applied to its true Object, it raises to its proper dignity and significance, and carries with it nothing of irreverence or familiarity.

As the Hymn for Harvest, and the short cento on the Transfiguration, are not further noticed, I pass on to

6. The "*Pange Lingua*." And here, as I did not take up my pen to discuss abstract questions of Hymnody, but with the more humble and practical aim of simply vindicating the editors of 'Hymns Ancient and Modern,' from a considerable amount of unfair and supercilious criticism (the references to the "boys and girls fresh from the lowest class of boarding-schools," whose tastes the editors are supposed to consult, may be passed over), I will

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<sup>1</sup> Take for example the familiar 42<sup>nd</sup> Psalm, with many others. I am, of course, not forgetting their deep mystic interpretation. I am simply regarding them in their obvious view, as models of Christian songs.

appeal to Mr. Warren himself in justification of the editors for their non-rejection of this grand and tender hymn, with its touching apostrophe to the “Crux Fidelis.” He admits “the extreme beauty of the poem,” “the high honour in which it is held in the Western Church” by “Protestants,” as well as “by the obedience of Rome,” the “high authority” also “of those who have reintroduced it into our Services.” It is obvious to remark, then, that the editors, like wise and humble men, took the right course, in yielding to such reasons and authority, and in trusting the devotional instincts of the whole of Western Christendom, rather than the theories, however forcible, of C.W., or any individual.

7. Notwithstanding Mr. Warren’s lengthened reassertion of his charges against Mr. Bridge’s Hymn (No. 318), “Crown Him with many crowns,” he appears to me to have signally failed in substantiating them. The lines at which he professes to be so much shocked, are where the writer speaks of our LORD as a Conqueror:

“Whose Arm those crimson trophies won  
Which now his Brow adorn.”

In answer to his renewed protest against these “commonplace terms of military trophies,” I have only to repeat, that it is the HOLY GHOST himself who uses, and teaches us, this very imagery; who represents our LORD as a Victor going forth “conquering and to conquer,” and returning, after a hard-won fight, with the trophies of His victory. But why “*crimson*,” urges C.W.? Because they all tell of the mystery of victory won through the Death of the Victor. His very “vesture,” says S. John, is “dipped in blood” (Rev. xix. 11—16). C.W.’s attempt to show that Mr Bridges, by these blood-stained trophies, signifies no more than the “stigmata of the crown of thorns” seems manifestly unfair. If S. Paul speaks of his converts to the Faith as *his* trophies, his “joy and crown — ([Greek]), the chaplet of victory — why should the innumerable blood-bought trophies of the Divine Victor be represented as signifying nothing more than the wounds on His Sacred Body? Just as the “*Arm*” which won the trophies is not to be narrowed down in its interpretation to signify merely the Saviour’s literal Arm, so neither is the Sacred “*Brow*” which wears those trophies, to be confined to the literal, bodily Brow. Mr Warren should at least try to [185] understand a hymn before he pulls it to pieces. His cold objection to the poetical allusion in the same hymn to the “Fair flowers of Paradise,” which spring up where our Redeemer’s “piercèd feet” have trod, and shed their fragrance around His sacred path, may be left without serious comment.

8. I hasten to the last hymn which I shall notice — the lovely hymn on the Annunciation (No. 376); in reference to which C.W. seeks to maintain his extraordinary position, that the second verse (alluding to the Virgin Mother),

“Thy Babe He hung upon thy breast,  
To thee He cried for food;  
Thy gentle nursing soothed to rest  
The Incarnate Son of GOD,”

is an unwarrantable attempt to “know CHRIST after the flesh,” and, as such, a virtual infraction of the command implicitly contained in 2 Cor., v. 16. I can but reiterate my earnest and emphatic dissent from this frigid conclusion. C.W. quotes Hammond in support of it. I am unable to see *where* Hammond countenances this inference. Cornelius a Lapide writes:

“Vides hie quàm hæretici Scripturam, quasi nasum cereum, quóvis ad sua phantasmata flectant trahantique. Sic olim I — conomachi, et nuper Calvinus, hæc Apostoli verba detorserunt; quasi diceret Apostolus, Jam post Resurrectionem non novimus Christum secundum carnem; id est, quicquid in

Christo carnale fuit, *oblivioni tradendum est*. Sed hoc non velle Apostolum clarissimum est.”

And he goes on to shew how the very institution of the Holy Eucharist, in which the LORD'S Death is perpetually exhibited and memorialised, negatives the idea that the events of the Saviour's Life “after the flesh” are not to be had in devout remembrance.

The passage is one of acknowledged difficulty. But it must be borne in mind that when the Apostle denies that he “knows CHRIST after the flesh,” he denies that he “knows *any man* after the flesh.” In fact, he is writing here as one “out of the body,” as one living entirely in the sphere, and by the power of the regenerate Life. Hence, he maintains that the historical CHRIST, and every one whom he has known, or does know, through the medium of the bodily senses, is mystically dead to him: they have vanished from his view. “Old things have passed away:” he has been translated into a new region, where “there is neither Jew nor Greek, bond nor free, male nor female.” His old carnal knowledge is superseded by a new spiritual apprehension.

But it is obvious that all this, although deeply, mystically, true, is not the *whole* truth. It is *one side* of a complex truth; the other side being, that the old faculties, although transfigured into new, and changed after the order of Grace, yet, after the order of nature, continue what they were. That which is born “after the flesh,” and the knowledge “after the flesh,” although sublimated into a new birth and knowledge “after the Spirit,” still *exist* after their own order. Hence the Apostle, while at one time describing himself as in a state of ecstasy ([Greek]), and as already “out of the body,” and telling his converts that they are no longer “in the flesh;” yet, at another time, speaks of himself and them as still “*in* the flesh;” recognises all earthly relationships and national distinctions, speaks of our LORD Himself as born of the seed of Abraham, as of a particular nation and family. There are, in fact, two distinct spheres of living and knowledge: as Christians, we have to be conversant with both: and to deny or ignore the continuance of the lower, because of the existence of the higher, is the very same error, in kind, as to assert that because a woman had become a Christian, she has ceased to be a woman; or that, because the Elements after Consecration have become verily and indeed the Body and Blood of CHRIST, they have ceased to be bread and wine.

And now, if S. Paul may tell of Gideon and Barak, of Jephthah and Samuel; if he may recount the glories of other Saints of GOD “of whom the world was not worthy;” if he may tell how they were stoned and sawn asunder, persecuted, afflicted, tormented; if he may tell of his own experiences, his humiliations, and his honours, his rapture into the third Heaven, and admission into the very Presence-Chamber of the Supreme — is the Church to be mute with regard to the unutterable dignities conferred on our Sister whom “all generations shall call blessed?” Are we to be checked and silenced when we would reverently ponder over and sing of GOD'S wondrous “exaltation” of “the humble and meek” one, in conceding to her the amazing honour of being Mother, Nurse, Guardian of the Incarnate Son; and of the ineffable condescension of that Eternal Son in deigning this to be beholden to the tender fostering care of His own creature?

To appeal to our Lord as *now* subject to His Mother, as *now* liable to hunger, and thirst, and temptation, and suffering, and Death, as *now* a member of a particular family, a citizen of a particular country, would be to seek “to know CHRIST after the flesh.” This it is which Hammond condemns — the regarding CHRIST on His Throne of Glory, to be such as He *was* in the days of His weakness and humiliation. But to recount His *former* loving kindness, to memorialise before GOD in “Psalms and Hymns and Spiritual Songs” His *past*

condescensions, to ponder in reverent contemplation, again and yet again, over the ever-new wonders of the Nativity, Infancy, Childhood, Youth, Manhood of “GOD made Flesh” — it seems almost shocking to have to defend *this* from the charge of being unscriptural, or contrary to the revealed Will of GOD.

Depend upon it, the Church of England has been far too prudishly and nervously reticent on the unique and singular glories of the ever Virgin Mother of GOD. And it is at least a question whether our people have not suffered almost as much by our cold reserve on the subject (I mean, in their tender, living realisation of the *fact* of the Incarnation), as they of the Roman obedience have by the illicit and exaggerated veneration paid to the blessed Virgin in that Communion. I conceive that if the editors of the Appendix to H.A.M. had done nothing more than provide us with the lovely and devout and Catholic Annunciation Hymn to which I have referred, and on which C.W. animadverts, the best thanks of English Churchmen would be owing to them.

But I have done. I do not question the soundness of many of C.W.’s views and theories respecting “Hymns, their Language and Structure.” I have only to record my devout thanks that the editors of our most widely-circulated Hymnal have been guided, in the difficult and delicate task of selection and rejection, by something *more* than mere abstract theory; and that, through their practical good sense and Catholic instinct, the tens of thousands of English Church people who use their book have not been deprived of the admirable Hymns referred to in the present letter: — and (last, but not least) that our dear old friend, “From Greenland’s icy mountains,” has not been ostracised, and turned adrift from our Churches and Missionary Meetings, to do duty as a “gathering song of Commissioners for a Crystal Palace.”

I am, Sir, your obedient servant,

A LOVER OF HYMNS

April 10, 1864 [*sic*]



# EUCCHARISTIC TRUTH AND RITUAL

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## A LETTER

TO THE

RIGHT REVEREND

THE LORD BISHOP OF DURHAM

OCCASIONED BY

HIS LORDSHIP'S REPLY TO AN ADDRESS FROM CERTAIN  
LAYMEN IN THE DIOCESE

BY

THE REV. JOHN B. DYKES, M.A., MUS.D.,  
*Vicar of S. Oswald's, Durham, and Minor Canon, and late Precentor,  
of the Cathedral*

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*I speak as to wise men; judge ye what I say. 1 Cor. x. 15.*

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LONDON:—MASTERS AND CO.  
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1874

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{This transcript of the First Edition includes the  
Appendix to the Second Edition, also published in 1874}

{In the original edition the quotation from 1 Corinthians on the title page appears in Greek}

[1]A LETTER  
TO  
THE BISHOP OF DURHAM.

MY LORD,

It is not without very serious hesitation and reluctance, and only from an imperative sense of duty, that I take up my pen to offer a few remarks on the Address recently presented to your Lordship in this city by certain laymen of the Diocese, and on your Lordship's reply thereto. The wise man tells us "there is a time to be silent, and a time to speak." GOD knows that, as far as personal feeling is concerned, I had always much rather be among the "silent" ones. But as the occasion is one in which it seems the plain duty of *some one* to "speak out," — and as your Lordship specially alluded to myself in your reply, and the presenter of the Address thought it right to single me out and mention me alone by name among all the clergy of the Diocese, — it may, perhaps, seem that the call is made upon myself, however unworthy and unqualified, to offer a few words in vindication of myself and my brethren.

[2]I am aware it may appear to many that the Address itself and the circumstances of its presentation are not deserving of serious notice. In one respect this is most true. The Address (by whom drawn up I know not, nor care to know) is an unworthy production, and the number of signatures quite insignificant — a little above three thousand in a Diocese containing between one and two million inhabitants. Nor do these three thousand profess to be communicants, or even necessarily churchmen. But it has received an adventitious importance for two reasons:—

(1.) Because the Archbishop of Canterbury<sup>1</sup>, in bringing his new Bill<sup>2</sup> before the House of Lords, took occasion to refer to the movement in this Diocese, of which the presentation of the Address with an accompanying guarantee fund is the fruit; and spoke of the laity of the Diocese having risen up "*in a body*" to support the Bishop in his vigorous efforts to put down Ritualism. On which it is only needful to remark, that this great "Rising of the North" was inaugurated by a meeting at Newcastle, where the Address and guarantee fund (for the prosecution of "Ritualists") were planned, at which about twenty were present; and was consummated by a meeting at Durham, where the Address and guarantee *subscription list* (not *fund*) were offered, at which about twenty-five were present. When it is considered how this Address had been sent into all the parishes, how for several months it had been busily hawked about throughout the Diocese, what an amount of influence, lay *and clerical*, had been exerted to collect signatures, and how many of our leading men *declined* to sign, it will be seen that if the Archbishop had said that the laity of the Diocese had simply refused *as a body* to have anything to do with the demonstration, he would [3] have been far nearer the

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<sup>1</sup> φ Archibald Tait (1811—1882)

<sup>2</sup> φ Later to become the Public Worship Regulation Act 1874.

truth.<sup>1</sup> With regard to the imposing-looking sum (£7,000), I only trust your Lordship will insist on having it *paid down* into your Diocesan Church Building Fund, which the laity (as “*a body*”) so miserably supported. If the laity can be persuaded to pay a few thousands to do a little good, instead of *promising* a few thousands to do a little mischief, it will be better for themselves, for their Bishop, and for the whole Diocese.

(2.) The second reason why the Address has received an importance not belonging to it, is your Lordship’s *reply* thereto. It is this alone, in fact, that makes it at all worthy of the attention of the clergy.

My Lord, I have characterised this Address as an “unworthy production.” And so it is. And I can only trust that the framer of it, and those who have thoughtlessly signed it, may live to be ashamed of it.

What is its burden? It is simply (in effect) to denounce with feeble and reiterated pertinacity a number of the clergy of the Diocese, whom it cannot or dare not name, as unfaithful and dishonest, as traitors to the Church of England, and as secret and conscious workers in the cause of the Church of Rome.

It speaks about “your Lordship’s efforts to discountenance the innovations of *certain ROMANISING clergy in this Diocese.*” And it volunteers the information that “the attitude of the Church of England towards ROME has ever been that of protest . . . so that any leaning of its ministers towards ROME, either in their teaching or [4] their practices, involves to that extent *unfaithfulness* to their charge and *unfitness* for their office;” and that these Ritualistic clergy aforesaid “are in a false position so long as they continue to teach ROMISH doctrine in our pulpits, or to use ceremonies *borrowed from the Church of ROME* whilst ministering at our communion tables!” Then, after a fling at the “ROMISH doctrine of the Confessional,” the petitioners proceed: “We feel deeply indebted to your Lordship for having come forward in defence of the Protestant principles of the Church of England against ROMANISING practice and doctrine;” concluding with some remarks on your Lordship’s “high sense of duty and religious feeling” in adopting the measures you have taken (that is, in cutting off the spiritual supplies from thousands of the unhappy inhabitants of the Diocese), and on your Lordship’s “attachment to the Protestant Church of England.”

Now, my Lord, your clergy might naturally have looked to your Lordship for some vindication from these ignorant and unbecoming slanders. They might have expected that you would (while gladly recognising the kindly feeling of your lay brethren towards yourself personally) have endeavoured to show the petitioners that in charging their clergy wholesale with Romanism they were probably writing about subjects which they did not understand, and making grave accusations which could not be substantiated.

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<sup>1</sup> Since the above was in type, an analysis of the contributions to the guarantee fund has appeared in the *Literary Churchman* of June 6. The writer states that there are just *fifty-five* guarantors. He adds:—“Of all the numerous Durham and Northumberland nobility three only appear, namely, the Marquis of Londonderry, Earl Grey, and Lady Waterford:—not one Baronet or Knight:—of the *twenty-one* Members of Parliament, one only, namely, Mr Dodds, of Stockton-on-Tees.”

But no. Your clergy look in vain for this measure of justice from their Bishop. Moreover, you do not answer hastily. The Address is sent to you. Time is given you to reflect upon it. You meet your petitioners, and you read a carefully prepared reply, in which you deliberately *confirm* their slanders; and, instead of seeking, as you were bound to do as our Father in GOD, to re-esta[5]blish confidence between the clergy and laity of your Diocese, you do your best to exaggerate misunderstandings, to stir up strife, and set clergy and laity against one another. You speak of the Address as “most welcome,” and thank the petitioners for their “manly and generous protest against the *leading errors of the day*.”(!) In contrast with the faithful petitioners whom you describe as among the “most zealous and respected churchmen of the Diocese” (alas for the Diocese, if this be the language of its “most zealous and respected churchmen!”), you speak of the “unwise” and “unfaithful clergymen,” their “offensive novelties,” their “subtle attempts to *Romanise* our Church by the introduction of *false doctrine* and medieval Ritualism;” of “the designs of these *disloyal* members of our Church, their antipathy to everything connected with the Reformation, their *sympathy with the grossest errors and most offensive rites of the Church of Rome*.” “They are unscrupulous” (you say) “in the means which they adopt for the “propagation of their tenets. All that misquotations, mis-statements, boundless personal abuse of their opponents, and laudation of themselves, can contribute to the advancement of their cause, they employ with untiring perseverance.” You speak of a “Romanising faction,” a “band of traitors,” of the Church’s “secret enemies.”

Now, my Lord, you must pardon me for writing plainly; but I maintain that you are bound, even as a Christian and a gentleman, to say nothing of your being our Bishop, to tell us plainly *to whom you refer* in these and the like slanderous accusations. Are you referring to the clergy of your own Diocese or are you *not*? If you are, to *which* of them? It may be very gratifying to yourself and your lay friends to fling about these charges indiscriminately in the hope of blackening and undermining [6] the character and influence of some of your clergy without hurt to yourself; but I repeat that, as an honest and upright man, you are bound to specify by name *whom* you refer to, in order that these libellous charges may be fairly met.

But I have done with this. I cannot go on in this strain. It is not less hateful to me to write it, than it is grievous for the Diocese that there should be occasion. It is only right, however, that your Lordship should be plainly reminded that your clergy cannot and will not have their character lightly taken away without at least some words of remonstrance.

And now I hasten on to add a few remarks on other portions of your Lordship’s reply.

Passing, then, over vague accusations, which are too indefinite to handle — as, for instance, when you speak of the clergy aiming at “substituting the Romish Mass for the Lord’s Supper” — I proceed to a few points on which your Lordship expresses yourself more explicitly, points on which infinite misapprehension prevails, and on which therefore I would presume, with all humility and seriousness, and I trust not forgetting the relationship in which I stand to your Lordship, to offer a few observations.

Now the one only *definite* charge against the “ultra-ritualistic” clergy with which your Lordship attempts to deal is that of “turning the back on the congregation at the time of the

consecration of the elements,” a “position,” your Lordship adds, “universally adopted in the corrupt Church of Rome.” Your Lordship proceeds to specify *three* reasons why this position is dangerous and objectionable, and why the “ultra-ritualistic” clergy adopt it. Because it is “calculated to impress in the minds of the ignorant:”

[7]

(1.) “That the Lord’s Table is an Altar.”

(2.) “That the minister of Christ is a sacrificing priest.”

(3.) “That in the bread and wine is contained the natural body of our Lord.”

So that here are three additional charges virtually included in the original charge. Here is, in fact, an error of posture involving three errors of *doctrine*. I will glance at each as briefly as I can.

I will speak first of the posture itself: and then of the three doctrinal errors supposed to be expressed or implied by it.

I. Now in regard to the posture itself of the Celebrant during the Prayer of Consecration<sup>1,2</sup> I have simply to ask, what is the plain, honest, straightforward meaning of the words of the rubrical direction, “When the Priest standing *before* the Table hath so ordered the bread and wine, &c. . . he shall say the Prayer of Consecration as followeth”? Can “before the Table” mean “round the corner of the Table”? When the man and woman in the latter part of the marriage service are ordered to kneel “*before* the Lord’s Table,” do the words mean that they are to go round and kneel at the two ends facing each other? In the judgment of the Judicial Committee in the case of *Martin v. Mackonochie*<sup>3</sup> it was simply taken for granted that these words meant, and could mean nothing else than, what they say, viz.: that the Priest was to stand *before*, or *in front of*, the Holy Table, and to stand there during the whole prayer. True enough in [8] the one-sided pleadings of the *Purchas* case<sup>4</sup> this interpretation was set aside,

<sup>1</sup> As your Lordship only refers to the position of the Celebrant during the Prayer of Consecration, I am happily relieved from entering here into the “North end” and “North-side” controversy, in connection with his position during the earlier part of the Service. (See Note A at the end of this Letter.)

<sup>2</sup> φ The difference in meaning between north (or left) *side* and north (or left) *end* of the Altar was discussed at length by Dykes in his riposte to the rebuke delivered to him by the Archdeacon of Durham in 1865, recorded in *The Minute Book of the Select Vestry and later of the Four and Twenty* (St. Oswald’s PCC: Durham). (See pp. 84ff *supra*)

<sup>3</sup> φ Alexander Mackonochie (1825—1887) was a committed ritualist whose crimes, as perceived by the evangelical Church Association, included adopting the Eastward position during the celebration of the Eucharist, mixing water and wine in the chalice, placing candles on the Altar, elevating the bread and kneeling during the prayer of consecration. After attending a service in St. Alban’s in 1866, Lord Shaftsbury described it as being ‘in outward form and ritual . . . the worship of Jupiter or Juno’. Away from the Eucharist, Mackonochie introduced the then un-Anglican practice of hearing confession. He was subjected to a succession of prosecutions and judgments between 1867 and 1875, as a result of which he was ordered to pay costs, was suspended for varying lengths of time and inhibited from preaching in the Ripon diocese. The prospect of a further prosecution sapped his resolve and he resigned his living in 1882. See Thesis pp.80—1.

<sup>4</sup> φ Rev. John Purchas (1823—1872). In 1871 the Privy Council held, in what became known as ‘The Purchas Judgment’, that the adoption of the Eastward position during the Eucharist, the mixed chalice, the use of wafer bread and the wearing of vestments other than cassock and surplice (portrayed by C.H. Spurgeon as ‘salvation by haberdashery’) were illegal. In his diary Dykes recorded: ‘Read the dreadful Purchas Judgment;—may God have mercy on His poor Church, and direct us what to do.’

and a novel and non-natural meaning imported into the words which has since been loudly and extensively protested against. Here, however, was an undefended suit. There was no counsel to point out the absurdity of the new *ex parte* interpretation. And the judgment as a whole has been so universally discredited that it has proved the death of the Court which pronounced it.

And here I cannot but complain of your Lordship's extreme unfairness in seeking to represent this position of the Priest as distinctively *Romish*, and those who adopt it as faithless to the principles of the Reformation. My Lord, I ask, how did our Reformers themselves deal with the position of the Celebrant in our first Prayer-book, which expresses their real mind, before they were subject to pressure from without? The rubric orders that the Priest is to "stand humbly *in the midst of the Altar*." Now I ask, did these men, who were strong in their denunciations of Rome, for a moment deem that there was anything peculiarly *Romish* in this? Not they. We all know, to our bitter cost, that the expression of the *true* "principles of the Reformation" was seriously affected by the incursion of foreign Protestants — fathers of the Church Associationists and Liberation Society of the present day, who hated everything Catholic, who were bent on destroying us as a Church, cutting off our connection with the old historical Church of the country, and turning us into a mere heretical sect — the spread of whose levelling and revolutionary tenets throughout the land resulted at last in the overthrow of the Church and the Monarchy. We all know, I repeat, that the noisy influence of these men, and an earnest but vain desire on the part of the Revisers of our Offices to conciliate them, [9] resulted in an unhappy modification of the language which our Reformers had themselves deliberately adopted; — nay more, that it resulted in the dragging down of our Altars, for a time, from their proper position, and the placing them "table-wise" in the body of the Church. But so far from these unwilling concessions to a party of irreconcilables being regarded in the light of a condemnation of the language and practice originally adopted by our English Reformers, we have their own admission that these changes were not voluntarily made from conviction, but rather extorted under pressure. In the Act of Uniformity which sanctioned the *first* Book, the Book is affirmed to have been compiled in conformity with "*Scripture and the usages in the primitive Church*," "by the aid of the HOLY GHOST, with one uniform agreement." This direct recognition of the aid of the HOLY GHOST does not appear in the Act authorising the *second* Book, in which the Protestant changes were made. The Book is spoken of as a concession to doubts which have arisen "rather by the curiosity of the minister and mistakers than of any other worthy cause." Now to brand as mere Popery what our Reformers deliberately sanctioned with the expressed "aid of the HOLY GHOST" is, to say the least, strange.

But we have to do with our present Prayer-book, and the sentiments of our great Reformers who brought it into its *existing* form. The old 16th century formularies and the Acts of Parliament confirming them have no practical bearing on us now. What concerns us is the *final* revision and settlement of our Offices in 1662. It is *this* by which we all, Bishops, Priests, Deacons, and laymen, are bound. This is the ultimate phase of our English Reformation. Let us see, then, if our latest and our greatest Reformers ever deemed that praying, or celebrating the [10] Eucharist, towards the East (or, as your Lordship somewhat

grotesquely describes it, “with the back to the congregation”) was Popish, or otherwise objectionable.

The Puritans of that day, of course, like their successors at the present, objected to it. How did our Reformers, the noble Bishops who were entrusted with the revision of our Offices, answer them? They reply: — “When he (the minister) speaks to the *people*, as in Lessons, Absolutions, and Benedictions, it is convenient that he turn *to* them. When he speaks for them to *God*, it is fit that they should *all* turn another way, *as the ancient Church ever did.*” And they refer to S. Augustine (lib. 2 de Serm. Dom. in Monte, c.5), who writes, “*Cum ad orationem stamus ad orientem convertimur*” — “When we stand to pray we turn to the East”<sup>1</sup>

Bishop Sparrow,<sup>2</sup> one of the chief Revisers in 1662, in his ‘Rationale of the Book of Common Prayer,’ enters into the question at some length, showing that it was the all but universal custom of the ancient Church, Christian as well as Jewish, to pray towards the East. “As the Jews,” he writes, “in their prayers looked towards the principal part of the Temple, the Mercy-Seat, so the Christians, in their prayers, turned towards the principal part of the Church, the Altar, of which the Mercy-Seat was but a type.”

Not to enter further, however, into the interpretation of our rubrics, I can only say that to represent the Eastward position of the Celebrant as something specially Popish appears to me a mere pandering to popular ignorance. From the time of the Apostles, no part of the Catholic Church, except a portion of our own, has ever consecrated the Eucharist in the position which an [11] attempt is being made permanently to fasten on ourselves. The position of the Priest at the North end of the Holy Table is simply a relic and memorial of a Puritanical (and for a time victorious) endeavour to depose and degrade our Altars themselves from their place of dignity in the Chancel and to thrust them down into the Nave, and to cut us off, in one respect at least, from the recognised order of the universal Church of Christ. It is but the witness and issue of an attempted compromise on the part of our perplexed rulers with a system which is in irreconcilable variance with the Church system; of a temporary bending on the part of our Church before a hostile invasion upon her Catholic ritual and discipline. Even the Lutherans themselves have never conceded this point of the position of the Celebrant at the Eucharist. The Celebrant with them always faces East. S. Paul’s words to the innovators of his day may well be ours — “We have no such custom, *nor the churches of God.*”

II. I proceed to the three doctrinal *errors* stated by your Lordship to be implicitly involved in, and expressed by, this posture of the Celebrant, viz.: — (1) that “the Lord’s table is an Altar;” (2) that “the minister is a sacrificing Priest;” and (3) that “in the bread and wine is contained the natural Body of our Lord.” Now, my Lord, as one of the clergy who are indirectly pointed at by your Lordship as disloyal to CHRIST and our Spiritual Mother in these points, suffer me distinctly to state, at the outset, that I *do* teach that the Lord’s Table is an Altar; that I *do* teach, and believe, that I am a Priest; and that I *do* teach that the Body and Blood of my Lord and Saviour CHRIST are “verily and indeed” “given and taken and eaten” in

<sup>1</sup> See Cardwell’s Conferences, pp. 820, 353.

<sup>2</sup> φ 1612—1685



the Blessed Sacrament of the Eucharist. And may GOD forbid that I should ever be so [12] unfaithful to Him and to His Church as to deny, or fail to teach, any of these plain truths which the Catholic Church has in all ages held and taught, and which the Church of England would forfeit her right to be called a Branch of the Church Catholic if she denied.

(1.) As for the first point, your Lordship must surely know that the question whether the Lord's Table is rightly called "Altar" *or* "Table" is an utterly misleading one: — the truth being (as your Lordship, I think, was bound to have told your petitioners) that *both* terms are equally Scriptural and Catholic, *both* equally to be retained. The only objection to the word "Table" (and it is a serious one) is this: that *in itself* it is an ambiguous expression, and may be used, and is used, to lower the dignity of that which is the most sacred thing in a Christian Church. The very word "Altar" suggests reverence: the word "Table" does not. Look into hundreds of our Churches (I might have said thousands a few years ago, before the despised "Ritual" movement had begun), and see a miserable four-legged slab or board, which a rich man would be ashamed to have in his kitchen, with a dingy piece of green baize on it, or a torn and dirty dinner cloth; and see the practical result of the exclusive use of this doubtful word, "*Table*." S. Paul uses indifferently the two names, "Altar" and "Lord's Table:" which latter, be it remembered, is really the more solemn expression of the two — it is "the Table of JEHOVAH," "the Table of GOD." The word "Altar" rather suggests the idea of man humbly offering something to GOD; the word "Lord's Table," of GOD, invisibly present, offering something to man: it tells of Heaven and Heavenly things brought down to earth. And if people will only remember that it *is* GOD'S Table and not man's; that, just as Sunday is holy because it is GOD'S Day, the Church [13] holy because it is GOD'S House, the Bible holy because it is GOD'S Book, so the Altar is holy because it is GOD'S, Table — all well and good. But to hear people talking flippantly about the "table" and the "table-cloth," forgetting *whose* table it is, and thinking it rather a fine thing to show their good Protestantism by treating *that* from which GOD Incarnate distributes His very Body and Blood, as if it were a little more contemptible than the meanest table in their own houses, is simply odious and disgusting.

It is urged that the word Altar does not occur in the Prayer-book now. No more does the expression "Communion-table," which your Lordship's petitioners are virtually commended for using. But the word "Altar" was the one which our English Reformers themselves deliberately adopted in their first Prayer-book of 1549, when they had their own way. It was only to satisfy the ignorant clamours of foreign sectaries, and in a hopeless attempt at conciliation, that they withdrew the word from the public Offices, without for one moment dreaming of abandoning it in ordinary usage, or branding it as wrong. All our greatest divines have freely employed it, and have defended it when attacked. In the Coronation Service it occurs over and over again; it occurs also in many Acts of Parliament, so that it is a thoroughly *legal* expression. Holy Scripture uses it and the word Table as synonymous. Thus, in Ezekiel xli. 22, we read "The *Altar* of wood was three cubits high: and he said to me, This is the *Table* before the Lord." And in Malachi i. 7, "Ye offer polluted bread upon Mine *Altar*, and ye say, the *Table* of the Lord is contemptible." Just so, S. Paul speaks of heathen altars as "the *tables* of demons;" and, referring to the Lord's Table, says, "We have an Altar."

(Cf. 1 Cor. x. 18, 21; Heb. xiii. 10.) He uses as parallel [14] expressions “partakers of the Altar” and “partakers of the Lord’s Table.” The truth is, as I have stated above, that the two words express two aspects or conceptions of one and the same thing. It would be just as wrong to part with one as with the other. Our great Bishop Andrewes, in his famous sermon on the “worshipping of imaginations,”<sup>1</sup> after inveighing with his usual force against some of the “imaginations” of the Church of Rome, speaks no less strongly against the “imaginations” of Protestants, in ignoring entirely the sacrificial aspect of the Holy Eucharist. “Many of us,” he writes, “look strange at the mention of a Sacrifice. . . . But the old writers use no less the word ‘Sacrifice’ than ‘Sacrament,’ ‘*Altar*’ than ‘*Table*,’ ‘offer,’ than ‘eat;’ but both indifferently, to show there is both.”

Bishop Sparrow in his Rationale writes: “Now that no man take offence at the word Altar, let him know that anciently *both* these names, ‘Altar’ or ‘Holy Table,’ were used for the same things; though *most frequently* the Fathers and Councils use the word ‘*Altar*.’ And *both* are fit names for that Holy Thing.”<sup>2</sup>

John Wesley writes, “To man it is a sacred *Table* where GOD’S Minister is ordered to represent *from* GOD his Master the Passion of His dear Son as still fresh and still powerful for their eternal salvation. And to GOD it is an *Altar* whereon man mystically presents *to* Him the same Sacrifice as still bleeding and suing for mercy.” (The Christian Sacrament.)<sup>3</sup>

But to attempt to defend the use of a word which has the Sanction of Holy Scripture, of all the primitive Liturgies, of all the Early Fathers, and of our greatest English Divines, is a mere waste of time.

(2.) I proceed therefore to the *second* error which your Lordship considers to be involved in the Eastward [13] position of the Celebrant, viz., “that the Minister of CHRIST is a sacrificing Priest.”

My Lord, if I am not a Priest, what am I? Would it not be somewhat absurd to charge it against your Lordship that, instead of being a “preacher of the Gospel,” you claim to be a consecrated Bishop? If your Lordship is a Bishop, I am a Priest. If I am no Priest, your Lordship is no Bishop.

But to give a little point to your charge, you add “a sacrificing Priest.” What your Lordship exactly means by this epithet I do not know, except that you wish thereby to raise a prejudice against the idea of Priestly Ministration at all. The Priestly office is one, and one only, all Christendom over. Whether expressed by the Eastern term *ἱερέως*, or the Latin “Sacerdos,” or by our own grand Welch word, “Offeiriadd,” or by the “Presbyterio,” “Priester,” “Prêtre,”

<sup>1</sup> φ Andrewes, Lancelot ‘One of the Sermons Upon the Second Commandment, preached in the Parish Church of St. Giles, Cripplegate on the ninth January MDXC11’ in *Ninety-Six Sermons &c.* Vol. 5 (John Henry Parker: Oxford, 1843) at pp. 54ff.

<sup>2</sup> φ Sparrow, Anthony *A Rationale upon the Book of Common Prayer* (John Henry Parker: Oxford, 1843) at pp. 303—3-4

<sup>3</sup> φ ‘The Christian Sacrifice and Sacrament extracted from Dr. Brevint’ in Wesley, John and Wesley, Charles *Hymns on the Lord’s Supper* (3<sup>rd</sup> Edition) (H. Cock: London, 1751) at p. 22

“Priest,” of Spain, Germany, France, England, the idea is the same. The ecclesiastical term, “Priest,” with its equivalents in other languages, is a definite and technical one, carrying with it a definite meaning. “It is evident,” says our Prayer-book, “to all men diligently reading Holy Scripture and ancient authors, that from the Apostles’ time, there have been these orders of Ministers in the Church — Bishops, Priests, and Deacons.” Now each of these words has carried with it its own meaning from the beginning. A Bishop is a Bishop, whether in the Church of Greece, England, or Rome. What he was in the Primitive Church, that he is now. And so with a Priest. You may call him “sacrificing Priest,” or “teaching Priest,” or “blessing Priest,” or “interceding Priest,” or “absolving Priest,” or any thing you please: it makes no difference: he is neither more nor less than a *Priest*.

The title, I know, is distasteful to many. They hate [16] the name because they hate the idea. Conceive, however, what a triumph it would have been to our Roman adversaries, could they once have exacted from our Church the admission that she had rejected the Priestly notion, and adopted the Presbyterian theory. I have heard again and again of the grief and humiliation felt by many of the clergy of this Diocese at listening to your Lordship advocating (to all intents and purposes), and throwing in your part with, this latter (and, what I must call, this false) theory. You have taught, from S. Peter’s words, “Ye are a royal Priesthood,” &c., that there is *no special Priesthood* in the Christian Church, other than that which belongs to all Christians alike.

Suffer me to quote a few lines from a letter to the *Record* by Canon Clayton, circulated widely throughout this Diocese:—

“It was my great privilege to listen to a most profitable sermon preached by the Bishop of Durham at the opening of the new Church at Coundon. His Lordship’s text was 1 Peter, ii., 4, 5. After discussing the other parts of these two verses, the Bishop went onto explain the words ‘an holy priesthood.’ In doing this he showed (1) that all true believers, whether ministers or lay people, are *alike* ‘priests,’ and that the only sacrifices we can offer are the sacrifice of ourselves, of prayer and praise. He then stated (2) that the Christian Minister in the New Testament is called ‘ambassador,’ ‘shepherd,’ ‘pastor,’ &c., but that he is nowhere called *priest*.” . . . [Then, after a good deal about “priest,” in the Prayer-book simply signifying “*presbyter*,” or “minister,” and not “*sacrificing Priest*,” &c., the writer continues:] “A clergyman who was present said to me after the service was over, ‘The Bishop to-day completely cut the ground from under the Ritualists’ feet.’ I thought so too. Would that all those in authority over us in our Church were equally plain spoken with the Bishop of this Diocese! Were this the case, the *monstrous pretensions of these sacerdotalists* would, by GOD’S blessing, speedily collapse, either by their giving up their unscriptural teaching and Romanising practices, or by their *showing their honesty in quitting a Church whose principles are so diverse from their own*. — Yours faithfully, CHAS. CLAYTON.”

[17]

Now, without staying to comment on the characteristic close of this letter,<sup>1</sup> I must add two or three words on the line of argument here adopted.

<sup>1</sup> The writer of this letter is a Bishop’s Examining Chaplain(!), but not, I am glad to add, of the Bishop of Durham.

(a.) All Christians are addressed as “priests,” therefore there is no *special* priesthood in the Christian Church. Unfortunately, S. Peter’s words are merely a quotation from Moses, and were originally addressed to the *children of Israel*. GOD tells them that, if they will be obedient, they shall be a “Royal Priesthood,” “a Kingdom of *Priests*, a holy Nation” (Ex. xix. 6). Therefore, if S. Peter teaches that there are to be no special priests in the *Christian* Church, Moses taught that there were to be no special priests in the *Jewish* Church — all the people were to be priests; and therefore Korah and his company, who tried to act upon that theory, were martyrs!

(b.) But again. S. Peter and Moses both tell GOD’S people that they are to be “*Royal* priests,” a “*kingdom* of priests;” as S. John says, “He hath made us *kings* and priests.” Therefore if all are priests, and there are to be no special priests, all are to be *kings*, and monarchs are unscriptural. Our Charles the First had practical experience of the force of this argument.

So much for the reasoning which “completely cuts the ground from under the Ritualists’ feet!”

(c.) As for the etymological derivation of the word “Priest,” I reply, This is not a question of words, but of things — not of etymology but of fact and doctrine. Still, it is very important to remember that in the word [Greek] — which it has pleased the HOLY GHOST to associate so intimately with the second order of the ministry, and whence our term “priest” ultimately comes[18] — is contained and expressed the grand fundamental and archetypal notion of the Priestly office. The word itself expresses age, dignity, reverence. It hints, too, at the priest being the “*ambassador*” from GOD to man, and from man to GOD. But it points back to the right of *primogeniture*, in which the priestly office had its rise. “I will make Him my *First-born*, higher than the kings of the earth.” The priestly office belongs by original right to the first-born, as representing “the First-born of every creature,” the one only Priest and Mediator, JESUS CHRIST. When the tribe of Levi was elected to its special ministry, it was expressly elected as representing the *first-born* of all the families of Israel. (See Num. iii. 12,13; viii. 14-18.) This is the underlying idea of priestly ministration. The right of primogeniture confers that of priesthood. We see the full realisation of this aspect of the priestly office in the “four-and-twenty Elders,” with their white robes and incense-bowls, presenting the prayers and worship of the Church below. (Rev. iv. 4; v. 8-10.)

So that the mere etymology of the word “Priest” gives no help whatever to those who wish to deny the reality of a sacerdotal ministry in the Church.

But we have to do with facts, I repeat, and not with words. And S. Jerome’s well-known saying “*No Priest, no Church*,” (“*Ecclesia non est quæ non habet Sacerdotes*”) expresses the teaching of the universal Church of CHRIST. And this is why our great champions in the controversy with Rome — such men (e.g.) as Archbishop Bramhall and Bishop Andrewes — so strongly insisted on the faithful retention on the part of the English Church of the *full* Sacerdotal theory. In fact, let any Branch of the Church, ancient or modern, be produced which expresses this theory more clearly than the Church of England does in her Ordinal. To talk, as Canon Clayton does, of the [19] “monstrous pretensions of the Sacerdotalists” with their “unscriptural and *Romanizing*” teaching, is sheer nonsense. Who in the English Church

has written so powerfully against the errors of the Church of Rome as the present Bishop of Lincoln?<sup>1</sup> Now let any one read Chapters xiv., xv. (part 1), and vi. (part 2), of his “Theophilus Anglicanus”<sup>2</sup> where he treats of “Sacred Absolution, Intercession, and Benediction,” as also of the Apostolic Succession, and see if he ever deems these plain verities any more *Roman* than are the doctrines of the Incarnation or the Trinity.

I would however, my Lord, seriously request any of the laymen whom your Lordship has addressed, to read for themselves the English Ordinal, and the form of the Commission given to every Priest in the English Church, and then to answer candidly and sincerely this question, Who are the most honest men, those who believe these solemn words and try to act them out, or those who *disbelieve* them and try to explain them away?

I do not ask whether they think the Church of England right or wrong, wise or foolish, scriptural or unscriptural, in giving her Priests such an awful Commission; that is not the question: I merely ask, Who are the honest men? and, Is it fair that we the High Church clergy should be denounced as a set of Jesuits, or knaves, or traitors, because we simply *believe the truth* of the solemn words which were pronounced over us with imposition of hands at the most solemn moment of our lives?<sup>3</sup>

[20]We are so used to this offensive kind of language about dishonesty, perversion of moral sense, eating the Church’s bread and denying her doctrines, &c., that we are coming to regard it as a matter of course, and perhaps to take it too easily. I think, however, that when our Evangelical brethren plume themselves on their own unsullied honesty, they are apt to forget certain honest men of bye-gone times. It should be remembered that the Puritan party — objecting, as now, to the priestly name and idea — used earnest and unremitting endeavours before the last Revision of the Prayer Book in 1662, to have the word Priest removed, and other changes effected which should purge our formularies of (what they deemed) this false and unscriptural notion. But our Reformers knew too well what they were about. Instead of banishing the priestly idea from our Offices, they only fixed it there more firmly than ever;

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<sup>1</sup> φ Christopher Wordsworth (1807—1885). Dykes wrote six hymn tunes especially for Wordsworth’s *The Holy Year*, including ALMSGIVING to *O Lord of heaven and earth and sea*, in respect of which Wordsworth declared himself to be ‘indebted [to Dykes] for one of the most beautiful tunes set to one of my unworthy hymns.’ See *Authorized Report of the Church Congress held at Nottingham* (W Wells Gardner: London, 1871) p. 397.

<sup>2</sup> φ Wordsworth, Christopher *Theophilus Anglicanus: or Instruction Concerning The Church and the Anglican Branch of It* (Sixth edition) (Rivington: London, 1850)

<sup>3</sup> Since the above was in type I have chanced to receive a published Letter by an excellent Cumberland clergyman to his parishioners, occasioned by the dissemination in his Parish of a Tract by the Rev G. T. Fox of Durham, on the subject of Confession and Absolution, in which the writer maintains that “there is not such a thing as a Priest upon earth.” Now were a Dissenting Minister to write this, it would be all well and good; for he *shows by his actions that he means what he says*, and that he has an *honest* right to his opinion. The honesty of those who can accept the solemn Priestly Ordination of the English Church, and then use their Priestly position to repudiate their Priestly office, is more questionable. But the immaculate honesty of Protestantism, of which we hear so much, is altogether a mystery to myself. [φ For a detailed critique of George Townshend Fox’s position on the question of the priesthood, and particularly for an admonition of him for preaching ‘in the very teeth of the Prayer Book, and the faith of Universal Catholic Christendom’ see Dykes, J.B. *The Holy Eucharist: the Christian Peace-offering* at pp. 21ff. (p. 21ff *supra*.)]

even inserting the word Priest in two or three important places, where it had been only Minister before. *All* the changes they made in our Offices (and there were very many) were in a Catholic, none in a Protestant direction. And what was the result? Why that some 2,000 Ministers, who could not accept what Canon Clayton calls the *monstrous sacerdotalism* of the Prayer Book, not only *talked* but *acted* like honest men, threw up their emoluments, and left a Church to which they felt they could not conscientiously conform.

[21]

It strikes me, my Lord, that our laity need a little enlightenment on the subject of dishonesty!<sup>1</sup>

But it is a “*sacrificing*” Priesthood to which your Lordship specially objects. I have no wish to evade this qualifying word. I own, however, I should have been sorely perplexed as to the exact form of error here condemned, had not the subject received recent illustration from your Lordship’s treatment of Mr Wilkinson, of S. Paul’s, Gateshead.

Placed in a miserable District, without Church or school, he set about the wearisome work of collecting subscriptions towards the erection of a Church — your Lordship kindly promising him £25. Meanwhile you are “informed” that Mr Wilkinson is a member of the “Confraternity of the B. Sacrament” — an Association to which it has been my happiness to belong for some years, the sole objects of which are (1) the promotion of more reverent regard for the Holy Eucharist, and (2) mutual intercession. Your Lordship, discovering that the Association in one of its papers describes the Eucharist as the “Holy *Sacrifice*,” writes to Mr Wilkinson withdrawing your promise, and refusing to pay your subscription. Mr Wilkinson writes back in amazement, pointing out to you the “severe condemnation” of himself implied in this act, and protesting his unswerving fidelity to the Church of England. But you are inexorable. You speak of a party “whom you regard as traitors,” who “imitate the *Romanist* in the use of theological words,” &c., and thus justify your breach of promise. Fortunately, the other [22] subscribers, not having learnt that “faith is not to be kept with heretics,” declined to follow their Bishop’s lead; so that the blow dealt at the reputation and the purse of an exemplary clergyman to a certain extent miscarried.<sup>2</sup>

I notice this painful transaction, however, not for the purpose of drawing attention to a question in Casuistry, but merely for the light it throws on the meaning of your Lordship’s ambiguous term, a “*sacrificing* priest;” viz., one who offers the Holy or Eucharistic *Sacrifice*. It is this title, this conception, against which you relentlessly set your face.

Let me point out here a characteristic instance of the difficulties under which the clergy of this Diocese are labouring who would be loyal to the Church and loyal to their Bishop.

We have heard, my Lord, some pitiable complaints in Parliament and Convocation as to the insubordination of the second order of clergy to their Spiritual Rulers.

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<sup>1</sup> It could be wished that some of those who are so fond of denouncing the dishonesty of the High-Church party would read the able treatise entitled “Liturgical Purity our Rightful Inheritance.” By John C. Fisher, M.A., of the Middle Temple. London: Hamilton. The writer is an extreme Low Churchman.

<sup>2</sup> I cannot forbear noticing the illustration here afforded of a point adverted to on pp. 2, 8 of this Letter, viz., that a Subscription list and a sum of money paid down are not identical.

But, I ask, whose fault is it? If the Bishops will set up their private teaching in opposition to that of the whole Church of CHRIST, what are the clergy to do?

Now your Lordship condemns, in language far more severe than any mere words can express, all notion of a Eucharistic Sacrifice — even the very *term* “Holy Sacrifice” as applied to the Eucharist. But I affirm, and you cannot gainsay it, that throughout the whole of Christendom, from the earliest ages, whether in East, West, North, or South, the Holy Eucharist has *always* been regarded as a Sacrifice. Here is an undoubted case of “*semper, ubique, ab omnibus.*”<sup>1</sup> The ancient Liturgies, Canons, [23] Fathers, give complete and irrefragable evidence of this. The Holy Communion is called a “Sacrifice” or a “Sacrament,” the Priest is said to “offer” or to “celebrate,” quite indiscriminately. When your Lordship, then, places yourself in antagonism to the united voice of the whole Catholic Church, how *can* we accept or respect your teaching?

Let me remind you of the words of our great Bishop Andrewes, which I quoted (p. 14).

“As the Church of Rome hath her ‘imagnations’ . . . So we want not ours. For many among us fancy only a *Sacrament* in this action, and look strange at the remembrance of a *Sacrifice*: whereas the ancient writers use no less the word ‘*Sacrifice*’ than ‘*Sacrament,*’ ‘*Altar*’ than ‘*Table,*’ ‘*Offer*’ than ‘*Eat.*’

And he shows how Holy Scripture sanctions the use of both sets of terms.

What says John Wesley on the subject?

“We believe that there is, and always was in every Christian Church (whether dependent on the Bishop of Rome or not) an outward Priesthood ordained by JESUS CHRIST, and an outward *Sacrifice* offered therein by men authorised to act as ambassadors of CHRIST and stewards of the Mysteries of God” [*Letter to his brother. in-law, Mr Hall.*]

The devout and learned Bishop Beveridge,<sup>2</sup> after stating that the Holy Eucharist was ordained by our Lord to succeed the bloody sacrifices of the Mosaic Law, writes,

“It may *as properly* be called a *Sacrifice* as any that was ever offered, except that which was offered by CHRIST Himself. For His, indeed, was the only true expiatory Sacrifice that was ever offered... . Those under the Law were typical, and this is a commemorative Sacrifice.” [Quoted in “Eucharistica.”]

Bishop Sparrow, one of the Divines to whom we owe the last Revision of the Prayer-book in 1662, in contrast with your Lordship’s statement that “the *only* sacrifices” which ministers or people alike can now offer are “the [24] sacrifice of ourselves, and the sacrifice of prayer and praise,” writes,

“*Besides* these spiritual sacrifices mentioned, the Ministers of the Gospel have *another* Sacrifice to offer, namely, the ‘unbloody Sacrifice,’ as it was anciently called — the Commemorative Sacrifice

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<sup>1</sup> φ Always, everywhere and by all.

<sup>2</sup> φ 1637—1708.

of the Death of CHRIST, which does as really and truly “show forth the Death of CHRIST,” as those sacrifices under the Law did foreshadow it. [Rationale. Of the word Priest]

The holy Bishop Wilson,<sup>1</sup> in his *Sacra Privata*, gives the following Prayer for the Celebrant before the service begins:

“May it please thee, O God, who hast called us to this Ministry, to make us worthy to offer unto Thee this Sacrifice for our sins and for the sins of Thy people.”

Bishop Overall<sup>2</sup> (Chaplain to your Lordship’s great predecessor Cosin), who wrote the part of our Catechism which treats of the Sacraments — after stating that, whereas the Sacrifice of the Cross was the alone “*sufficient* Sacrifice,” yet the Eucharist “is a true, real, and *efficient* Sacrifice “ — adds,

“Neither do we call this Sacrifice of the Eucharist efficient, as if that upon the Cross wanted efficacy; but because the force and virtue of that Sacrifice would not be profitable to us unless it were applied and brought into effect by this Eucharistical Sacrifice and the other holy sacraments and means appointed by God for that end. This is no new Sacrifice, but the same which was once offered, and which is every day offered to God by CHRIST in Heaven, and continueth here on earth by a mystical representation of it in the Holy Eucharist” (Notes on Com. Prayer.)

The present Bishop (Harold Browne)<sup>3</sup> of Winchester writes,

It cannot be doubted that *from the very first* the Fathers spoke of the Eucharist under the name of an “Offering” or “Sacrifice.”

And yet the clergy and laity in this diocese are to be taught that this is merely the language of Romanists or traitors!

[25]

The only Sacrificial view of the Holy Eucharist which the Church of England *rejects* — and which every good Churchman, Ritualist or non-Ritualist, would reject — is one which would conflict with the all-sufficiency of the Sacrifice of the Cross; which would represent the Eucharist, in any way, as a *fresh* offering up of CHRIST, with an independent atoning virtue of its own. It is this notion against which our Thirty-first Article protests.<sup>4</sup> It insists on the perfectness, the absolute sufficiency, and all-propitiatory power, of that One great Offering, and condemns the popular heretical notions of there being any fresh offering or immolation of CHRIST in each Eucharist; of each Mass being, as it were, a new and iterated Sacrifice — instead of a mere application, pleading, memorialising of the One Great and only Sacrifice.

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<sup>1</sup> φ 1698—1755

<sup>2</sup> φ 1559—1619

<sup>3</sup> φ Edward Harold Browne, 1811—1891

<sup>4</sup> φ 31. *Of the one oblation of Christ finished upon the Cross.*

‘The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.’



Why, my Lord, I was taught, some thirty years ago, in my “Theophilus Anglicanus,” that whereas there is in the Holy Communion a ‘Sacrificium Eucharisticum,’ a ‘Sacrificium votivum,’ a ‘Sacrificium repræsentativum’ (which word Thorndike derives *a Re præsentī*), a ‘Sacrificium impetrativum,’ a ‘Sacrificium applicativum,’ &c., &c., there is no ‘Sacrificium suppletivum,’ to supply any supposed defects in the One great Sacrifice.<sup>1</sup>

If your Lordship, then, thinks well to warn us against any misuse of the Sacrificial terms which the Church has always employed, all well and good. But to condemn the terms altogether, to ignore one entire side or phase of the great Eucharistic Mystery, this is not the way to benefit your clergy, or to give them confidence in your own teaching. But I must hasten on.

(3.) Your Lordship objects to the Eastward position, thirdly, because “it is calculated to impress upon the [26] ignorant that in the bread and wine is contained the natural body of our crucified but now ascended Lord.” Here is *the* great question of all. On this, therefore, I shall have to write more at length. The consideration of it will involve a further consideration of the preceding question. For it is obvious that the question whether or not the Eucharist is really *sacrificial* in its nature must all depend on *what the Eucharist itself* is. And here, once again, I have to complain of your Lordship’s language. I must speak plainly. But I can only read it as designed to mislead.<sup>2</sup> You have used in one short sentence two important expressions of known ambiguity. You have spoken of “the *natural* Body of our Lord” being “*contained* in the bread and wine;” and you intimate that the “Ritualists,” by adopting the Eastward position, wish to teach this to the people. I ask you, my Lord, when and where you either heard or read of a High Churchman adopting these expressions? I do not say that they are incapable of a Catholic interpretation; but I affirm that they suggest most serious error, and that they seem purposely chosen to create a prejudice against the so-called “Ritualists,” as though they were teachers of heresy. If the expression “*natural* Body” is meant (as it is apparently selected to do) to suggest any natural mode of Presence — a “*Corporal Presence*”<sup>3</sup> — a Presence “after the order of nature;” then every decently instructed Churchman would reject it. And in like manner, if “*contained* in” is designed (as it apparently is) to imply any local inclusion, any physical existence in a place, then it would be equally repudiated. The Church of Rome, no less than the Church of England, [27] would disclaim the doctrine which it is apparently sought to fasten on the “Ritualists.” The Catechism of the Council of Trent (Pt. II. iv. 42) says, “CHRIST the Lord is not *in* the Sacrament as in a place.” And the Council decrees that, although our Saviour “sitteth at the Right Hand of GOD according to the *natural* mode of being,” yet that “nevertheless He is *sacramentally* present unto us in His own Substance in His Holy Mysteries.” (Sess. XIII. c.1)

<sup>1</sup> φ Wordsworth *op.cit.* pp. 218—219

<sup>2</sup> φ In a treatise which is almost exclusively *ad rem*, this accusation, being a circumlocutory way of saying ‘You have set out to lie’ (itself only a short semantic step away from ‘You, Bishop, are a liar’) is decidedly — and unusually for Dykes — *ad hominem*.

<sup>3</sup> “*Corpus Christi est, sed non corporaliter.*” See the famous treatise of Ratramn, or Bertram.

Our Lord warns the Magdalene, “Touch Me not, *for I am not yet ascended.*” He rejects the natural touch; for “old things are passed away:” but after His Ascension it would be permitted to her, and to all His people, to touch Him in a new and ineffable way. He is going from us; but He is coming to us. We “see Him no more;” and yet we are to “*see Him.*” He is to be absent, and yet mysteriously *present*; absent as an Object of sense, present as an Object of faith: “Blessed are they who have not seen, and yet have believed.” And thus the Apostle regards it as a mark of a faithless Christian not to be able to “discern the Lord’s Body” in the Blessed Eucharist. But it must be *present*, for us to “discern” it.

Our great Dr Mill,<sup>1</sup> in his work on the Catechism, while affirming that our “feeding on the Incarnate GODHEAD” must not be conceived “after that gross and *corporeal* manner in which the men of Capernaum understood our Lord’s words,” adds

“But while the act is thus mystical and spiritual, it is not the less *real* and *substantial*, if those earnest declarations of CHRIST are accepted as bearing any true meaning whatever. . . . The natural food which, taken into our mortal frame, supplies the decays of nature, and maintains us in continued life, thus represents a deep spiritual reality, — of the new Life received from the Incarnate GODHEAD, here strengthened and perpetuated by that mystical but most *real Presence* of its SOURCE.”

[28]

Our own Church exhorts us to render hearty thanks to GOD for “giving his Son JESUS CHRIST, not only to die for us, but also to be our spiritual Food and Sustenance IN that Holy Sacrament.” Now it is well known that, through Protestant interference in Edward Sixth’s reign, these most true words (or rather, words identical in meaning) were omitted; and, instead of thanking GOD for giving us his Son to be our Food “*in the Holy Sacrament,*” we were bidden to thank Him for giving His Son to be our Spiritual Food “*as it is declared to us, as well by God’s Word, as by the Holy Sacrament.*” But, thank GOD, our good Catholic Reformers of 1662 restored the old language: and now our Prayer Book teaches, without stammering or hesitation, that God *in His Holy Sacrament* gives us, not merely bread and wine (as some falsely hold), but His Own Son JESUS CHRIST to be our Spiritual Food.

My Lord, I wish to write with all humility and seriousness. But I must maintain that the whole of the present Eucharistic controversy turns on the momentous question, Are we to believe GOD’s infallible Word, or are we to “make it of none effect” through Protestant “traditions”? Are we to believe the Omnipotent and All-wise Creator, or the poor ignorant creature? CHRIST, my Lord and my GOD, says “This is My Body, This is My Blood.” No power on earth, please GOD, shall ever induce me to hold or teach that what He calls His Body and Blood is *not* His Body and Blood, but only, as it were, a sign, figure, or picture of His Body and Blood. Your Lordship, in order to show to our young people at Confirmations the absurdity of the Catholic doctrine of the Eucharist, constantly adopts the following illustration. You suppose the case of a mother who has a son abroad, and lovingly treasures

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<sup>1</sup> φ Dr. William Hodge Mill (1792—1853), sometime Regius Professor of Hebrew at Cambridge University, a supporter of the Cambridge Camden Society and, according to Fowler, a profound influence on the undergraduate Dykes.

his photograph, often [29] exhibiting it to her friends, and saying “this is my son;” and you argue that no one in his senses would gather from these words that this *likeness* was really, veritably, substantially the son which it represented. My Lord, I can only call this kind of natural reasoning a trifling with the infallible Word of GOD. “Hath He said, and shall He not do it? Hath He spoken, and shall He not perform?” Our Blessed Lord, Who could not speak less and *could not speak more* than the Truth, Who knew well the force of language, and saw clearly how His words would prove a stumbling-block to those who would not implicitly believe Him, — He did *not* say what you would have wished Him to say, “This *represents* My Body,” but “This *IS* My Body.” We must receive CHRIST’S words as a whole, or reject them as a whole. We cannot choose how much we will believe, and how much we will reject; how much we will loyally and fully accept, and how much we will rationalise away.

If His Body and Blood are not *really* “given, taken, and received” in the Eucharist, then He did not *really* die on Calvary. The Cross and the Eucharist must stand or fall together. If it is only a pictorial and figurative feeding, it was only a pictorial and figurative Death. If it is impossible that GOD incarnate should sustain us with His Own Body and Blood, then is it impossible that He should have ever offered up that Body and Blood in Sacrifice. The denial of the Eucharistic Mystery leads on to the denial of the greater Mystery of the Passion. The inevitable tendency of the common Protestant or Zuinglian views of the Eucharist is to Socinianism. I do not mean to affirm (GOD forbid) that there are not thousands of devout souls who most implicitly believe in their Lord’s supreme Divinity and all-atoning Sacrifice, who have yet very inadequate views respecting His Holy [30] Sacrament. I simply maintain that the terminus to which these views logically and necessarily *lead* is Socinianism.

“Tota jacet Babylon. Destruxit tecta Lutherus,  
Calvinus muros, sed fundamenta Socinus.”<sup>1</sup>

Dr Liddon,<sup>2</sup> in a valuable passage, points out the important position which the Sacraments of Baptism and the Lord’s Supper occupy as outworks, to fence and guard the Church’s faith in the Mystery of the Incarnation. Disbelief in the Sacraments is the first step to disbelief in Him who communicates and sustains His Own Life in us by means of those Sacraments. I much regret that my space forbids me to do more than quote a few lines from the conclusion of this most important section:—

“That depreciation of Sacraments *has* often been followed by depreciation of our Lord’s Eternal Person is *a simple matter of history*. True there have been, and are, earnest believers in our Lord’s Divinity who deny the realities of Sacramental grace. But experience appears to show that *their position may be only a transitional one*. For history illustrates this law of fatal declension even in cases where Sacramental belief has been far nearer to the truth than is the naturalism of Zuingli.

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<sup>1</sup> φ Trans: ‘Babylon [in this context, the Church of Rome] is completely laid low: Luther destroyed the roof; Calvin destroyed the walls and Socinus the foundations.’

<sup>2</sup> φ The Revd. Professor Henry Parry Liddon (1829—1890), sometime vice-principal of Cuddesdon Theological College; sometime Vice-Principal of St. Edmund Hall, Oxford; at the time of this treatise Dean Ireland’s Professor of the Exegesis of Holy Scripture at Oxford and canon of St. Paul’s Cathedral; a supporter of Tractarianism and (*inter alia*) an opponent of the anti-ritualist Church Discipline Act 1874.

Many of the most considerable Socinian congregations in England were founded by the Presbyterians who fell away from the Church in the Seventeenth Century. Imagine that the Sacraments are only picturesque memorials of an absent Christ, and we are already in a fair way to believe that Christ Himself . . . is only and purely human. Certainly if Christ were not Divine, Sacraments *as channels of graces that flow from His Manhood* would be the wildest of fancies.”<sup>1</sup> &c., &c. Bampton Lectures. Lect. VIII. 2.

[31]I take my stand, then, on the firm rock of Holy Scripture. To its infallible oracles I submit myself. And what does it teach? It teaches that He Who was born, Who lived here below, Who was crucified, dead and buried, Who ascended, Who is now offering and pleading His finished Sacrifice, as the Lamb slain, gives us *Himself* to be our Food in the Holy Eucharist. It is HE, and no other. He did not give His Body and Blood to be our Ransom, and then put us off with mere bread and wine as our spiritual nourishment. He does not give us the husks in place of the children’s Bread. *That* which wrought our Redemption, *That* and nothing else must be our supernatural Sustenance. In the case of the Passover, and the ancient Peace-offerings, the very victim which was slain was the food of the offerer. A Lamb was not offered, and a picture of the lamb given to the worshippers to look at. They had to feed off the victim. They had, as S. Paul says, to be “partakers of the Altar,” to “eat of the sacrifices”: just as, now that “Christ our Passover [32] is sacrificed for us,” we must “keep the Feast,” and feed on Him our Great Sacrifice. No less than five times does our Lord tell us, in the sixth chapter of S. John, that His own very “Flesh and Blood” must be taken in by us, as food is, by

<sup>1</sup> Although a digression, I cannot forbear to add in a note an illustration, in reference to the Sacrament of Baptism, of the way in which modern Protestantism exalts its own traditions above the teaching of the Church or of the Bible. Your Lordship doubtless knows the treatise on Regeneration put forth not long ago by Mr Fox. I wish not to breathe a word of disparagement against a brother clergyman for whom I entertain personally a warm regard and esteem. I merely refer to him as the representative of a system. The work is dedicated to the Archdeacon of Durham, with a testimonial (on the good taste of which I say nothing) [ϕ a typical example of Dykes’s use of litotes: implying much by explicitly refraining from saying anything] as to his personal experiences of the New Birth. It is introduced by the Rev. Dr Winslow, of Emmanuel Church, Brighton, who describes it as “an able and exhaustive treatise,” and vouches for its excellence and orthodoxy. “I know of no treatise” he writes “that surpasses the present one in the *Scriptural*, lucid, and forcible manner in which this great doctrine” of the New Birth “is discussed.” The text of the volume is our Lord’s saying, S. John iii. 3, “Except a man be born again, &c.” Now will it be believed that, although here is an “exhaustive” treatise *explaining* these mysterious words, yet our Blessed Lord’s *own* explanation of them is NEVER ONCE QUOTED. Our Lord has no sooner used the expression, “born again,” than He explains it (ver. 5) by the words “born of *Water* and of the Spirit.” Mr Fox tells us that “being ‘born again’ is immediately after called by our Lord ‘born of the Spirit;’” deliberately suppressing all mention of the earthly element *through which* the Divine Agent works. The fact is, the phrase “*Water and the Spirit*” is inconsistent with the Protestant tradition which teaches that Regeneration has nothing to do with “water.” Mr Fox refers sneeringly—as “false, unscriptural and dangerous”—to “the figment commonly called baptismal regeneration,” p. 159; and his patron speaks of his as an “honoured and blessed pen for exposing and refuting heresies so fatal as the baptismal and sacramental theories” (Pp xii. xxii, Pref.) In fact, these writers quietly throw to the winds the teaching of the Universal Church of CHRIST. Dr Winslow assures us that “all” the believer’s “sins, past, present, AND TO COME, are entirely and for ever put away” (p. xx.); and Mr Fox, that “he who is really born of God CANNOT *apostatise*, and MUST persevere. . . There is no failure in that Birth, . . . but a SURETY of *perseverance unto Eternal Life*” (pp. 158, 4.) My Lord, I ask, is this safe, in this Scriptural, is this Catholic teaching? Will you point out one of your “Ritualistic” clergy who has published anything so contrary to the plain teaching of the Church of England? I do not deny that there is much pious and earnest writing in the book. A good man cannot write a work which shall not contain much that is good. But the Gospel “scheme” here set forth is not the Gospel of JESUS CHRIST, but simply the Gospel of John Calvin.

a spiritual but real assimilation, if we would have our New Life sustained. His words gave great offence: the idea of “this Man giving His flesh to eat” was ridiculed then as it is ridiculed now. Even many of His disciples were staggered and left Him, as disciples are staggered and shut their ears to the same teaching now. But He braved the offence. He qualified nothing, He retracted nothing, He explained away nothing. He solemnly reaffirms the truth of His words, if they will not believe, they must disbelieve. He merely hints that this is no carnal eating of natural flesh; and that, before the Gift is bestowed on the Church at large, He must have “ascended up where He was before”; and that the “quickenings SPIRIT” will be the Agent whereby His Humanity will be [33] endowed with these transcendent powers. For there are two distinct Mysteries in that Sacred Manhood; a twofold Union with GODHEAD — a *Personal* and a *Possessive*. The Holy Humanity is *Personally* united with GOD the WORD; and then, as a consequence (and for our sakes) *possessed*, indwelt, energised “without measure,” by GOD the HOLY GHOST. It is not the pure GODHEAD that acts upon us. Man is acted on by *Man*. The Holy Humanity of GOD Incarnate is the Instrument whereby the GODHEAD works on the children of men. And the Eucharist is one special means whereby this work is carried on. If the Prophet’s voice and touch made the “handful of meal” and the “little oil” capable of indefinite extension, so long as GOD willed; — If the few loaves and small fishes were sufficient to feed the universe, so long as they passed through Apostolic hands, and were sanctified by the original touch and Word of CHRIST — *Who* shall dare to limit the capacities of that Holy Body “in which dwelleth all the fulness of the GODHEAD,” and pronounce that It *cannot* be, as GOD says It *is*, present at every Christian Altar, there to be memorialised before the FATHER, and there to be “given, taken and eaten” as the abiding Spiritual Food of the Lord’s people “until He cometh again?” The very province of faith is, so to trust the words and power of CHRIST, so to “*believe* the promises of GOD made *in* that Sacrament,” as to be able to penetrate the lowly earthly “form,” and “*discern* the Lord’s Body” — discern the “Res” underneath the “signum.” Our Church does not bid us pray to GOD that, by gazing upon this “outward sign,” we may remember Him Whom it signifies, but that we may beneficially *partake of* that invisible “*Thing*” of which the earthly element is the visible veil — “may so eat the Flesh of CHRIST and drink His Blood, that our sinful bodies may [34] be made clean by His Body, and our souls washed by His most precious Blood;” and that we may ever, more and more, “abide in Him and He in us.”

If there is no real communion with the very Body and Blood of JESUS in the Eucharist, S. Paul’s argument (Heb. xiii. 10-12), is without meaning. He argues that, whereas the Jews of old might *not* partake of their sin-offerings, we Christians *may* partake of ours. No sin-offering whose blood was presented before GOD for expiation might be eaten. It must be wholly burnt with fire (Lev. vi. 30). The Apostle specially refers to the solemn Sin-offerings on the great Day of Atonement. The bodies laden with sin were burnt outside the camp as accursed: the blood was taken into the Holiest by the High Priest, and there “offered” (Heb. ix. 7), sprinkled, memorialised, before GOD. But there might be no *feeding* on these sacrifices. In them, says S. Paul, there was but a solemn and periodical *ἀνάμνησις*, or Memorial, before GOD of *sin*; and of sin *not as yet put away*. So there could be here no *eating*, no love-feast telling of reconciliation and communion. But, blessed be GOD, this is not so with us. Our great Sin-offering died as accursed “without the camp,” consumed in the fire of GOD’S wrath:

the great High Priest has taken the Blood of Atonement into the Most Holy Place: He is there *offering* (Heb. viii. 3), pleading, memorialising It before the Celestial Mercy Seat; and He will do so till this present Day of Grace or Atonement is over, and He returns again to earth. But of This we *may* eat. Of His Body, yea and of His Blood too, we may partake. “We have an Altar of which they have no right to eat who serve the Tabernacle.” Not only on CHRIST our Passover, CHRIST our Peace-offering, CHRIST our Burnt-offering, but on CHRIST our *Sin-offering* may we feed. And [35] as in the Jewish rite there was a continuous ἀνάμνησις of sin, so in the Christian Rite there is a continuous ἀνάμνησις (for our Lord and His Apostle use the same word) of *sin put away*; or rather, of HIM Who hath put away, and is still putting away, sin. Of such a Sacrifice we may indeed eat; for while it tells of sin, it tells of sin *forgiven*. “This is My Blood shed for the Remission of sins, drink ye all of This.”

It is then (I repeat) on the *reality* of That which is “given, taken, and eaten” in the Eucharist that all the significance of its sacrificial character depends.

Can GOD be satisfied with merely looking at a *Photograph*, at some barren empty sign? Does HE see nothing on the Altar but mere bread and wine? No, says S. Paul; “As often as ye eat this Bread and drink this Cup of the Lord,” — that Bread which he has just declared to be the “Communion of the Body of CHRIST,” and that Cup which is the “Communion of His Blood” — “ye do *show forth the Lord’s Death* till He come.” Ye all, priests and people, join in memorialising and exhibiting before the FATHER, as well as proclaiming before men, that Death. GOD sees on the Altar what CHRIST’S own words declare to *be* there — His Son’s precious Body and Blood: He sees Them still pleading, still eloquent, still fresh, as on the day when the world’s Sacrifice was offered. The Sacrificial Action is not over. It continues as long as the High Priest remains in the Holiest. And He has not returned yet. It is *Θυσία εις τὸ διηνεκὲς* (Heb. x. 12), an Offering of abiding, perpetual, inexhaustless, efficacy; sacrificially prefigured before His first Coming, Eucharistically memorialised till His Second Coming.

“The Thing that is offered [says Dr Field, the learned Dean of Gloucester, 1609] is the Body of CHRIST, which is an Eternal and [36] perpetual Propitiatory Sacrifice, in that It was once offered by Death upon the Cross, and hath an everlasting and never ending force and efficacy. CHRIST offereth Himself, and His Body once crucified, daily in Heaven; and in this sort we too offer Him daily on the Altar.”<sup>1</sup>

John Wesley teaches the same over and over again, e.g.:

“There is no ordinance or Mystery that is so blessed an instrument to *set the Sacrifice of Christ forth before the eyes of God* as the Holy Communion is... To God it is an Altar whereon men mystically present to Him the same Sacrifice as *still bleeding and suing for mercy*.” [And again]

<sup>1</sup> Quoted by the Bishop of Brechin [ϕ Alexander Forbes (1817—1875)] in his masterly “Theological Defence.” [ϕ Forbes had been accused, but was subsequently acquitted, of heresy on account of his stated views on the Eucharist. Keble testified in his defence. (See ‘Forbes, Alexander’ in *Encyclopaedia Britannica* (11<sup>th</sup> edition) (CUP: Cambridge, 1910) p. 636).] It is to be observed that Dr Field here uses the word ‘offer’ as S. Paul does in Heb. viii. 3; ix. 7. More than half our Eucharistic controversies are occasioned by people failing to recognise the twofold liturgical use of this word. In one sense CHRIST *offered* Himself “once for all;” in another sense He *offereth* Himself continuously “until He come again.”

“Jesus our Eternal High Priest is gone up into the true Sanctuary, and doth there continually present His own Body and Blood before God. In the meantime we, beneath in the Church, *present to God His Body and Blood in a Memorial.*” [The Christian Sacrament]

So, in one of his many grand Eucharistic Hymns,<sup>1</sup> after speaking of the completeness of the Sacrifice on Calvary, he adds,

“Yet may we celebrate below  
And daily thus Thine Offering *show*  
*Exposed before Thy Father’s eyes;*  
In this Tremendous Mystery  
Present Thee bleeding on the Tree  
Our EVERLASTING SACRIFICE”

People cannot be too strongly reminded that the Sacrificial work of CHRIST is not *over*. S. John is permitted to see, “in the Spirit,” the very central Mystery round which the entire worship of the Christian Church revolves. And he sees “a LAMB as it had been slain,” with the [37] marks of sacrificial Death still fresh upon It. The Church’s ceaseless pleading is, “Agnus Dei Qui *tollis* peccata mundi, Miserere nobis.” HE is still ever “*taking away* the sins of the world.” The actual death of the victim, of old, was only one *small part* of the sacrifice. The effectuating part of the great Sin-offering was not its death, but the continuous oblation of its blood — i.e., of its offered *life*, in the Holiest. In fact, to speak generally, the oblation, the death, the presentation of the blood before GOD, the sprinkling of the worshipper, the feeding, all formed parts of one continuous Sacrificial action. Hence the significance of the comprehensive word [Greek] for “to *offer* sacrifice;” implying, as it does, the manifoldness of the sacrificial conception, and expressing either a whole or a part of the entire Rite, as the case may be. Our translators render this word indiscriminately “sacrifice,” “offer,” or “*do*.” It is employed some seventy times in the Old Testament in a sacrificial sense. Thus we read, “Thou shalt offer, [Greek] , every day a bullock for a sin-offering,” Exod. xxix. 26. “The one lamb shalt thou offer, [Greek] , in the morning, and the other lamb shalt thou offer, [Greek], in the evening,” *ib.* 39. It is the word perpetually employed with regard to the “Sacrifice of the Lord’s Passover “ — the Passover being a sort of parent or archetype of all the Jewish sacrifices, and having, like the Eucharist, affinities alike with Burnt-offering, Peace-offering, and Sin-offering. S. Paul employs it when referring to the original institution of the Passover: He says of Moses, that “By faith he celebrated,” or “sacrificed” [*lit.*: “he *did*,” [Greek]], the Passover, Heb. xi. 28. Our Lord borrows the same old ritual word when preparing for that solemn Rite of which He says, “With desire I have desired to eat this Passover with you before I suffer.” He sends the follow[38]ing message to the unnamed Householder: “The Master saith, My time is at hand, I will celebrate [*lit.*: “I will *DO*,” [Greek]] the Passover at thy house with My disciples.” S. Matt. xxvi. 18. (cf Acts xviii. 21). They meet together on that memorable evening. They sit down. But what? Is this a Paschal Feast? Where is the Paschal Victim? We are reminded of the words of Isaac, “Behold the fire and the wood, but where is

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<sup>1</sup> φ *All hail, Redeemer of mankind*

the Lamb for the burnt-offering?" And we recall the mysterious answer, "My Son, GOD will provide HIMSELF a Lamb for the burnt-offering." GOD will give HIMSELF as the Paschal Victim. A pause is made. The Redeemer "rises from supper." A deeply significant ceremonial act is performed. The feet of the disciples are solemnly washed, as introductory to a new and more august part of the feast. And then the mystery of the absence of the typical Passover is explained by the Presence and the Self-donation of the *Real* Passover. The eyes of the Divine Celebrant are lifted up to Heaven: He blesses, He breaks, He pronounces the words of power. And lo! not mere bread and wine, not the old typical lamb, but the very "Lamb of GOD which taketh away the sins of the world," CHRIST the true Passover, is given to them to be their food: "This is My Body, take, eat:" "Drink ye all of this, for this is My Blood:" "Do this, [Greek], as a Memorial of Me: This is the Paschal Oblation which ye must henceforth "sacrifice," "celebrate," "offer," or "DO." The shadow has already passed away, the Substance has come.

But not with the Passover only, but with the whole ancient sacrificial system the Eucharist allied. In fact, there is *not a single word* employed by our Lord or by S. Paul in regard to that august Mystery, which has not a former history in connection with the sacrificial rites of [39] the Old Covenant: and it is impossible to understand the one without the help of the other.<sup>1</sup>

All these solemn Eucharistic conceptions, which would be familiar to those who had the ancient sacrificial system before their eyes, were preserved to the Church by means of her Liturgies and Ritual. For the Eucharist is not only a Doctrine, it is an Action: it is not only a Mystery but a solemn Rite: we are not only to believe but to DO something. The Eucharist was from the first the one great Central Service of the Church. The disciples did not meet together "on the first day of the week" to hear a sermon, even from S. Paul; but to *break the Bread* (Acts xx. 7). All the lesser services were subordinated to, and gradually clustered round, the Great Service. And no sooner did the Church begin, under the guidance of the Indwelling SPIRIT, to settle her Ritual, than we find her at once manifesting her earnest belief (as testified by the ancient Liturgies of the Universal Church) in the simple truth of her Lord's Eucharistic words, and her intense desire reverently to guard and embody and express that belief. We see the miserable effects of the loss of Catholic Ritual amongst modern Protestants: it has led to the loss of Catholic *Truth*. To regard the Eucharist in any way as a Sacrifice, is deemed by them heresy. *To believe in the truth of our Lord's own words* is denounced by them as *Popery!*

No doubt very much of this is to be laid to the door of the Church of Rome herself. For Protestant infidelity is simply a reaction from Romish superstition. Rome [40] has been the original Eucharistic offender. She has ceased to DO what CHRIST enjoined; no wonder if she has ceased to believe what CHRIST would have her believe. There is no more strange and mysterious spectacle in Christendom than to see this great Church deliberately interfering with the Institution of CHRIST, breaking in upon the Ritual of universal Christendom,

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<sup>1</sup> Moreover, independently of the fulfilment on the part of our Lord of the old Aaronic Priesthood, we must remember that in Him is realised a still older and more august Priesthood also—the Royal Priesthood "after the order of Melchizedek," the actual material of whose Offering is perpetuated in the "outward part" of the Eucharist.



mutilating the channels of Grace, and cutting off the whole Christian people (save only the officiating Priests) from the Chalice of Salvation, of which our Lord commanded “Drink ye *all* of this !” One of the most positive precepts of the old Dispensation was this, that whereas the *flesh* of the sacrifices might be partaken of, there might be no participation in the *blood*. The law was peremptory: if any soul dared to partake of the blood, “ that soul shall be cut off from his people.” “I will set My face against that soul, and will cut him off.” “For the *life* of the flesh is in the blood; and I have given it to you upon the Altar, to make an atonement for your souls: for it is the blood that maketh atonement for the soul” (Lev. vii. 27; xvii. 10-14). The blood, we see, was the instrument of Atonement; and while Atonement was yet unaccomplished, and GOD and man were still *not* “at one,” there could be no refreshing fellowship between them in *that* which was only the sad memorial of sin and death. Again, the blood is the vehicle of natural life: and there could be no real communion between the life of a being created in the image of GOD, and that of the irrational creature; between the spirit of man which goeth upwards, and the spirit of the beast that goeth downward to the earth” (Eccles. iii. 21). But the Blood of our great Sacrifice is the Blood of Incarnate GOD; it is the Memorial of accomplished Atonement; It is to us the vehicle of the Eternal SPIRIT of GOD. Hence on Maundy Thursday the old ritual law [41] was solemnly reversed: the interdict was changed into a positive command. Drink ye *not*, was transfigured into, Drink ye *all*.<sup>1</sup> And yet, notwithstanding the explicit injunction of CHRIST on this point, and notwithstanding that the Church Universal in her public Ritual for at least a thousand years religiously obeyed her Lord’s dying precept, Rome has since, on her own responsibility, *countermanded the order!* By this presumptuous act — this authoritative perpetuation of what one of her early Popes<sup>2</sup> called a “*grande Sacrilegium*” — she has for ever shown that in Eucharistic matters *she is not to be trusted*.

And this brings me to her suspicious tenet of *Transubstantiation* — a tenet which, as a mere abstract philosophical speculation, may be susceptible of a harmless interpre[42]tation, but which practically has been the means of producing serious error and confusion in the

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<sup>1</sup> Another reason would seem to be this. Life is peculiarly GOD’S portion in Creation. The primeval law of food, while giving the fruits of the earth to man, reserved life to GOD. The sacrifices expressively pictured and preserved this idea. In these, the “Meat-offering” (typifying the fulfilment of the Second Table, man’s duty to man) consisted of the fruits of the earth, man’s portion: Whereas the “Burnt-offering” (typifying the fulfilment of the First Table, man’s lifelong self-oblation to GOD), together with the principal Peace-offerings and Sin-offerings, consisted of animal sacrifices—the flesh of some of these, the blood of all, being reserved for GOD. Creature life is not due to the creature, but to the Creator. We are to give up our lives for others, but not to others. CHRIST offered Himself to GOD for us: we are to do the same for the brethren. Cain’s offering is not enough by itself. We owe to man our service, to GOD our life. But now, wondrous Mystery! the Life of GOD not only was given for us, but is given to us. We offer our lives to GOD; GOD Incarnate offers back His Own sacrificed Life—His very Life-Blood—to us. This is My Blood, My Life—Drink ye all of It. If Rome’s repudiation of this “unspeakable Gift” is not a “counting the Blood of the Covenant a common thing,” I know not what is!

<sup>2</sup> Pope Gelasius, A.D. 492-6. “*Divisio unius ejusdemque Mysterii sine grandi sacrilegio non potest provenire.*” [ϕ ‘The Eucharist could not, without sacrilege, be received in one kind only’ (translation from Mason, H.J.M. *Religion of the Ancient Irish Saints* (Goodwin: Dublin, 1838) p. 84)] This passage is inserted in the Roman Canon Law. So that Rome stands condemned by her own Law, no less than by the Law of GOD.

Eucharistic belief and practice of Western Christendom. Our laity often imagine that when the Church of England repudiates the dogma of Transubstantiation, she rejects the Real Presence of the Body and Blood of CHRIST in the Sacrament. Heaven forbid! Our Church tells us exactly what she does condemn under this term — “Transubstantiation, or the change of the substance of the bread and wine.” She condemns the notion that the bread and wine lose, by Consecration, their natural subsistence; that the Presence of the “Ghostly Substance”<sup>1</sup> involves the desition (*sic*) or annihilation of the earthly substance. And she does this on two grounds: because (1.) it conflicts with Holy Scripture; and (2.) it “overthroweth the nature of a Sacrament” (1.) It conflicts with Scripture; because our Lord definitely speaks of the consecrated elements as bread and wine. (2.) It overthroweth the nature of a Sacrament; because a Sacrament consists of two parts, a natural and a supernatural; whereas if the natural part is destroyed or absorbed, it will consist only of one. But, my Lord, these are exactly the grounds on which the modern Protestant theory is self-condemned. (1.) It conflicts with Holy Scripture; this I have shown. (2.) It “overthroweth the nature of a Sacrament;” because it denies the verity of the “*Res*,”<sup>2</sup> or “Inward [43] Part,” as the Roman does of the “*signum*,” or “outward part.” The argument which refutes the Roman theory crushes the Protestant theory to powder. The ancient Church had to defend the Mystery of the Incarnation against misbelievers, by appealing to the Eucharist; the Modern Church has to defend the Mystery of the Eucharist against misbelievers by appealing to the Incarnation. For the two Mysteries are strictly parallel. As the Divine and Human Natures co-exist in Hypostatic union in our Lord’s Sacred Person, so do the Spiritual and natural substances co-exist in Sacramental union in the Eucharist: neither is absent: neither is absorbed into the other. Transubstantiation is, in the case of the Eucharist, what Eutychianism was in the case of the Incarnation:<sup>3</sup> each supposes a sort of absorption of the earthly part into the Heavenly, thus destroying the integrity of one part or side of the two-fold Mystery.

It is strange to see how Protestantism merely attempts to overturn one error by substituting an error far more serious.

To hear the Protestant admonishing the Romanist on the reverence due to Holy Scripture, and on the all-importance of *faith*, would be ludicrous, were not the subject so serious. Here is an example. Our Lord says, Drink ye all of this, for this is My Blood. The Romanist says, This is My Blood, but drink ye *not* all of It. The Protestant replies, Drink ye all of it, but this is *not* My Blood! The one party declines to *do*, the other to *believe*, What CHRIST said. And each condemns the other.

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<sup>1</sup> The Meat we seek for in this Supper is spiritual Food; a Heavenly refectation, and not earthly; a *Ghostly SUBSTANCE*, and not carnal,” &c. [Homily concerning the Sacrament, let part.]

<sup>2</sup> It should be remembered that in Baptism there is no “*Res*.” In the case of Baptism, the Church speaks of (1) an outward sign, and (2) an effect. In the case of the Lord’s Supper, she speaks of (1) an outward sign, (2) an invisible *Thing*, and (3) an effect which this Sacred Thing produces. Our Lord does not say that Water *is* the Holy Spirit: He does say that the Wine in the Eucharist *is* His Blood. The Three Mysterious Witnesses on earth are “the SPIRIT and the *Water*, and [not the *Wine* but] the BLOOD “ — the “Blood of the Covenant.”

<sup>3</sup> See Bishop Andrewes’ sixteenth Sermon on the Nativity, near the end.

And where, let me ask, is the real *faith* of those who are for ever crying up the all-sufficiency of faith? Our [44] dear Lord, well knowing the strain He was about to put on the simple faith of His Church, was at great pains to prepare her for the trial. Being about to close His Ministry by an invisible conversion of wine into Blood, He opens it by showing His power in a visible conversion of water into wine. Look also at the significant miracles of the loaves. On two separate occasions He touched and blessed the earthly element of bread, and at once it became possessed of new and supernatural powers. Bread becomes “Living Bread;” the food of one grows into the food of an indefinite multitude. His people *see with their eyes* the miracle, and they *believe*. But lo! a third time He touches and blesses the earthly element, and again it becomes possessed of new and supernatural powers: again bread becomes “Living Bread,” but in a deeper and more mysterious sense — yea it has become (without losing its natural form and subsistence) the very Body of GOD Incarnate. But this time the change is removed from the region of sense: men cannot see it: they have only His WORD for it: so *they refuse to believe!*

I have thus then, my Lord, (I fear at wearisome length), referred to the *third* error which your Lordship imagines to be implicitly involved in the Eastward position of the Priest at the Holy Table — the objective *reality* of the Presence of our Lord’s Body and Blood in His Mysteries.

I would gladly at once conclude: only there are several things which, as I have taken upon me to address you, I feel I ought to add. And first, I do not wish your Lordship to imagine that I am insensible to the possible dangers attendant on the free and unconditioned expression of belief in the doctrine of the Real Presence. All Catholic truths must be carefully and reverently [45] handled; the whole history of Christian dogma is a continuous warning how narrow may be the line which separates truth from error; and I am far from being unaware that there have been in recent times instances here and there of the use of language respecting the Blessed Eucharist scarcely consistent with Catholic verity.

I have noticed occasional tendencies to speak of the sacramental union between the “*Res*” and the “*Signum*” in the Eucharist, as though it were not only parallel and analogous to, but in some sort *identical* with, the Hypostatic Union; whereas it by no means follows that what may be predicated of one Union may be predicated of the other. The Union between the GODHEAD and Manhood, between the “*Res*” and the “*Signum*,” between soul and body, between the New Man and the old man in the regenerate Christian — each is a Union, unique, *sui generis*, and unlike any other. Thus the Union between the GODHEAD and Manhood in CHRIST is an *abiding* and *Personal* Union: that between the “Ghostly” and natural substances in the Eucharist is neither abiding nor Personal; it is but *temporary* and *possessive*. The Humanity of the Son of GOD “cannot see corruption;” whereas the elements decay. Hence there can be no permanent Incarnation of GOD-incarnate, involving a worship directed to the elements themselves, as to a localised. Deity — “GOD manifest in Bread.”

Again, there has been just a *tendency*, perhaps, amongst some to favour the theory of Rome, that there is no absolute *need* for Christians to receive the “Blood of the Covenant,” because if they receive the Body they *must* receive the Blood also. It is needless to say, however, that this is a mere piece of natural, carnal reasoning, and that our Lord Himself taught directly otherwise. He did not say of the Bread, “This is My Body *and* My [46] Blood.” The Blood

has its own special medium of communication. And the careful separation of body and blood in the ancient sacrifices points to some distinct Mystery in each, necessitating their separate bestowal.<sup>1</sup>

Now in these and kindred matters it is only fitting that our Bishops, as well as our Fathers in the Faith, and our older Divines, *should* exercise a watchful care over the theological language of the day. All will acknowledge how necessary this may be for the sake of us all — clergy and laity, writers and readers. But how different such discriminating care, to the wearisome and wholesale denunciation of everything which does not square with the shallow popular Protestantism of the day, as Popery. What feeling, for instance, save one, of wrong and injury, if not of resentment, can be awakened among the clergy, when they find themselves utterly misunderstood and misrepresented by their Bishops: like one of ourselves recently in this Diocese — one beloved and revered amongst us, one bearing a noble and historic name, than whom a more loyal and honourable Churchman does not exist — whose conscientious inability to obey the Purchas judgment, was thus cruelly interpreted by your Lordship to a parishioner of his own who objected to the Eastward position. “*No amount of legal proceedings will make the foolish or the traitor to his Church loyal, or the Jesuit honest.*”<sup>2</sup>

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I believe, my Lord, that there is not one single High Church clergyman in this Diocese who is not true, to his heart’s core, to the Church of England; not one who does not earnestly desire, in reference to the Mystery of the Eucharist, to hold and teach simply what our Spiritual Mother, and the Church Universal to which she always appeals, hold and teach.

My Lord, we hear a great deal of the *Romeward* movement in the Church of England. The slightest development in a High Church direction is at once put down as a desire to imitate *Rome*. The lay Address and your Lordship’s Reply, which have occasioned the present Letter, may serve as an example. And I, for one, would be the last person to underrate the real (and possibly increasing) power of Rome. I cannot look at her mysterious past history, her grand organisation, her wondrous fascination, and think lightly of her influence. But this I will say, that the real aiders and partisans of Rome are those who would in any way rob the Church of England of one vestige of her Catholicity, or weaken the outward expression of that Catholicity; who would drag her down from her high and holy position, as a sound Branch of CHRIST’S Holy Catholic Church, with a past history of 1,800 years, into a miserable Protestant Sect of yesterday; who would strive to divest her of her Priesthood, of her life-giving Sacraments, of her “power of the Keys,” of all the essential things which discriminate the Church, as the visible Representative of CHRIST in the world, from any institution of man;

<sup>1</sup> A subject of profound and mysterious interest is here approached, on which my space forbids me now to enter—I mean the possibly *bloodless* state of the Spiritual Body (“flesh and *blood* cannot inherit the Kingdom of GOD”). Our Lord’s Resurrection Body has “flesh and bones” (S. Luke xxiv. 39), but has it *Blood*? See a most interesting excursus in Bengel’s Gnomon on Heb. xii. 24. Tom. ii. pp. 469-477. See Note B. at the end of this Letter.

<sup>2</sup> See “Correspondence between the Right Rev. the Lord Bishop of Durham and the Rev. and Hon. F. R. Grey, Rector of Morpeth.” (Longhurst: London, 1873).

and would convert her into a weak, nerveless thing, bearing on her dishonoured front the name “Ichabod.” The world is ever seeking to laugh the Church out of her old superstitions; it wishes to see her, Sampson-like, *shorn of her seven locks*, in order that, from being a mighty giant, she may become a blind, imbecile captive.

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What power have the Protestant Sects against Rome or infidelity? We have a fresh Sect about every week. And what force and sway will they have singly or collectively, in the long run, to stem the approaching torrent of error and lawlessness, the muttering of whose distant surge may even now be dimly heard? Is the past career of Calvinism an encouraging one? How much of Christianity is now taught in the pulpits of the Founders of that new Gospel? “Rome,” (writes a thoughtful Presbyterian traveller)<sup>1</sup> “has still superstition: *Geneva has not even the semblance of religion.*” The late Bishop of Exeter,<sup>2</sup> referring to the apostasy from the Faith of the “Venerable Company of Pastors” at Geneva, as testified by Dr Merle d’Aubigné, hesitated not to designate them, in his vigorous language, as “*a brood of Antichrists.*”

The Church of England is a strong bulwark against Rome, *just in proportion* as she is Catholic — Catholic in Faith, Catholic in practice, Catholic in doctrine, and Catholic in Ritual; for Ritual protects Doctrine. The body that is doing the work of the Church of Rome most effectually in this country is the wretched Persecution Society, miscalled the “*Church Association*,” whose sole business it is to degrade, weaken, and stir up “confusion and every evil work” in, the alone Power in Western Christendom that can cope with Rome.

The only way to account for the fatal infatuation of this “residuum” of the grand old Evangelical party is to suspect that Rome, if not at the bottom of, is at least a most active partisan in, their unholy work of dragging the Church of England through the mire. History tells us that in past times the “No Popery” cry has been one of the most favourite and successful cries with unscrupulous Roman enemies of the Church of England. Let Rome only persuade the people of England that the doctrines of the Priesthood, of Apostolical

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<sup>1</sup> ‘Notes of a Traveller,’ by Samuel Laing, Esq

<sup>2</sup> φ Henry Phillpotts (1778—1869). Once again, Dykes cites an authority scarcely likely to impress Bishop Baring. A controversial High Church man little regarded for his tact, diplomacy or judgment, his obituarist did nothing to downplay his weaknesses. ‘It would be impossible to record here a tithe of the contests in which the Bishop was engaged, or to give a list of his voluminous writings. . . In his western diocese he was always “in hot water” with some one or other of his clergy, so that it was said that the peace of the Church was more continually broken in Devonshire and Cornwall than throughout the rest of the kingdom. To the end he was ready to do battle for his Church; and it is hard to believe that if another Gorham case had arisen [φ in a mirror image of the conflict currently being played out in Durham, the High Church Phillpotts had declined to present to a living in his diocese the evangelical George Gorham—a conflict which, unlike its Durham counterpart, resolved itself firmly in favour of the junior man] to the very last he would not have buckled on again his *arma vix diu desuetu*, and fought the good fight afresh. Fierce, fiery, and intolerant of opposition to a fault, and sincere and earnest in an age which is not remarkable for earnestness in religion [φ an odd assertion to make at the height of the internecine conflict between ritualists and anti-ritualists], he held to the last to the *via media* of the Anglican Church as the strongest safeguard against Romish and Calvinistic errors, and probably rejoiced to die like Ken and Laud and scores of High Church prelates of the Stuart times, expressing his firm faith in the Anglo-Catholic Church as essentially one and the same in doctrine and faith with the undivided Church of the first five centuries of the Christian era. Well, at length he rests from his labours side by side with Archbishop Sumner and Mr Gorham. Let us write on his tomb one simple word, Requiescat.’ *The Times*, 20 September 1869, p. 5.

Succession, of Sacerdotal Absolution, of the Real Presence, of the Eucharistic Sacrifice, &c. are mere Popish figments, that the Church of England has wisely and deliberately rejected them, and that *she* alone in the West has retained them; — let her solemnly warn us against these Popish superstitions; let her denounce the “Sacerdotal and Sacramentarian theory,” as the Rev. Octavius Winslow does in Mr Fox’s Preface, as *in direct and virulent antagonism to the Christian Faith*” (!) until she has succeeded in fully convincing our people that we have no Priests, no Altar, no Eucharistic Sacrifice, no Succession; and that we are simply a pure, scriptural, Protestant Establishment, invented by Henry VIII, dependent for our Faith and Doctrine and Ritual and very existence on the will of the State; — she will have gained her point. See her then quietly turning round and saying, Here you are self-condemned; you have lost all the essentials of a Church, you are confessedly no organic part of the Divine Society, you are a Protestant Sect and nothing more; let all Catholics come to *me*; I alone possess the Sacraments in their fulness; I alone have the Succession, and the Power of the Keys; I alone can bless, absolve, excommunicate, teach, in the Name of CHRIST; I alone am His one living Representative on earth.

It is well known that Baxter himself in his latter days was strongly impressed with the notion that *Rome* was at the bottom of much of the anti-Popery agitation in his own time. Especially, he expressed his strong Conviction that she had “had a finger in the pie. . . in the extirpation of Episcopacy.” And he records his earnest persuasion that the Sectarianism of Protestants has done [50] more to “make Papists in England” than “all the arguments in Bellarmine and all other books that ever were written.”<sup>1</sup>

It is not a little significant, in this light, to hear Monsignor Capel and other Romish proselytizers joining in the cry against ‘Ritualism,’ and endeavouring to scare the people of London by assuring them how fast it is drawing converts to Rome. The truth being simply this, that the present great Movement in the Church of England — of which Ritualism is one slight outward manifestation — has done, and is doing, more to check the onward march of Rome in this country than any movement since the Reformation. Hence Rome’s secret dislike and dread of it.

But, my Lord, Rome is not the worst enemy we have to fear. There is something *behind* Rome; something more dreadful than Rome. I mean Protestant *infidelity* — an infidelity which begins by denying the Church, and goes on to deny the Divine Head of the Church. The Church is CHRIST manifest in the World. S. Paul gives the very name “CHRIST” to His Mystical Body. And he tells us that, just as GOD Himself is One, so the Mystical Body the Church is One, her Faith One, her Baptism One:<sup>2</sup> she is possessed of an organic unity, although, like the Vine, or the seven-fold Candlestick, she has many separate Branches. There can no more be separate *Bodies* or separate *Faiths* than there can be separate GODS. And the “One Faith” was “once for all” committed to the “One Body,” to hold and teach and formulate and guard and contend for, and hand reverently down, unmutilated, unaugmented.

<sup>1</sup> See Lathbury’s ‘History of the Book of Common Prayer.’ 1858. P. 264.

<sup>2</sup> Eph. iv. 4-6; 1 Cor. xii. 12, 27.

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The Divine Mission and Supernatural Power of the Church is every whit as much a Catholic verity as the Divine Mission and Supernatural Power of CHRIST. “*As My Father hath sent Me, even so send I you.*”<sup>1</sup> He says that, by virtue of His Own accession of Power as Man on His Ascension, His Church should be able to do, not only the works which He Himself did on earth, but even, through the Might of the Indwelling SPIRIT, “*greater works*”<sup>2</sup> than His Own. The denial of the Church is as much a heresy as the denial of CHRIST: the former, moreover, is the inevitable prelude to the latter.

I do not for a moment presume to deny that the more orthodox Sects have done and are doing real work in bringing souls to CHRIST: GOD prosper their work, so far as it is carried on in the faith of that dear Lord Who hath said, “He that is not against us is on our part!” There are “other little ships”<sup>3</sup> following in the wake of CHRIST’S Ship, and sharing indirectly its blessing. But we must not turn CHRIST, Jonah like, out of our midst, in order that we may be like them: else, where should both we and they drift to? The Sects little know how much they owe to the Church.

Suppose we yield to their advice, and set to work, as many of the Irish, and English, laity would do, to purge ourselves, from our “baptismal and sacramental *heresies*”;<sup>4</sup> suppose we honestly act out the anti-sacerdotal advice of our Protestant friends, and do away with our Priesthood, *name* and *thing*, by abandoning the farce of Episcopal ordination; suppose we follow the persuasive [52] eloquence of Mr. Spurgeon, who is in high repute as “speaking with the tongue of men and Angels,” and who declares that “he had rather be called demon than Priest”; — how, I ask, would the Sects permanently benefit themselves by the longed-for spectacle of our humiliation and degradation? We and they should soon perish together. And richly we should deserve it!

The One Body has “nourishment ministered” through the sacramental “joints and bands”<sup>5</sup> ordained by CHRIST. If the organism is broken up, the Body decays. A waning life may linger on for a time; but the body is dying, and must fall to pieces. And where the Body is not, the Faith is not. The Spirit of Life and Truth dwells in the Body; not in disjointed limbs. Severance from the Body results in severance from the SPIRIT that dwells in the Body. “These be they who *separate* themselves; sensual *having not the Spirit*”<sup>6</sup> And thus will Protestantism more and more break up and fall to pieces, more and more lose faith and truth and love: yes, and become more and more embittered against that Faith which she has, Judas-like, betrayed and lost. Rome may “chastise us with whips”: infidel Protestantism will “chastise us with

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<sup>1</sup> S. John xx. 21. Again, “As Thou hast sent Me into the world even so have I also sent them into the world.” lb. xvii. 18.

<sup>2</sup> S. John xiv. 12.

<sup>3</sup> S. Mark iv. 36. Cf. Ps. xlv. 14.

<sup>4</sup> Mr Fox’s Preface, p. xxii.

<sup>5</sup> Col. ii. 19; Eph. iv. 16.

<sup>6</sup> S. Jude, ver. 19.

scorpions.” The one may give birth to the imperious *Harlot*, who saith ‘I sit as a Queen’:<sup>1</sup> the other will give birth to the *Anti-Christ*,<sup>2</sup> [53] by whom not only shall the Harlot be destroyed, but the very name of Christianity for a time be almost obliterated from the face of the earth.

But before these last days of the Church’s trial, Holy Scripture seems to predict a mighty Revival of Truth, a mighty extension of the visible Kingdom of CHRIST.<sup>3</sup>

And what shall be the result?

As the presence of Incarnate TRUTH in the world brought to a head all the powers of evil, within and without the Church, to crush Him; so shall it be in the case of the revived Truth of the latter days. The Devil and the world have let the Church alone of late, because she has been asleep. She has offended nobody — not even the great Enemy himself over-much. But the active Revival of Catholic Truth *must* reawaken the old hatred of the world and its Prince. The Evil one “shall have great wrath, knowing that his time is short.” And the Faithful Remnant, like her Lord, shall triumph through suffering. She may be (*and will be*) disestablished, stripped, degraded, despised, persecuted. But through this “great Tribulation” shall she triumphantly win her way to the “Kingdom and the Power and the Glory *for ever*.”

But the Night has not come yet. It is still Day: and the Church is bidden to work while the day lasts. But [54] we may even yet see signs of the powers of evil restlessly bestirring themselves, and “taking counsel against the Lord and His Anointed,” trying here and there and everywhere to impede the good work, and arrest the onward march of the Catholic Movement.

Who, for instance, can witness the renewed malignant attempt to worry the faithful Priest of S. Alban’s, Holborn,<sup>4</sup> without recognizing the REAL *source* of the opposition, and instinctively feeling *who* is the *true* invisible Aggrieved Parishioner! Where the Devil, a few short years ago, held his throne in peace, there CHRIST has now His Altar. Where sounds of blasphemy, obscenity and malediction arose to the skies, there do the sweet hymns and psalms and Eucharists of the Church ascend. The ritual of Hell has had to make way before the Ritual of Heaven. And the old ‘Parishioner’ is ‘aggrieved’! And no wonder. The strong man chafes under the might of the Stronger. So he seeks by craft to mar the work, and harass

<sup>1</sup> Rev. xvii.

<sup>2</sup> Rev. xiii.; 2 Thess. ii. The prediction of S. Gregory the Great (lib. 7, Ep. 33), when viewed in connection with the actual past history of Christendom, and her mysterious future as mirrored in the pages of Inspiration, is not a little strange and startling. “I confidently affirm that whosoever calls himself or desires to be called *Universal Priest*, in his pride *goes before Anti-Christ*.” Note: he does not *identify* this Ecclesiastical Autocrat with Anti-Christ; but he says that the former will precede, and *prepare the way for*, the latter. Verily, “being High Priest, he prophesieth.” For what did the breaking of Christendom (which leads on, as its final and bitter result, to the intolerable despotism of Anti-Christ) originate in, but in a general reaction from the illicit usurpations and uncatholic domination of Rome? It is the old, old story—overstretched authority leading to lawlessness, and this to a worse despotism. The Rule of CHRIST, if abused, leads on, through the lawlessness of the latter days, to the dread tyranny of Satan and his Viceregent, the Mock-Christ, the “Man of Sin.” The infidel Power will at first energetically uphold the waning cause of the Mystical *Woman*, and so gain prestige and strength. She helps him to power; he at last turns round and crushes her, and tramples her to the dust.

<sup>3</sup> Rev. xiv. 6, 7.

<sup>4</sup> φ Alexander Heriot Mackonochie. See p. 116 *supra*.



CHRIST'S Minister. He gets good men to help him: for he talks like a very "Angel of Light." He is much distressed now about the *Law*. The Priest is no doubt a very devoted clergyman: but he does not keep the *law*; and the law *must* be obeyed. When the King gives an order, it will never do for Daniel to disregard it; and, not only to pray, but to pray several times a day; and worst of all, in a certain significant *posture*: it is very sad, — but the peace and safety of the country demand that he should go to the Den of lions!

And this, my Lord, is but an example of what is going on all around. The agitated cry passes from mouth to mouth, — The Church, the Country, the Queen, Protestantism, Everything, Everybody is in danger! "Something must be done" to put a stop to Ritualism! And the Press, the Pulpit, the Senate, the Bench, with varied [55] emphasis, re-echo the cry, "Something *must* be done!" And the result seems very likely to verify Lord Melbourne's saying, that when people act because "*something* must be done," they are sure to do "*something*" very foolish.

The cry of "aggrieved parishioners" is an utterly false and hollow cry. Where are they? Who knows any? How many, for instance, of the 3,000 in this Diocese who signed the Address to your Lordship have a *real*, veritable, substantial grievance? No doubt there is not a Parish in the land in which there are not some half-dozen people who make it a point of conscience to disapprove of something the clergyman does. But who and where are the aggrieved parishioners in these Northern parts? To talk about the "ultra-Ritualism" of a Diocese overrun with Puritanism is simply an outrage on common sense. But we find that, nowadays, everybody is very much concerned for *everybody else*. The lawlessness of which we hear so much, which is driving the laity so fast from the Church, and to check which "something *MUST* be done," is *never at home*: it is always elsewhere. What Bishop, during the recent debates, could give one single veritable instance, from his own experience, of an aggrieved congregation? The Bishop of Peterborough assures us there is nothing in *his own* Diocese: but that there are very awful things in some other places. The Archbishop of Canterbury has nothing wrong in Canterbury; only he hears that some wicked priests, nobody knows where, use Altar cards which contain invocations to the Saints (a simple untruth!). The Archbishop of York had nothing at home to produce — no single instance of a congregation seeking redress from the lawlessness of a Ritualistic priest — but he horrifies the House with a sensational account of some terrible priest in the Diocese of [56] *Winchester*, who had erected a stone Altar to the Blessed Virgin; and done I know not what beside. Of course, a few days after, a letter appeared from the clergyman referred to, denying seriatim the truth of his Grace's statements. We are always hearing of congregations leaving the Church in disgust, and of the Church being weakened: but we can never find them. The *real* grievance, my Lord, is not that the Church is being weakened, but that the Church is being *strengthened*, is attracting, is gaining hold of the people. *Hinc illæ lacrymæ*.

The truth is simply this. The Devil knows well, what every observant and unprejudiced person must see, that the Ritual movement is helping on the cause of Religion, and making it rather more popular; whereas he wishes it to be unpopular. He likes religion and religious Worship to be a sour, gloomy, unattractive thing. GOD, Who made man, and Who knows what is in man, when He lovingly condescended to reveal to us His mind on the subject of

public Worship, encouraged His people to make their religion as attractive as possible. He encouraged — yea commanded — the use of beautiful Music, and Ritual, and Incense, and Vestments; of everything innocently attractive. He well knew how the spirit is being ever dragged down by the senses to earth. He wished to enlist even the very senses themselves in His service, and make them auxiliary in raising the spirit Heavenward.<sup>1</sup>

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The only Public Worship our dear Lord Himself ever took part in was of a highly ornate and ceremonial character. And what GOD teaches, is merely what the natural instinct of plain common sense dictates. Where would the Court be without its Ritual? Where would be the Army, or the Law?

Now the Devil wishes practically to persuade us, that when GOD taught and sanctioned and commanded a beautiful Ritual, *He made a great mistake*; he tries to impress upon us that, because “GOD is a Spirit,” therefore *man* must regard himself as only spirit, and must eschew all external helps, and must have a purely *spiritual* religion, in which the body and the senses shall have no share. He wishes GOD’S public Service to have nothing stately or grand about it, to help us to realise the *Majesty* of GOD; nothing sweet and inviting, to help us to realise His *loveliness*; no single memorial of the Passion, not even the Symbol of Salvation, to tell of a Divine *Sympathy* strong as Death. All use of flowers, expressive hymns, banners, processions, sweet music, he would at [58] once discard. He wishes the poor to come to *him* for everything pleasant; he wishes to associate the Religion of JESUS with everything stiff, formal, dull, uninteresting. Any Ritual but the Ritual of the Church he delights in; all the pomp and pageantry of earth, all that can conduce to *man’s* glorification, he will encourage; but all that tends to the glory of GOD Incarnate, every vestige of the “Beauty of Holiness,” he would suppress and “stamp out.” For Satan well knows that no mere unembodied sentiment can retain its hold on the popular mind: hence his steady opposition to all efforts to externalise and give living expression to Catholic Doctrine. He hopes to dwarf and stunt Church life by allowing it no free outward development. But no, please GOD. The Church is alive: and a living Body *will not* be treated like a corpse. If the Church of England is — what she *is* — a real Branch of the Holy Catholic Church, she must be an organ of the ONE manifold SPIRIT of

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<sup>1</sup> “In its ordinary state,” says a thoughtful writer, “the soul is weighed down by the senses; the multitude of objects ever acting on the senses enthrall the soul, and Prevent it from soaring to things spiritual and divine. It requires a great effort to break this thralldom, and this effort is facilitated by the impressions made on the senses by the Ceremonial of public Worship. The senses are thus used against the senses, not to ensnare and captivate the soul naturally free, but to *set free the soul naturally captive*. The great pageant of things temporal ever before the eyes is, for a time, effaced by the imagery of things invisible. . . . Faith creates a Ceremonial, a living embodiment of its own thoughts and feelings, which then *helps* Faith in its turn in the contest against the lies and treachery of sense.” The writer (whose words I have been obliged to weaken by curtailment) proceeds to quote the testimony of “the gallant Major Hodson, the hero of Delhi,” from his ‘Twelve Years of {a} Soldier’s Life in India,’ who writes: “The more I think of it, the more strongly I feel the effects of mere external sights and sounds on the inner and better man. . . . The wisdom and piety of our ancestors constructed noble and stately Temples—feeling, justly, that the human mind in its weakness requires to be *called to the exercise of devotion* by the *senses* as well as by the reason and will. . . . I am sure you would feel this more strongly than I do, were you to live for a time in a country where *everything but Religion has its living and existent memorials and evidence*.” See ‘In Spirit and in Truth: an Essay on the Ritual of the New Testament,’ pp. 36-8. Longmans. 1869.

GOD. She must have her affinities, and be allowed the free expression of her affinities, with all genuine forms and outcomes of Spiritual Life, whether in Rome, or Greece, or in the Protestant sects.<sup>1</sup>

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She must be able to sympathise with all that is good and true in them, and so be a real Peacemaker among them. Unity is not maintained, but only destroyed, by the enforcement of a rigid uniformity. Every attempt to suppress the free workings of the multiform SPIRIT in the Church, and to coerce intelligent Christianity into a system of dry monotonous formalism, is an insult to the Divine SPIRIT Himself; who, in nature and in Grace, has myriads of modes of self-manifestation; who, though Himself ONE, has “many voices;” addressing every separate people and set of people “each in their own tongue;” adapting Himself to all classes, cold, intellectual, ignorant, warm, emotional, practical, mystical; with the weak becoming weak; making Himself “all things to all men, if by any means He may save some.” How, in her purer and more palmy days, did the Church of Rome maintain her sway over such multitudes, but by the practical recognition of this great truth? Just in proportion as she has sought — by the suppression of national usages and Liturgies — to exchange a free cohesive unity of spirit for a stiff disintegrating uniformity of letter, she has failed.

Now, my Lord, a Diocese is an epitome of the whole Church. The first essential, then, of a Bishop *quâ* Bishop [60] (assuming his personal piety and soundness in the Faith) is that he should be a thorough *Catholic*, with wide sympathies, willing to give full and generous play to every phase of real Church Life in his Diocese. A Bishop is a Representative of the Catholicity of the Universal Church, not of the peculiar prejudices of one narrow section of Church-people. And any attempt to govern a Diocese on sectarian rather than on broad, generous, Catholic principles — any attempt to suppress and cramp the free exercise of the marvellous self-adapting Power of the Church to meet the ever-varying forms of human need, and to enforce one dull stereotyped monotony of outward worship and observance — must be absolutely fatal to all healthy life and growth. A Bishop has no moral *right* to be the mere Bishop of a party. In his general administration, in his distribution of Patronage, he acts for

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<sup>1</sup> That this is the true explanation of what may seem to be spirit of *compromise* which characterises our Prayer Book is historically certain. Let the well-known language of our 30th Canon, and our Church’s open profession of sympathy with everything really Catholic in the Churches of “Italy, France, Spain, and Germany,” &c. &c., bear witness. As a Branch of the Catholic Church, she has an inherited right to all the beautiful and expressive Ceremonial of the Church. But she is full of consideration for the “weaker brethren” whom the necessities of the times have committed to her fostering care, and who have been driven into a puritanical dread of all Ceremonial through reaction from the uncatholic developments and excesses of Rome. Thus, for instance, although our proper legal Eucharistic vestments are the old Pre-reformation ones (the “Ornaments Rubric” having been wittingly and deliberately, and in expressed defiance of Puritanical remonstrance, retained at the last Revision), yet she will not insist on their universal adoption; she will be satisfied with the plain surplice. In the same spirit she possibly [60] leaves an alternative position for the Priest at the Altar. So, again, she retains the old wafer bread; but says that, where prejudice is strong, the ordinary bread “may suffice” (there is irrefragable evidence to show that this is the real meaning of the expression). She will deal very tenderly with all honest scruples. But now, forsooth, through long-continued laxity and toleration and non-enforcement of the higher standard of Church Ritual, the “weaker brethren” have been allowed to become inveterately confirmed in their “weakness”: and, instead of being thankful for the toleration they have enjoyed, are wishing to refuse toleration to any beside themselves, and with the ineradicable intolerance of Puritanism to persecute and cast out all who adhere to the genuine “Principles of the Reformation.”

the whole Church, and not in the interests of a particular clique. Had any High Church Bishop exercised his right of *Patronage* as your Lordship has, filling up every single living, every office of trust and dignity (with scarce a solitary exception), with men of his own peculiar views — conceive the cry that would have been raised by the Evangelicals at his unfairness and bigotry.

<sup>1</sup>Our very Church Architecture bears witness to the same attempt to limit all expressions of Church Life to one narrow type. No single Diocese in the country has suffered so much as ours in this respect. Compare the dignified Chancels and Sanctuaries of multitudes of our grand Southern Churches with the miserable Sanctuaries of our modern Northern ones, whether new or restored. In this Diocese, be the Church large or small, stately or simple, be the necessities and style of architecture what they may, if the number of the steps between the Nave and the Altar exceed the mystic regulation number of [61] three, then the Church may not be consecrated.<sup>2</sup> No foot-pace may be allowed, no piscina, no re-table, no screen of any kind. If a clergyman introduces the eloquent symbol of our Salvation (*in hoc Signo vinces*), it must be banished. Or, if *unwilling* to lose a legal ornament so deeply expressive, he must expect to be treated like the excellent Vicar of Tynemouth; who, simply because he removed his little Altar-Cross to a bracket above the Holy Table, on your Lordship objecting to its standing *on* the Holy Table, was thus paternally admonished by his Bishop:

“As I am satisfied that your peculiar views have so warped your mind that you are no longer able in theological matters to distinguish between what is frank and honest, and what is dishonest and mean, I do not think myself justified in committing any deacon to your training,” &c., &c.<sup>3</sup>

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<sup>1</sup> φ In what follows, Dykes makes very clear his support for the principles expounded by the Cambridge Camden (later the Ecclesiological) Society, led by John Mason Neale.

<sup>2</sup> It is a mystery to me how our lay Patrons and our accomplished Architects submit to the perpetual Episcopal and Archi-diaconal meddling with their plans. One Bishop has no more right to insist that there shall be *no more than three* steps to the Altar, than another Bishop has to insist that there shall be *no less than twelve*. I hate and dread lawlessness. But, in the interests of Law and Right, I maintain that this sort of vexatious interference with Church-building, so fatal to the healthy development of Christian Art, should be loudly protested against; and that, if a Bishop will not consecrate a Church because of some architectural arrangement (itself perfectly legal) which does not tally with his own private views, the Church should be left unconsecrated, and the onus thrown on the Bishop.

<sup>3</sup> I have no wish to write a word against the Dean and Chapter of Durham, a body with which it has been my happiness to act in unbroken harmony for a quarter of a century. [φ This is not entirely accurate, as witness the rebuke served upon Dykes—for making physical alterations to the layout of his church in accordance with Ecclesiological principles—and his scathing riposte, recorded in the St. Oswald’s Vestry Minute Book in 1866. The reference later in this footnote to the ‘polite Monition’ about the print of the Crucifixion is covered by that same rebuke and riposte. (See. p. 84ff *supra*)] But it may serve to show how widely the atmosphere of Puritanism which overspreads the Diocese has penetrated, to mention that—permission having been asked only a few years ago by a layman to place a stained-glass East window in S. Oswald’s Church—the Chapter Order, granting this permission, contained the following condition, That the window must contain *no representation of the Crucifixion!* A short time after this, an excellent Parishioner, conscientiously feeling that—as I was a suspected person—it was his duty to find something of which to complain, drew the attention of the Venerable Official to a little print of the Crucifixion, about nine inches in height, in the Vestry. The consequence was, that I received a polite Monition to remove it, as such representations *might be dangerous!* I might add more, but I forbear. [φ He might have added that he declined to remove the print.]

And now, my Lord, in order to force upon the Diocese that hopelessly doomed and discredited perversion of law, the Purchas Judgment (or rather, I should say, a particular part of it; for while insisting on the “lawlessness” of those who disregard *one-half* of the Judgment you, with strange inconsistency, sanction the universal disregard of the *other half*), your Lordship is contented to leave thousands of sick, ignorant, and dying deprived of the Ministrations of the Church. You visit the offence of the clergy in standing Eastward at the Celebration — a position now rendered more imperative than ever by your Lordship’s fatal interpretation of the significance of its *non-observance* — not on the clergy only, but on the innocent laity; and this, in what is notoriously the most wicked Diocese in the land; the Diocese which, from its gathering together such heterogeneous masses of the floating surface (I will not say scum) of the population of the country, needs, more than any other, every conceivable appliance of the Church — the fullest development of all its machinery, High or Low, Ceremonial or Non-Ceremonial — to attract, win, humanise, Christianise, and save! One thing, however, has been achieved. Your Lordship’s extra-legal pledge which was to cut off the supply of High Church Curates, and which was hailed with such a chorus of exultation by a small and extreme section, has, I am thankful to find, met with general and increasing disfavour; the other Bishops have declined to adopt it; and I believe it will be found to have done more towards securing the Eastward position to the English Church than anything which has transpired. The attempt to snatch an unfair victory has resulted in failure.

Still the “pledge” has not yet been withdrawn. It is yet doing its quiet work of mischief and obstruction in the Diocese. It has been exacted, too, with strange [63] inequality. Although your Lordship stated that it was *for all alike*, and on presenting it to myself for signature expressly told me that you did this in entire ignorance as to my own Ritual practice; yet you have since granted licences again and again to “Evangelicals” (so-called) without any exaction of this objectionable “declaration.” It is only the suspected men, only those who are reported to have any High Church proclivities who — in the very teeth of the Act of Parliament which orders that “NO declaration or subscription” other than those prescribed by the Act shall be demanded as a condition of licence — are required to sign this novel and illegal document. A few of my dear friends in the ministry, out of sheer necessity, have been compelled to yield. And I should be the very last person to condemn them. I have felt the difficulty of the situation far too keenly myself to judge those who have adopted a different line of action from my own, and who, yielding an enforced obedience, have signed a “declaration or subscription” of which they thoroughly disapproved. Others are still waiting; standing in need of curates, but unwilling to apply for them; working on, as best they can, alone.

My own case may serve as a solitary example of the action of this new device for the extermination of Ritualism. A Priest of some twenty-six years’ standing, placed in a Parish which according to the judgment of the Ecclesiastical Commissioners needs three active clergymen, the Commissioners themselves providing stipends for two assistant-curates, *subject to the Bishop’s licence*, I am left to work single-handed — and this, after having in the early part of my incumbency so injured my chest by remaining too long without a curate that my voice entirely gave way; I was for several years absolutely unable to take a full Service

without assistance; [64] and I have been seriously warned by medical men (both at home and in London) of the great danger I incur if I overstrain my voice. I should add that, independently of my Parish, I have my regular Cathedral duties to undertake. All this, and more, I have told your Lordship privately. GOD has wonderfully helped and strengthened me; and friends have been most kind in volunteering occasional assistance. But this does not lessen the hardness of the case itself.

I know your Lordship thinks you have no alternative. You *must* put down "Ritualism;" you *must* check "lawlessness;" you *must* maintain and exercise, and make your clergy feel the weight of, Episcopal authority. My Lord, you could not have devised a scheme more effectually to help on Ritualism, to encourage lawlessness, to weaken your own authority. And, while on this last subject, I must crave forgiveness if I ask, What *example* does your Lordship set us of deference to legitimate Episcopal authority, when you encourage priests and whole congregations over the Border, to rebel against their Diocesans; yourself invading the rights of your brother Bishops, and countenancing schism by offering and administering Confirmation to those who wittingly and deliberately repudiate the authority of the Bishops set over them by GOD?

I have referred, my Lord, to the hardship of my present position. But I must not forget its compensating advantages: GOD strangely orders events for the carrying out of His Will. Had I not been placed under Episcopal ban, I should never have had the opportunity of speaking my mind thus freely. I have laboured long enough under the inconvenience of a damaged reputation. I have known long enough what it is to feel myself suspected by clergy and laity of being secretly unfaithful to [65] my Church, of being a weak silly Romanizer. Although the Ritual of S. Oswald's is of the very mildest type, and I am too old-fashioned ever to make much of a Ritualist, yet I verily believe that many of the pious Evangelicals of this city would as soon think of worshipping in a Mormonite Meeting-house as in S. Oswald's Church. Has not our great Evangelical authority, Mr Fox, pronounced Ritualists to be about on a par with "cut-purses?" And am not I a reputed Ritualist? Has not Archdeacon Prest solemnly warned all Christians to hold aloof from such dangerous persons? Moreover am not I, at the present time, in my curateless condition, a standing witness to the Diocese of the just punishment due to unfaithful pastors? I choose, then, to avail myself of the *privileges*, as well as of the inconveniences, of a damaged reputation. It is not a wholly unmixed evil not to have a character to keep up. I have long enough silently endured the unpleasantness of a state of ecclesiastical ostracism: for once I have claimed its advantages.

But, while on personal matters, I am anxious most emphatically to repudiate any thought or word of disrespect to your Lordship individually. I will yield to no man in sincere appreciation of your *personal* character — your honest goodness, your warm sympathy, your generous kindness, your open-handed liberality, your single-hearted and transparent sincerity of purpose, your genuine Christian simplicity, your untiring zeal in your Master's service. No, my Lord, believe me it is on no personal grounds that I have presumed to remonstrate with you; but solely on public and official grounds. Your Lordship has told us many times of the

strange deteriorating effects of Ritualism on the character.<sup>1</sup> I would venture very [66] humbly to reply that I cannot but think we see in your Lordship an example of the deteriorating effects of Puritanism — how that, in religious matters, it can make a kind man harsh, a generous man ungenerous, a truthful man suspicious, a man full of sympathy hard and unsympathetic, a just man illiberal and unfair. Your professed ground of objection against the High Church clergy is, that they dishonestly explain away the plain words of the Prayer-book. Is not your real ground of objection, that they honestly refuse to explain these words away? In fact, your true complaint against us is simply this, that we believe in our office. Our complaint against your Lordship is, that you do not believe in yours. Hence the weakness of your administration. No gifts of intellect, position, fortune, nor even of grace, can compensate for a failure in realising your supernatural Commission and endowments. The only time I ever asked your Lordship for your Blessing you declined to give it.<sup>2</sup> You always seem anxious to teach our children at Confirmation not to look for any special gift through the Apostolical “Laying on of hands.” You repudiate the doctrine of the Priesthood. It is difficult to see how your teaching on [67] the Eucharist differs in any respect from that of mere Protestant sectaries. You seem to have no veneration for the teaching of Catholic antiquity, and no realisation of the Church as a Divine Society, with a Divine organisation, instinct with Divine Life, and wielding Divine power. Not all the personal piety in the world (and none can doubt the depth of your own) can ever make up for inability to grasp the true dignity and sacredness of your Calling. You are not a mere minister of the Establishment, pledged to carry out State Law: you are an “Angel of the Church:” you are the chief Representative in this Diocese of the Lord JESUS CHRIST; acting for Him, ruling with His delegated authority, blessing, confirming, ordaining, administering, in His Great Name and in the plenitude of His communicated Strength. Realising and acting in the simple faith of your supernatural Commission, your power and influence would be mighty for the edification of the Body of CHRIST in this dark Diocese: in proportion as you fail to realise this, you will be weak. Nature resists nature: it bends before the gentle irresistible power of Grace.

Now here, my Lord, I take it, is one great lesson which GOD is seeking to impress upon us all, clergy and laity, at the present time — that our Church, whatever its accidental connection with the State, is no mere human organisation, but a true, vigorous Branch of that One Divine Society, of which GOD-Incarnate is Head, and which is carrying on in the lower Sanctuary the solemn Ministerial work which He is discharging in the Holiest. A Pulse of new Life from Heaven is throbbing throughout her whole framework; and we must all seize the opportunity,

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<sup>1</sup> e.g. “it is one of the most painful features of the School that its members, in their constant efforts to excuse to themselves their gradual departure from the teaching of the Prayer-book, have as gradually *destroyed their moral power* of discerning in these matters between *truth and falsehood*, between *honesty and Jesuitry*, and are ready to adopt the most unnatural meaning of plain words, or to *hazard the most unscrupulous assertions*, if by such means they may palliate their advocacy of Doctrines which *they know in their inmost heart to be directly and essentially at variance* with the formularies of our Church.” [Fourth Charge, pp. 47, 8.]

<sup>2</sup> I had come to Auckland for the purpose of being admitted to my present Incumbency. I had to kneel before your Lordship in order to receive from your hands the formal Instrument committing to me this Charge and cure of souls; and I waited a moment, earnestly longing for and expecting an accompanying Blessing. I ventured at last to ask for this privilege. Your Lordship at once rose and said, “Oh no, I do not give Blessings!”

recognise and correspond with the Grace of GOD. The wondrous work of Church Revival spreading on all sides is GOD'S work: our rulers [68] may seek to check and thwart it; they are powerless to stop its progress. They may as soon seek to stop the advancing tide of the mighty Ocean. See how steadily, silently, irresistibly — and in defiance of all opposition — the work has gone on hitherto. To say nothing here of our marvellous Missionary development, and the extension of our Episcopate — look at home; see our open Churches, our Sanctuaries showing forth the “Beauty of Holiness,” our multiplied Eucharists, daily services, surpliced choirs, choral Celebrations, our increased and constantly increasing Means of Grace, our new organisations, Guilds, Missions, Retreats, the multitudes of people moved to seek, and availing themselves of, the “Ministry of Reconciliation.” See on all sides — even in this our own languishing and backward Diocese — these and the like evidences of a new vitality beginning to make themselves felt. Ridicule and petty persecution have only helped the work on. How many new nicknames have been tried, in order to bring the Movement into discredit. It has been styled successively “The New-mania,” “Puseyism,” “Tractarianism,” “Ceremonialism,” “Ritualism,” “Sacerdotalism,” “Sacramentarianism.” Chancing to see a recent number of the *Rock*, I was interested in observing a new effort at a name, “*Shuffling, Drivelling, Ecclesiastical Jesuitism.*” This looks as if matters were becoming desperate. However, calling names will never do any real harm. If the Master was called “Beelzebub,” His work will not escape.

Again, think how every attack of the miserable “Church Association” has only given the Movement a fresh impetus. The more it is cursed, the more does GOD bless it. Marked with the Sign of the Cross, it *must* excite active opposition, and be “everywhere spoken against.” And we may be quite sure it has yet to [69] awaken hostility more bitter than any it has yet encountered.

Being itself an earnest and distinctively Catholic Movement, it will be especially distasteful to the fashionable Herodianism of the age, which is content to believe what the State believes, and to learn from Cæsar how to worship GOD; and is ready to conform to the Church today, to Presbyterianism to-morrow, in hopes perchance of propping up the Establishment, and earning a hollow credit for liberality. Such a Religion will benefit neither the Church to which it is unfaithful, nor the Sects which it patronises, nor yet the Establishment it hopes to save; it is but the unconscious ally of the coming Infidelity. A Religion without heart or consistency or principle or conviction can minister, in the long run, to no cause save to that of Irreligion. We can surely wish our Nonconformist brethren GOD-speed, so far as they are working (even though, it may be, imperfectly) for CHRIST, without compromising ourselves and them by an insincere union with them in their schism, and by acting undutifully and disloyally to our own Spiritual Mother.

Vast opportunities, a future big with momentous interests, lie before the English Church. GOD is seeking, on all sides, to arouse her out of her dreams of worldliness, unreality, unfaithfulness, to a deeper and truer sense of her real character, and dignity, and future destiny. He has a mighty work to achieve by her, throughout Christendom, yea, throughout Heathendom. Rome *must* deteriorate. She may extend her power and influence greatly — I believe she will. But she is irretrievably committed to error: and she has cut herself off from



the possibility of repentance. Her fatal dogma of Infallibility, her Donatist arrogance and self-assertion, her claiming to herself the grants of inerrancy and indefectibility,<sup>1</sup> which belong only to the Mystical Body of CHRIST in its entirety, and not to any isolated Branch — these, together with the boding and mysterious Prophecies which seem to be hanging over her, appear to render it in the last degree improbable that she ever will hearken to the Voice of CHRIST calling her to return to her first Faith and Love. A Church that cannot err, cannot repent. “I sit as a Queen, and shall see no sorrow.” S. Gregory the Great plainly saw that the idea of a “Universal Bishop” was an artifice of the Devil for mining the Church. Our Saviour’s charge to His Episcopate is, “One is your Master, even CHRIST; and all ye are brethren.” Thus, in the “*Episcopatus unus cujus a singulis in solidum pars tenetur*,” there is a constant system of check and countercheck. If one brother falls, another raises him up. The One SPIRIT works through the entire organism; and a single diseased limb does not cause the death of the whole. But fix the Headship of the Church on *earth* instead of in Heaven; subordinate the whole Church to this Head; and tempt *him* into error; and the whole Church must share in, must be infected by, his error. As S. Gregory says, “The *whole Church* falls, when he who is called ‘*Universal*’ falls.” [Lib. 5, Ep. 20.] Through GOD’S infinite mercy, Greece and England, and now the “Old Catholics,” have successfully resisted the claims of this would-be “Universal” Bishop, and without severing their corporate union with the Visible Body of CHRIST. We and they are *outside* [71] the sphere of this baneful Papal influence. We still can repent. We still can confess mistakes. We do not profess to be infallible: so there is hope for us.

Here, then, is our only chance of safety or of greatness — our recovering our *full* grasp of the “One Faith once for all delivered.” Nothing can stand but this. Every fraction added, every fraction lost, is a source and element of weakness. To this — as witnessed to and preserved and formulated and handed down and practised by the Church Universal (not by any mere isolated section) — we must tenaciously cling. We must consent to lose *nothing* which is the heritage of the Church Catholic. Thank GOD for all our quarrels, all our exhibitions and confessions of weakness, if we can only be painfully and gradually brought back thereby to the complete recovery of *that* wherein alone “our real Strength lieth.”

This is the meaning of the mighty Impulse which is thrilling through the English Church. The Voice of CHRIST, bidding her “repent and do her first works,” is stirring her to the very depths of her being. If she would be the means of sanctifying others, she must first sanctify herself. She is “rising, as one out of sleep.” And, “refreshed like a Giant” with the New “Wine” which her faithless Sister refuses, she is preparing, please GOD, for new conquests.<sup>2</sup> All her old foes are rousing themselves to resist her. But “if GOD be for her, who shall be against her?” No doubt, her Awakening is fitful and irregular. When Rulers, who should sympathise and wisely

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<sup>1</sup> One cannot forget that it was to the *Church of Rome*, the famous Church whose “faith was spoken of throughout the whole world” (Rom. i. 8), that the HOLY GHOST left this solemn warning, “*Be not highminded but fear.... Behold the goodness of GOD to thee, if thou continue in His goodness. . . . Otherwise thou shalt be cut off*” (ib. xi. 20.22). Cf. S. Luke ii. 41-46; Rev. ii. 19-23; xviii. 23.

<sup>2</sup> Rev. iii. 8.11

direct, who should be the first to interpret the “Signs of the times,” shut their eyes, stop their ears, misread the characters traced by the Unseen Finger, and merely seek to thwart and impede what they do [72] not understand — how can the work but be irregular! But when GOD Will “work,” man cannot “let it.” So — fitfully, irregularly, impulsively, but determinately — it advances.

In testimony of the steady continuity of the Movement, let us hear Dr Newman’s graphic words,<sup>1</sup> written above thirty years ago, and note how much more fully and deeply and strangely everything he then said of the English Church is being now realised:—

“If there ever were a Church on whom the experiment has been tried, whether it had *life* or not, the English is that one. For three centuries it has endured all vicissitudes of fortune. It has endured in trouble and prosperity, under seduction and oppression. It has been practised upon by theorists, brow-beaten by sophists, intimidated by princes, *betrayed by false sons*, laid waste by tyranny, corrupted by wealth, torn by schism, persecuted by fanaticism. Revolutions have come upon it sharply and suddenly, to and fro, hot and cold, as if to try what it was made of. . . . Yet, what has been its *career upon the whole*? *Which way* has it been moving through three hundred years? *Every act, every crisis, which marks its course has been UPWARD.* . . . Look too at the internal state of the Church: much that is melancholy is there, strife, division, error. But still there is *Life*: and, we humbly trust, a Heavenly Principle after all which is struggling towards development, and gives presage of Truth and Holiness to come. Look too at the Daughter Churches of England. Shall one that is barren bear a child in her old age? Yet “the barren hath borne seven.” Schismatic branches put out their leaves at once in an expiring effort. Our Church has waited three centuries; *and then blossoms, like Aaron’s Rod, budding and blooming, and bearing fruit.*” — [“A Letter to the Bishop of Oxford.” 1841. Pp. 35-40.]

Dr Newman goes on to speak of our ‘ancient descent,’ our ‘unbroken continuance,’ our ‘agreement in doctrine with the ancient Church,’ and our other ‘Notes of genuine Catholicity.’

And now, with such a past, with such a present, with such a prospect for the future, what cause have we not [73] to ‘thank GOD and take courage!’ The present development of Ritual, I know my Lord, sorely disconcerts your Lordship and many good men. You can see nothing in it but Rome — Rome. Never was a greater mistake. This particular phase of a great, wide-spreading, and many-sided Movement was inevitable. It must have come sooner or later. Religious feeling and conviction must externalise themselves. Truth must express and embody itself outwardly; if not, it will die. The ‘spirit’ needs the ‘body.’ Abstract Doctrine does not alarm the Great Enemy. But when Truth is formulated in Creeds, and enshrined in Ritual, then it has a chance of living, and winning its way. The onset against the Athanasian Creed had very much the same origin as that against Ritual. The opponents and the defenders have been pretty nearly the same in both cases. The readiness with which the Evangelical

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<sup>1</sup> φ One cannot help thinking that a Tractarian who defected to Rome was hardly likely to sway the evangelical Bishop.

School was willing to throw over that Venerable Symbol was most significant; and, to one who is linked to that once great Party by many cherished associations, very sad. The attack on Ritual means far more than it expresses. It is not the Ritual, but the Faith which that Ritual symbolises and teaches, which is hated: just as it is not the Athanasian Creed, but the Truth which is there strongly fenced round, that the Enemy aims at. The attempt to suppress the Creed has failed: the attempt to stamp out Catholic Ritual, please GOD, will also fail. The Ritual excitement, which has been mainly raised by the Archbishop's Bill,<sup>1</sup> and by [74] the contemptible 'Association' to whose clamour our Fathers-in-GOD have lent a too ready ear, will soon, with a little tact and forbearance on all sides, settle itself, just as other and more serious excitements have calmed down. People will become as used to the sight of a Chasuble as to a surplice, to a Cope as to a black gown, to a coloured stole as to a funeral scarf. They will begin to like beauty as well as ugliness, cleanliness as well as squalor; to be no more frightened at the sight of a Cross than of the Ten Commandments, of a stately Altar than of a stately Pulpit, of the sculptured figures of Saints, than of the superstitious images of the Lion and Unicorn; they will learn to think it no more strange to see a clergyman turning *from* them when addressing GOD, than turning *to* them, when reading or preaching to themselves.

The Ritual Movement is now at once despised and dreaded by our rulers. Such has been the case with each consecutive stage or phase of the great Awakening. The Dean of Durham in the Northern Convocation spoke of there being no men of genius or mark connected with the Ritualist party. This is what the ecclesiastical dignitaries said of the new Movement in our Lord's time. They deemed it a sufficient condemnation of Him and His Cause that "none of the Rulers or Chief Priests believed in Him." It was only the "cursed *people*" who cared not for the "*Law*" who sided with Him. But — waiving the question of the genius or worldly position of the Ritualistic clergy — I may remark, that the absence of great names, of [75] noted leaders, of all that the world thinks necessary for a winning cause, is merely one of the many indications that the work is not from man, but that it is GOD who is moving people here and there to look after, and attend to, (among other important things) the decent Ritual of His Church. He cared for the Ritual of His ancient Church, and He cares for the Ritual of His Church now. All Ritual has been originally taught by Him. He is the Arch-Ritualist; the Author and Giver of Ritual. We must never forget, what I have already urged, that the only public Worship of GOD which our Blessed Lord ever took part in, was of a highly Ritualistic character; and that it was in His Holy Temple that the early Christian Church first learnt the GOD-inspired lesson, that everything connected with His public Service should bear outward recognition of the greatness of His Holy and Reverend Name, and that there must be ample

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<sup>1</sup> [ϕ Subsequently the Public Worship Regulation Act 1874.] This famous (?) Bill furnishes another instance how marvellously GOD overrules the mistakes of good men to the carrying out of His purposes. How any one in the Archbishop's position, not judicially blinded, could have imagined that a Bill such as that which he originally brought forward—so utterly degrading to the Church, and insulting to her Divine Head—could ever benefit the Mystical Body of CHRIST in this country, passes all conception. However, the result has been very different to what he anticipated: it has simply been to *help* on that which the measure was designed to put down and extinguish. Not all the Ritualistic Clergy put together have done so much, for many years, to help on the cause of Ritualism throughout the country, as His Grace the Archbishop of Canterbury has effected by means of his luckless Bill, and the discussions, public and private, to which it has given rise. "Man proposes; GOD disposes."

provision for the *body* and the *senses* to have their share in the worship of Him Who claims the worship of not *one part* of us only, but of “body, soul, and spirit.”

GOD has strangely watched over the Ritual of the English Church. Even when there has seemed no human probability of practising it, He has left ample provision for its development. Notwithstanding all the Puritanical raids that have been made or contemplated against our Liturgical inheritance, here stands the “*Law*,” plain and unrepealed. “Such Ornaments of the Church and of the Ministers thereof *at all times of their Ministration* SHALL BE RETAINED AND BE IN USE as were in the Church of England by the Authority of Parliament in the *second year of the Reign of King Edward the Sixth*.” “The Chancels shall remain *as they have done in times past*.” Here is our positive Ritual Law. Here it has continued, quietly waiting on until the time when it should cease to be a [76] dead letter, and be quickened into a living Precept. The late Bishop of Exeter, many years ago, seeing how plainly the Eucharistic vestments were enjoined by this Rubric, openly affirmed that if the Churchwardens of any Parish provided the vestments, he should insist on their adoption by the Minister. And here we see the sum and substance of the offence of the “lawless” Ritualists of the present day. They have simply tried to *carry out* what the Prayer-book *enjoins* upon them. Every other thing that has been gained, we have gained in the same way; not waiting with folded hands till our Rulers asked us to “move on;” but availing ourselves of the liberty which the Law provides, and watching opportunities. Had we not done so, we should be still in our high boxes, listening to the monotonous parson-and-clerk duet, enlivened by an occasional strain of “Brady and Tate” from a distant gallery.

And how has it been attempted to *stop* this more recent development? By what I only call *immoral* Judicial Decisions — Judicial attempts to explain away and override Law. I have noticed at the beginning of this Letter the ingenious ruling whereby “*before the Table*” is interpreted to mean “round the corner of the Table.” And now, we find that the plain precise Order, that the ancient Ornaments of the Church and of her Ministers “SHALL BE retained,” and “SHALL BE in use,” is, by a process of legal legerdemain even more extraordinary, ruled to mean that they shall NOT be retained,” and “shall NOT be in use.” And then, because loyal sons of the Church, clergy or laity, cannot accept these judicial triflings with plain English, we find noble Lords and Bishops and Judges and the Press and the Public all standing aghast at their appalling lawlessness, and the whole country stirred up to come to the rescue, and “stamp [77] out” and put down these “troublers” of our Protestant “Israel.” Not long ago, we heard the Bishop of Melbourne, fortified with an *ex parte* legal opinion, forbidding any clergyman in his Diocese to say the Service on a musical note; not contenting himself with merely asserting that he did not like it, and therefore it must not be, but gravely assuring them that it was contrary to Law, and that our Protestant Church did not permit it. If the clergy treated such an Order with contempt, were they not only treating it as it deserved? The clergy of the Church of England have been Protestant too long, not to have learnt to protest against such falsifications of fact and history. My Lord, in order that Law may be respected, it must be above suspicion: it must show itself that it is Law. It is plain what the next move will be. The misinterpretation of existing Law has failed to carry conviction, or to command obedience. Now we shall witness an endeavour to obtain an alteration of the Law, so that at

last the Ritualists may really be made to merit the title ‘lawless’ which has been so long undeservedly attached to them.<sup>1</sup> But the attempt will not succeed. The Great [78] Head of the Church, Who knows the value of Ritual, and Who has so lovingly watched over our Revival, will not suffer us to lose any valuable auxiliary, of symbol, or vestment, or posture, or rite, which the Catholic Church has sanctioned and found conducive to edification or reverence, and which we have inherited from her.

It is not a question, my Lord, whether you or I care personally for Ritual. It is very hard to overcome old prejudices. The English Church *as a whole* requires it: and there must be ample provision for its sober develop[79]ment. Ritual is one of GOD’S gifts: it is a merciful condescension to our weakness. And a Church is simply mad if she scornfully despises it.

Solemn Ritual was *forced* on the Jewish Church: and Solemn Ritual was *forced* on the Christian Church. What gave the first impulse to the building of the Temple, with its stately ceremonial and gorgeous magnificence? It is impossible to read the detailed narratives in 2 Sam. vi—vii. 3; and 1 Chron. xiii. xv.—xvii. 2; and not to see that it was the direct result of the working in David’s mind of the solemn lesson taught by GOD in His judgment on Uzzah for his ritual negligence in handling the Ark. Seeing it not surrounded by any outward signs or marks of honour, Uzzah forgot its sacredness. This Holy Thing, instead of being borne

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<sup>1</sup> Since the above was in print, this has been actually attempted. The Bishops of the Southern Convocation have proposed to *remove* the Ornaments Rubric, and to substitute for it some new Rubric invented by themselves. The Bishop of Lincoln’s temperate Motion to interpret it by the corresponding Rubric in Edward the Sixth’s first Prayer-book was repudiated by the House—and, on the Archbishop’s part, in language savouring of contempt and reprobation.

And now mark this. These our Spiritual Rulers, at this very same time—as though to evidence to the Church their fitness for the settling of her Ritual—proposed also to alter the Rubric about the *Daily Office*. Do we need a more appropriate act of self-condemnation?

Had these men been really dutiful sons of the Church, and obedient to those Ordination vows about the observance of which they talk with such paternal gravity to us; had they themselves been wont to heed and obey the command of their Spiritual Mother, which enjoins upon *all her clergy* the golden rule of Universal Christendom binding them to the daily recitation, privately or publicly, of their Office; it would have been simply impossible for them to have conceived the idea of seeking to *release* the clergy from this blessed obligation, and, in so far, to cut off the present Church from her former self, and from the rest of the Catholic Community.

I venture to say, there is no priest or deacon who has tried, to the best of his power, for any length of time, to fulfil this holy duty—in his Church, his study, his walks, his journeys—who has not felt its incalculable value, its calming, sobering, elevating influence amid the snares and excitements and worries of life; who has not blessed GOD for teaching him, through the Church, so helpful a practice; who has not found out that *time* thus spent is no *waste time*; and who has not sought to commend and press upon others a wholesome duty which the wisdom of the Church has prescribed, and which personal experience has proved to be so profitable.

I repeat, then, that the Bishops who wish—however plausibly and considerately—to break in upon this Rule of the Catholic Church as to the Recitation of the Daily Office, show themselves, before the face of Christendom, unfit to deal with the delicate question of the Church’s Ritual.

They have been very busy, some of them, lately, in Convocation and Parliament and elsewhere, in representing, and *teaching the laity* to regard, the clergy who try to obey the Prayer Book, as ‘traitors.’ May I humbly tell them that if they succeed in any weak tampering with the honour and Catholicity of our Church’s Office Book in this important crisis of her history, it will be they *themselves* whose names will go down to posterity as *traitors* to their spiritual Mother.

Thank GOD, there is some good honest English stuff in the Lower House, and in the Northern Convocation: and one cannot but trust and pray that GOD will strengthen His servants to resist all attempts, however well-intentioned and fair-seeming, to injure our Sion.

reverently on the shoulders of the Levites, as the Law ordained, was being rudely jolted in a cart. The oxen stumble. Uzzah stretches forth his hand to steady the Ark; and is instantly struck dead. David is appalled. The lesson goes home to him. After taking due heed that the next time the Ark is moved all the Ritual requirements shall be strictly observed, he begins to argue, that if the Majesty of an earthly King needs to be shielded by solemn state and ceremonial, how much more the Majesty of the Great KING of Heaven and Earth. GOD tells him he has argued rightly, and bids him carry out all the pious designs he has been conceiving in his heart.

The early Christian Church received, not once but many times (because here the impiety was more serious), the self-same stern lesson which so affected David. The profaned *Eucharist* was producing the same terrible effect as the profaned *Ark*. The Dread Presence of the Body and Blood of GOD-Incarnate was ministering destruction as well as Salvation. Christian Uzzahs were being, again [80] and again, visited with “sundry diseases and divers kinds of death.” The Church, in tender compassion, was compelled, she was moved by the HOLY GHOST, to fence her Holy Mysteries round with solemn and becoming Ritual, to shield Them from irreverent approach, to proclaim outwardly and visibly to all who drew nigh to partake of the Sacrament, that It was a Divine Thing; and that the place whereon they were standing was “holy ground.”

Far be it from me to limit the compassionate Goodness of our “merciful and gracious High Priest,” Who comes to us in such lowly form and in such infinite condescension: far be it from me to question the exceeding greatness of His forbearance, and the extent of the allowance He makes for unwitting irregularities on the part of His Priests or people. The beautiful account of the great Passover in Hezekiah’s reign — the Ritual irregularities accompanying it, and GOD’S gracious acceptance of the intercession of the King that “the Good LORD” would “pardon every one” who came in sincerity, even “though not cleansed according to the purification of the Sanctuary” (2 Chron. xxx. 17-20) — may well suggest an encouraging hope as to the vast reach of the all-prevailing Intercession of our Divine Hezekiah in staying the Hand of Justice from “visiting extremely” the ceremonial irregularities of those who come without due preparation to the Christian Passover, and without adequately “discerning the LORD’S Body.” Still, the Church dare not presume on GOD’S mercy. She must take all due precautions. For the FATHER will not see His Incarnate Son treated with indifference. He cannot, and will not, see the “Blood of the Covenant” regarded as a “common thing.”

The communicants throughout the Church of England are now rapidly on the increase: Celebrations on all sides [81] are multiplying. The HOLY GHOST, therefore, is forcing it on the minds of Church people, that this increase must be met by a corresponding increase of inward and outward reverence. The Eucharist *must* be fenced and guarded with all external accessories of decent Ceremonial. Our people must be taught by the eye as well as by the ear, and our Priests be ever silently reminded of the sacredness of their Ministrations. A Priest who celebrates perhaps only once a month, does not feel the need of Ritual helps: whereas, one who celebrates several times a week — it may be daily — realises the absolute necessity

of such outward checks against the danger arising from familiarity with holy Things. A Priest needs every aid, outward and inward, to sustain in him the indispensable Priestly grace of *εὐλάβειν* — i.e., tender, sensitive reverence towards GOD — a grace which specially conduces to, and is directly fostered by, a reverent handling of the things of GOD.<sup>1</sup> All who have been touched by the inner Life of the present great Movement will feel the meaning and propriety of its outward manifestations. I doubt not that a special *Eucharistic* vestment will soon be regarded as much a necessity as a special *choir*-vestment for the saying of Matins and Evensong is now regarded, or as a special *preaching* vestment was regarded a short time ago.<sup>2</sup> The Church will be no more torn to pieces by the restoration of the Cope or Chasuble than she was by the restoration of the Surplice, notwithstanding the solemn vaticinations of archiepiscopal and other alarmists. The [82] Church of England, if she is to rise to her grand position as a Peace-maker and Restorer in Christendom, must have full provision for solemn Ritual, wherever it can be safely used, and will be found helpful; while, at the same time, very tolerant in not unduly pressing it where people are not prepared. The High Church party, I trust, will never be found copying the suicidal tactics of their Low Church brethren, and trying to stamp out, or expel from the Church, all who cannot pronounce their Shibboleth. “We believe” (said our great preacher, Mr Body, the other day), “that GOD’S Truth, charitably taught, will surely win its way. We don’t want to drive the Evangelicals from the Church: we want to convert them, and make them more evangelical than they are.” The more the Church is thoroughly Catholic, the more will she show forth the Divine Charity of Catholicity, which does not see Unity in uniformity; and whose loving characteristic is to be “all things to all men, so that by all means it may save some.”

To all who would seek the extermination of any of the honest Schools of thought in the Church, by crippling their work, by cutting off curates,<sup>3</sup> or by any other means of worry and annoyance, I would but quote the ever-to-be-remembered words of Gamaliel: — “And now I say unto you, Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of GOD, ye CANNOT overthrow it; lest, haply, ye be found even to fight against GOD.”

My Lord, I feel strongly the liberty I have taken in addressing you with so much unreserve. I could not do [83] otherwise. I will close with the well-known words, first spoken at the Feast of Darius, as recorded in the 1st Book of Esdras (Cap. iii., iv). Three youths proposed each “to speak a sentence:” the wisest to be rewarded. “The first wrote, ‘Wine is the strongest.’ The second wrote, ‘The King is strongest.’ The third wrote, ‘Women are strongest: but, above all things, Truth beareth away the victory.’” Each defended his saying. The last contended, Women, wine, kings, are all strong, but Who made them? HE who is TRUTH. “Therefore, great is the Truth, and stronger than all things. . . . As for the Truth, it endureth and is always

<sup>1</sup> Heb. v. 7; xii. 28. See Trench, *New Test. Syn.*, pp. 39, 191 (First series).

<sup>2</sup> Had our Durham Copes not been wantonly thrown aside through sheer indifference a hundred years ago—which had been continuously worn since the Reformation—all the present difficulty in reviving what ought never to have been abandoned would have been avoided.

<sup>3</sup> When this Letter is published, I shall myself have been just about a year without a curate.

strong, it liveth and conquereth for evermore. . . . She doeth the things that are just; neither in her Judgment is any unrighteousness. She is the Strength, Kingdom, Power, and Majesty of all ages. Blessed be the GOD of Truth!’ And with that he held his peace. And all the people then shouted and said, ‘Great is Truth: and mighty above all things’ — ‘MAGNA EST VERITAS ET PRÆVALET!’” (iv. 41.)

I am, my Lord,

Your Lordship’s faithful Servant in Christ,

JOHN B. DYKES.



[84]NOTE A. (See page 7.)

In regard to the *vexata questio* of the position of the Celebrant during the earlier part of the Communion Office, it is well to remember that, whatever the expression “North-side of the Holy Table “ signifies, it seems plain that (although, no doubt, in its convenient stretch of possible meaning, it may indirectly cover), it does *not* directly or historically express, nor was originally intended to express, the position which is now quietly assumed to be its only legitimate, nay possible, interpretation.

The term “North-side” appears to have *two* definite historical meanings; and has apparently been retained, with its admitted ambiguity, as a matter of policy, so as not to give needless umbrage either to the Catholic or the Protestant party within the Church. The expression bears a relation to *two* distinct positions of the Holy Table, and therefore has, as I have said, two separate significations, corresponding with those two positions, — both, I repeat, different from our modern hybrid usage, which is merely an unmeaning compromise or afterthought, without a vestige of authority in Catholic antiquity. The twofold interpretation, then, of the term bears reference to what may be called (1.) the “table-wise” and (2.) the “Altar-wise” position of the Holy Table. I will add a word on each.

1. In my Letter I have alluded to the serious inroads on Catholic Ritual and Practice to which, through foreign sectarian influence, the Church of England was compelled to yield during the reign of Edward VI. Half-measures would not suit the fanatics of those unsettled times. Hence, partly under cover, partly in defiance or through misunderstanding, of the altered rubric of 1552, the Altars were dragged down from their proper position, and placed length-wise in the body of the Church or Chancel — their *ends* standing east and west, their *sides* north and south. Here then the Priest (or, as they would delight to call him, the Minister) stood at the *North side* of the Holy Table, i.e., its *long side*, facing south. Here all is plain enough.

Now, this grave irregularity, once allowed, having spread throughout the country, it became a matter of most serious difficulty to get the Altar back into its own place. Here was one of the great practical Ritual Reforms which our Church Restorers of 1662, and their predecessors before the Great Rebellion, set themselves to effect. Let me illustrate this point from the records of our own Cathedral, by a well-known passage in the history of the most famous of our Revisers in 1662, [85] John Cosin, Bishop of Durham. Besides exhibiting the difficulties which our Reformers, alike before and after the Great Rebellion, had to encounter from the then “Evangelical” party, it will show that the expressions *North-side* and *North-end* were never intended to be synonymous, and were regarded as anything but synonymous by the Puritans of earlier times. Cosin, at the period to which I am about to refer, was Rector of Brancepeth, and one of the Junior Canons of Durham. The Canon second in seniority was one Peter Smart, a man who, were he living now, would make a first-rate Chairman of the “Association,” or Editor of the *Rock*. His righteous soul was sorely grieved at the Ritualistic practices of the then Dean (Hunt), of Cosin, and the greater part of the Chapter. So — the spirit of the “Aggrieved Parishioner” being hot within him — he instituted proceedings against his brother Canons in the High Commission Court at York. The Articles exhibited

against them are very numerous. Amongst other things, he protests against their “making legs to the Altar,”<sup>1</sup> *i.e.*, making an act of reverence on entering or leaving the Church — a devout practice still retained, even although it has been continuously protested against, silently or openly, by Peter’s more worthy successors.<sup>2</sup> He protests against the “Babalonish vesturs” of the Cathedral; against the “payre of gorgeous organs,” the music of which, he complains, has the effect of “driving the people from Church.” He protests against the “upstartings, down-squattings, east-turnings, crossings; and kissings,” the “altar-clothes,” the “duckings and prostrations,” the “Angells in greene petticoates,” and I know not what beside, in all of which matters he politely charges his reverend brethren with “imytating the whore of Babylon’s bastardly broode, the preists and Jesuits.”

However, I simply wish to refer to this elegant document as referring to the position of the Altar in Durham at that time. He alludes to this point two or three times. [86]

“The Altar,” he says, “stands upon 6 stone pillars. . . . fastened to the ground. . . . and it is placed at the end of the quire, along by the wall, with *neither* SIDE *toward the North*, al which is contrary to the Booke of Common-Prayer and Injunctions, which command it to be a portable table, and to stand, when the Communion is administered, in the midst of the Church or Chancell. . . . and that the Minister should stand at the *north syde of the table* which *cannot be done* when *neither* SYDE of the Table standeth *northward*.” § 9.

A little further on he returns to this point—

“Item: we article and object to you, John Cosin, &c., that. . . . although the Communion-booke, Injunctions, &c., tearme it the Lord’s Table, not Altar, appointing it to be placed. . . . in the body of the Church or chancell, and *so* to stand that the Minister may stand at the *North* SIDE of the Table: yet ye, like bold and blinde buzards, contradicting both CHRIST and the lawes of the realme, will seldome or never call it otherwise than by the name of an Altar. . . . and you will needs set it at the east end of the Church. . . . contrarie to the rubrike directly. Again you have lately so set it, that the Minister *cannot possibly stand on the North* SIDE of the Table, ther being *neyther* SIDE standing *Northward*.” Vid. “Bp. Cosins’ Correspondence,” Surtees Soc. Vol. L, pp. 161-199.

And once again—

“Nothing can be lawdable that is not *lawfull*; and that *it* [*i.e.*, praying towards the East] is *unlawfull* it appeareth manifestly by the Rubrick of the Communion-booke, which straitly

<sup>1</sup> “When you have done all your praies to GOD upon your knees, then, rising up and standing on your feet, before your departure, you will not be so unmannerly as to turne youre backe to the Altar, having not taken your leave of GOD with a lowe leg to Him at the Altar, which you make very solemnly, with marvellous devotion and humilitie.” § 13.

<sup>2</sup> Peter’s great and oft-repeated objection to this act of reverence on leaving Church and at other times is, that it is an infraction of the 2nd Commandment (1) Thus he piously writes, ‘By your idolatrous jestures, *contrary to the 2nd Commandment*, ‘Thou shalt not make to thyselfe the lykeness of any thinge in heaven above or in earth beneath; thou shalt not bow down to them,’ &c., you have changed the Lord’s Table Into an idole, a damnable idole; you have taught the people to adore the same Altar . . . so that like Jannes and Jambres, you have so bewiched them with your cunning inveglings and allurements, that they may well be called foolish and sottish Galathians running headlong to hell” § 20.

injoyneth the Minister, at the Administration of the Holy Communion, to stand at the *north syde* of the Table, that his face may be toward the south, and not, as mass-priests use to doe, to *stand with their backs to the people* and faces to the east when they say Mass, whose example you, John Cosin, chusing to follow (it being directly contrary to the Act of Uniformity, and Booke of Common Prayer) you, I say, stand indicted by the Grand Jury at the Assyses in Durham the last July, 1629. And yet you feare not to tearme it a laudable custom, which indeed is abominable, as being used by the Manichees and Paganns, by the anti-Christian papists in their idolatrous Mass, and by necromancers and sorcerers. For surely it little becomes Christians to follow witches and conjurors in their superstitious and divelish devotions, preferring east before west, it being a ceremony of *all others most deserv[87]ing to be rejected*, as being *hereticall, papisticall, paganicall and magicall.*” § 22.<sup>1</sup>

I need not add more in illustration of the meaning attached by Smart and the Puritan party to the term “*North-side*.”

2. I come then to its second and true meaning. And here the question at once arises; if the expression signified *only* what Peter Smart and such as he assumed it to mean, why did Cosin and our Revisers in 1662 retain it? Simply because the Puritan interpretation of the term is *not* the real, the true, the ancient, the genuine interpretation. The term “*North-side*” was not *invented* by the Edwardian Revisers in 1552: it was borrowed by them from the Pre-reformation books. The history of its introduction into our Second Prayer-book seems to be simply as follows. In the *first* Prayer-book, the Office began, after the opening Collect, etc., with the “*Gloria in Excelsis*,” which was ordered to be said, as of old, at the centre of the Altar facing East. In the *second* Book, there was a transformation in the order of the Service. The “*Gloria*” was removed till later on: and the new introductory portion of the Office, according to old usage, would not be said at the centre of the Altar, or Holy Table, but in a position either to the *right* or *left* of the centre, as the case might be — the Celebrant of course facing East. Our Revisers chose the *left*, or “*North-side*” of the centre; the Priest being expected to go to the centre later on, for the Consecration. The expression “*North-side* of the Table” is an old Liturgical expression, and is every whit as correct and Catholic as “in the midst of the Altar.” Only, it has not such an awful sound in the ears of the “weaker brethren;” and on that account, therefore, it doubtless commended itself to the cautious Revisers, who would little anticipate the novel and outrageous interpretation which these “weaker brethren” were about to give to it.

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<sup>1</sup> It is not a little singular, amusing, and instructive, to observe that the very same language, the very same arguments, which are addressed to the Ritualists now—the identical charges of disobeying the Law, and the Prayer-book, and the Ordinary, and driving people from Church—*were made against the very men to whom we owe our present Prayer-book*. The one only difference is this, that whereas we are nicknamed Popish Ritualists, they were nicknamed “Popish *Arminians*.” (The Rock had better make a note of this name.) No single individual had so much to do with our existing Prayer-book as John Cosin, Bishop of Durham. His work comes down to us as the last phase of the Reformation. Now, let any one ask of himself this question. The present Bishop of Durham complains of certain of his clergy, as being breakers of the Law of the Prayer-book. Suppose that his predecessor in this See, from whom we receive our Prayer-book, and who was *himself similarly charged*, were to be summoned from his grave—With which party would he side? Which would he conceive to be most faithfully carrying out the views of himself and his brother Revisers—his Episcopal successor, or the “lawless” clergy?

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Our Caroline Revisers (Cosin and his coadjutors) who, in the still unsettled state of the country, were obliged to act most cautiously and warily, did not think it wise to disturb the existing rubrical direction: but, taking care that the ancient position of the Altar was secured, and the position of the Priest “*before* the Holy Table” during the Prayer of *Consecration*, left the less important matter, as to his previous position, to time and increased liturgical knowledge — in quiet hope that the Rubric would right itself, and at last regain its old and true meaning.

What this real and only legitimate meaning of the term “North-side” *is*, is as clear as the sun at noonday. It has nothing in the world to do with the four structural sides or ends of the rectangular *Mensa*; — *one* only of these sides having any sort of Liturgical recognition. Poor Peter’s ribald bluster about “sides” and “ends” is all beside the mark. The North and South sides at the Holy Table are simply (as I have said) what are called the Gospel and Epistle sides. There are three positions: a Central position for the Celebrant; a *North*, or Gospel, side to his left; and a *South*, or Epistle, side to his right. And when either of these terms, North, or South, is used in reference to the Celebrant himself, he is always supposed to be facing East, except when reading Epistle or Gospel.

In the Roman Office, the Celebrant says certain of the earlier portions of the Service at the *South side*; the corresponding portions of which, in the English Office, are said on the *North-side*; after which, in both Offices, the Priest goes to the Centre.

Our Puritan innovators, availing themselves of a phrase they did not understand, gave, as we have seen, a disastrously novel rendering to the old term; which has lingered on in our present absurd use, which, it is to be hoped, will soon die out. For to perpetuate such a piece of unmeaning ritual, except merely as a tolerated irregularity, would be pure infatuation.

It is well known that the word “*part*” (North-*part*) was all but substituted for “*side*” at the last Revision, in order to indicate more clearly the true meaning of the expression in reference to the normal position of the Altar: but, at the last moment, this verbal change was abandoned. Through the over-ruling Wisdom of our watchful High Priest, the old expression was left undisturbed — in trustful confidence that in GOD’S good time the Church’s Ritual would right itself.

In the ill-fated Scotch Prayer-book under Charles the 1st, which preceded our final Revision by 25 years, and in which the restoration of the Altar to its own place was first authoritatively enjoined, two concessions were made to the domineering Puritanism of the time: the term Presbyter was substituted for Priest; and the North “end” (*i.e.*, our own modern [89] irregular position) was rubrically recognised as an alternative to the ancient North-*side*. But our own Revisers yielded on neither of these points. They had learned a few wholesome lessons as to the nature and ultimate aim of Puritanism: and they were not sufficiently enamoured therewith to make needless concessions thereto. So they did the best they could for

themselves; they winked at inevitable temporary irregularities; but *they kept their rubrics correct*.<sup>1</sup>

I have only to add that in our own venerable Coronation Service, which is one of the invaluable records of the historical continuity of the English Church from ancient times, and which was, like our Prayer-book, revised by the Caroline Divines, we find irrefragable confirmatory evidence as to the meaning of the rubrical phrases “North-side, South-side.” Mr Maskell, in the third volume of his “*Monumenta Ritualia*,” after a most interesting dissertation on the Unction and Coronation of Sovereigns, gives the ancient Coronation-service “according to the use of the Church of England” from the Sarum Pontifical: first, the Office for the Coronation of a King, then the corresponding Office for a Queen. He adds the “Order of Coronation according to the Pontificals” of Egbert, Archbishop of York, A.D. 740; and of Leofric, Bishop of Exeter, A. D. 1080; then, the Order of the Coronation of her Majesty Queen Victoria; and lastly, that of her Majesty Queen Adelaide, as Queen-consort.

Now, when her gracious Majesty was ordered at her Coronation to occupy a place “at the *South-side* of the Altar,” the Archbishop standing at the *North-side*, did she go to the South *end*, and kneel at a cushion, the Archbishop and she facing one another? No; we are distinctly told that “on the South-side, East of the Queen’s Chair, nearer the Altar, stand the Dean and the Prebendaries.” it is obvious, throughout, that “South-side” cannot mean South *end*. It simply means some position to the *right* of the centre of the Altar; as *North-side* denotes a position to the *left* of the centre; the particular *nature* of the position to be regulated by circumstances, and liturgical propriety.

I much regret, on the subject of this note, to have to express my entire disagreement with the conclusions of one whom I can only name with feelings of profound and affectionate respect, the Bishop of Lincoln. I cannot, however, mention him without recording the thrill of gratitude [90] which has been stirred in many a heart by his noble and manly utterances during the recent crisis; by his loyal vindication of the Catholicity of the English Church; and by his clear perceptions both of the utter hollowness of the anti-ritualistic clamour, and of the deep significance of the present Movement in our Communion. May GOD long preserve him, and raise up many wise and learned and truly Catholic Bishops like him!

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<sup>1</sup> I believe Archbishop Laud was the first person who ever thought of, or adopted, the North-*end* position, it was a mere artifice or expedient or compromise on his part, to render possible, what otherwise seemed hopeless, the restoration of the Altar to its old seat at the East-end of the Chancel—a restoration on which he had set his heart, and which, in the face of determined and bitter Puritan opposition, he was the great means of effecting and securing to his successors.

## NOTE B (See page 46.)

A point is here touched upon, on which I would express myself with all diffidence and humility, which I cannot but deem worthy of devout attention. I mean this: that Holy Scripture everywhere seems to teach that the “Blood of the Covenant” is *not* the Blood now in our dear Lord’s veins, but the Blood of the *Passion*, the “*incorruptible*” Blood (as a Peter calls It, 1 S. Pet. i. 18, 19), which streamed from Him throughout the Agony, the Scourging, the Laceration with thorns, nails, and spear, as drop by drop He gave up His Life for us: it is *This*, miraculously preserved, like the “Widow’s oil,” which our Great High Priest uses as His Instrument of Atonement and cleansing, in Heaven and earth, — ever fresh, eloquent (Heb. xii. 24), powerful to plead, powerful to absolve, powerful to purify, as when It flowed from His Sacred Body. I have stated that there appears to be nothing to lead us to suppose that the Spiritual or Resurrection bodies of saints — still less our Lord’s Spiritual and Glorified Body — are possessed of *blood*. Whence arises the ancient Heathen tradition that the vehicle of Celestial Life is not blood, but ‘[Greek]’? The blood is the vehicle of the *natural* life, of the ψυχή. In fact, the two are identified in Holy Scripture. Three times in one brief passage do we meet with the following statement “The *life* (or soul) of all flesh is the *blood* thereof” [Greek], Lev. xvii. 11, 14. Hence it would seem that the “natural body,” [Greek], of which S. Paul writes, 1 Cor. xv. 44, is the present *corpus sanguineum*: and that the “spiritual body,” while identically the *same* as the present body — even although so transfigured and sublimated as to be capable of being the willing organ and handmaid of the quickened Spirit — will have a vehicle of Life more ethereal, more subtle, of which we cannot speak.

It is interesting in this light to think of such expressions as these, “He *poured out* His *Soul* unto death” (where the [Greek] and the Blood are identified): or, “When Thou shalt make His *Soul* an Offering for Sin:” “He laid down His *Soul* ([Greek]) for us,” &c. So that, I repeat, it would [91] seem that the Instrument of the world’s Purification, the Instrument, too, which the HOLY SPIRIT uses in His work of Sanctification — the Mystery exhibited before the FATHER, and given us to partake of, in the Eucharist — is the *once sacrificed* Life and Life-Blood of JESUS. In fact, to speak liturgically, and with the utmost reverence, we are communicated from the *Reserved Sacrament* from the “Blood of sprinkling” reserved in the Celestial Tabernacle. This was the Instrument of our Lord’s Own Consecration. He “came,” or entered on His *Prophetical* Office, through the Baptismal “*Water*.” He “came,” or entered on His *Priestly* Office, through the “*Blood*”. He was consecrated to His everlasting Priesthood by His Own Blood.<sup>1</sup> This was His Own mysterious Unction. Here was the “Holy Oil” of Consecration — even the SPIRIT acting through the Blood. And with the Instrument of His Own Unction does He anoint us. He “sanctifies Himself” first, that He may be able to sanctify us. The whole Mystical Body is cleansed and anointed by the self-same “Holy Oil” wherewith the Head is anointed. The Church, waiting for her Lord, is the mystical “Widow:” and this is her inexhaustible “Cruse of Oil,” wherewith she comforts and refreshes, and makes cheerful the countenances of her children. For CHRIST’S Blood, which the Widow dispenses

<sup>1</sup> 18. John v.6. See Jackson on the Creed. Book ix.

from her consecrated “Cruse” or Chalice, is now the vehicle to us of the Eternal SPIRIT. “In CHRIST,” says Bp. Andrewes, “His Blood and His SPIRIT always go together.”<sup>1</sup> When S. Paul mentions the separate actings of the SPIRIT in the Water and in the Blood, He says that “by one Spirit we are all *baptized into* one Body; and have been all made to *drink into* one SPIRIT” (1 Cor. xii. 13). In drinking of the Blood of the Eucharist, we drink of that SPIRIT which “quickens,” and acts through, that Blood.<sup>2</sup>

I repeat, then, that the Blood given to us in Holy Sacrament, wherewith the High Priest cleanses and pleads in the Heavenly Sanctuary, and which the HOLY SPIRIT uses as His Vehicle on Earth, is the Blood of the *Passion* — the Blood of the Covenant — always spoken of in the New Testament as a Mystery somehow separate and distinct from our Blessed Lord Himself: “We are come to JESUS the Mediator, *and* to the Blood of Sprinkling.” What Christ *gave for* us in Sacrifice, that He *giveth to* us in Sacrament.

“We feast on CHRIST’S Body,” says Bishop Andrewes, “but not on “CHRIST’S Body *as now It is*, but *as then It was* when He suffered Death.[92]”. . . . We are not only carried up, to CHRIST, but we are also carried *back* to CHRIST as He was at the very instant, and in the very Act of His Offering. . . . By the incomprehensible power of His Eternal SPIRIT, not He alone, but He *as at the very Act of His Offering* is made present to us. If a Host could be turned into Him glorified as He is, it would not serve. CHRIST *offered* it is.”<sup>3</sup>

I cannot but draw attention to what Archdeacon Freeman has written on the Mysterious subject here referred to by Bishop Andrewes, in the Introduction to the second volume of his “Principles of Divine Service,” pp. 143-146. I wish not to defend everything the Archdeacon has here stated, nor yet everything he has uttered on the Eucharistic questions of the day; as in some points I earnestly differ from him. But I feel convinced that his general line of argument in the passage to which I have referred is deserving of a more reverent and careful consideration than it has generally met with. He has been hastily charged with heresies from which it seems almost an insult to add that he is entirely free. It is to be hoped that the Archdeacon may see cause to modify some of the *practical* conclusions to which he has arrived, and to overcome certain (what I can only consider) strange prejudices. But there are few theological students of the present day to whom the Church is under a deeper debt of gratitude.<sup>4</sup>[93]

<sup>1</sup> Serm. xviii. on the Resurrection.

<sup>2</sup> S. John vii. 63. It must never be forgotten that the Flesh and Blood of CHRIST, however employed by the Great High Priest in the work of the World’s Redemption, are (even when sundered, really or mystically, in sacrificial Death) yet both Hypostatically united to the Divine Personality of GOD the WORD.

<sup>3</sup> Serm. 7 on the Resurrection.

<sup>4</sup> If it might be permitted without presumption to offer a suggestion on a subject of such sacred Mystery, with a view to a possible reconciliation between two distinct and apparently conflicting lines of Eucharistic Interpretation, *both* apparently warranted by Holy Scripture and Catholic Tradition—one of which regards the Holy Sacrament as a means of immediate Communion with our Lord in His “Body of *Humiliation*,” the other as a means of Communion with His Body *glorified*—may I venture to hint that *both* interpretations are true, and that each Element is specially allied with one, or other, side of the double Mystery. Our dear Lord in His present glorified state (if what has been advanced above be correct) has not *Blood*; but He still has *Flesh*. May it then be true that, in one part of the two-fold Sacrament, we are brought into Communion with  
{Cont.}

Having spoken once or twice, somewhat severely, of the mysterious sin of the Church of Rome in interfering with the Eucharistic Institution of CHRIST, I feel bound in charity to add, that one cannot but hope and feel convinced that this daring innovation resulted from a secret feeling of Reverence, and of dread lest, in the then corrupt state of the Church, “the Blood of the Covenant” should be exposed to indignities. It may have been one sad stage in the solemn withdrawal of the HOLY SPIRIT from that once great and glorious Church. At all events, it is deeply ominous to see her quietly acquiescing in the perpetuation of that act of disobedience to the dying Command of her Lord, and taking no active steps for the Restoration of her forfeited privilege.

We read in the prophecies of the latter days, of a “*Cry for Wine in the Streets*” of the once Holy “City,” and of all “joy” being “darkened.”<sup>1</sup> The Cry seems then to come too late. The rejected Blood Itself then crieth from the ground for vengeance!

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His past Life of *Suffering* yea, with that Precious Life as at the very time, and in the very Act, of being offered and poured out for us; and, in the *other* part, with His present Life of Glory? May it be that, in the *Blood* and the *Flesh*, we behold a strange Union between Death and Life; so that we are thereby brought into vital fellowship with Him Who is at once mystically “*dead*,” and yet “*alive* for evermore?” May we not here behold *suffering* and *glorification* linked together,—the “Lamb *slain*,” and the Lamb in the Majesty of a New and Immortal *Life* receiving the adoration of the whole universe of GOD?

In the old sacrifices, the *blood* of the offered victim was used for sacrificial purposes before it had undergone any change; whereas the *flesh* was not. The flesh had to be subjected to the action of fire—to be roast—to pass into a new stage of existence—before it could be employed as the sacrificial food of GOD’S people, in these two separate states of physical being, then, may we possibly see foreshadowed two distinct stages of our Divine Lord’s Human Life—His *old* Life when poured out, and His *New* Life when qualified to be the sustaining and purifying Principle of our “sinful bodies?” And may there not be something analogous to this in the Eucharist; so that, in the Wine and the Bread, *i.e.*, in the poured-out Blood and Life-giving Flesh, we have simultaneous Communion with His Death and with His endless Life, with His Passion and with His Exaltation, with the Bloody Cross and with the Throne of GOD—ourselves being “conformed to the likeness of His Death,” and therewith “to the likeness of His Resurrection?” “If we suffer with Him, we shall also reign with Him.” Far be it from me to presume to offer any positive opinion on this or any other subject on which GOD has not clearly spoken, or the Church pronounced, and which transcends all human knowledge. I merely throw out the above suggestion for the reverent consideration of those who are drawn to investigations of this character, and who love to search out in GOD’S Inspired Word for mysterious Truths there lurking hid, and only “to be found of those that diligently seek for them.”

<sup>1</sup> Isaiah xxiv. 2.



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P O S T S C R I P T.

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One word more in conclusion on the Public Worship Bill which, with such unseemly and panic-stricken haste, is being now hurried through the Lower House.

Its ultimate fate and issue are in GOD'S Hands. But the debate to which it has given rise has not been without its deep significance, as illustrating what the Duke of Argyll (speaking of the Scotch Bill) calls the "*chaotic*" state of "the mind of Parliament" on Church matters; and as showing how real is the ground for his dread that, if the Church looks to the Imperial Legislature for the regulation of her affairs, "she will have thrust upon her some measure, in the name of Reform, involving a gross violation of all principle, which will be simply disastrous to her."

One hears from those who were in the House during the progress of the debate — men with no sort of sympathy with Ritualism — of the sense of humiliation experienced at the crass ignorance of the real status and history of the English Church displayed by one after another of the agitated members who rose to support the Bill; how mere blind prejudice seemed to reign where calm sense and reason should have maintained firm sway; how the most stupid no-popery clap-trap was cheered to the echo; how the noble utterances of perhaps the greatest Statesman in Europe, of whom the English Church and nation may well be proud, who dared to brave party unpopularity, and speak according to his own deep, earnest convictions, remembering that he was a Christian and a Churchman as well as an English Statesman — a servant of GOD-Incarnate as well as of Cæsar — how his burning words, and the further utterances of other of our true-hearted Christian laymen, were *lost* upon the House through its stolid incapacity to appreciate truths and sentiments which altogether transcended the powers of its paralysed understanding.

Yes — and, as a staunch and lifelong Conservative, I blush to add — What are we to think of the hollow magniloquence of England's Prime Minister who — although *knowing better* — condescended to seek a party triumph over a greater Rival by appealing to and stimulating all this silly fanaticism; with heartless solemnity assuring an applauding House that "Ritualism *must* be put down," that "Mass in masquerade" could no longer be tolerated, that the Imperial Parliament must arise in its majesty to the greatness of the crisis, and England once and for ever crush the Ecclesiastical conspiracy whereby she is being imperilled!

I am uttering the sentiment of hundreds of the Conservative clergy in saying that, if Mr Disraeli's oration on occasion of the second reading of the Public Worship Regulation Bill is an indication of the line marked out for Conservatism, why then — *To the winds with Conservatism!*

To take the lowest ground — the mere ground of party strategy: it may be found to have been a piece of *thoroughly bad policy* to have turned the whole body of the High Church clergy, who are gaining in number and influence every day, into active political opponents!

One sad word more.

For *who* have been mainly responsible for *raising* this senseless excitement? *Who* had rendered possible Mr Disraeli's brilliant feat of drawing to himself the enthusiastic support of both sides of the House, as the very Saviour of his Country? *Who* had created this false, unreal, unhealthy, fallacious public opinion, by traducing the clergy before the nation, by propagating injurious [96] gossip about their services and their prayers, by encouraging the laity to regard an indefinite number of them with suspicion as traitors and deceivers and secret agents of Rome?

*Who* — but our own English Archbishops: receiving their information from, acting as humble instruments of, energetically aided and urged on by, the “Church Association!”

And now the Church of England has to endure the degradation of seeing her Ecclesiastical Heads going pitiably to the State, and telling it that the clergy have become so rebellious and lawless that Archbishops and Bishops can control them no longer, that the Supernatural Powers committed to themselves by our LORD JESUS CHRIST for the government of His Mystical Body have proved altogether inadequate, that they *cannot* do the work which Almighty GOD has solemnly charged and *enabled* them to do, and that Cæsar must “come over and help them,” or do it for them. We are called upon to see the Rulers of GOD'S Israel<sup>1</sup> consciously and impotently *surrendering* their Judicial Powers to the World.

If this is not a *traitorous* act, I know not what is!

The sooner our Archbishops and Bishops take home to themselves the lesson GOD is trying to teach them, that the Catholic Church of CHRIST cannot be ruled on Protestant principles, the better for themselves, their clergy, their Dioceses, and the whole country.

*Da pacem, Domine!*

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<sup>1</sup> S. Luke xxii. 29, 30.

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**Paper Delivered to the Church of England Institute, Newcastle**  
Report for the *Newcastle Daily Journal* 13 December 1864, p. 3.

## THE HISTORY OF CHURCH MUSIC

The Rev. Canon Dykes, M.A., Mus. Doc., delivered a lecture yesterday evening, in the lecture-room of the Church of England Institute, on the "History of Church Music." The choir of St Peter's Church, under the direction of Mr. Wish, organist, sang several anthems, chants, and hymns, in illustration of the lecture; Wish presided at the piano. The hall was crowded; a great many persons were unable to gain admittance.

C. D. Barker, Esq., was in the chair; and after prayer had been offered up, he introduced the Rev. Canon DYKES, who said that the subject which he had the pleasure of introducing to them was one, which he rejoiced to find, in which there was a growing interest in the minds of all sober thoughtful church people throughout the land, although it was one which was still regarded by suspicion. Many who, though they understood and appreciated good music, were careless about the music of the church; they did not expect to hear good music there; that was not the place for music. They studied the art, and derived pleasure from it at home and elsewhere; they liked music as a sort of personal gratification, but did not look at it in a higher light. There were others who had the idea that the use of music in public worship was for a sort of individual edification, and everything of that class was to occupy a subordinate place. Hence, as music was not in itself a direct means to spiritual concern, it were better to confine it to the least possible limits, and to be of the simplest and most meagre character.

To the former class he would ask if music was given merely as a means of gratification for their own private amusement or comfort, or was it given to them that it might be devoted to the honour and glory of the giver? Music, doubtless, was given them for their enjoyment, but the principal end for which it was intended was unquestionably that it might be used in praising the Most High, and for that end it should be most reverently employed. Then, with regard to the second class of persons, was there anything to countenance such an idea as they entertained to be found in the Scriptures; or did the teaching of the Holy Word tend in the opposite direction? They had but to look at the ritual instituted by God, and see how large a portion of the Temple services was sung. The head of the choral department was King David; the number of those who were instructed in the songs of the Lord were two hundred and four score and eight; and, in addition, there was a chorus of 4,000 Levites. And they read that all these things were done as was commanded of the Lord by His prophets. Our Lord and the Apostles were frequenters at the Temple service, and took part in the elaborate ritual there performed, and thus gave it their full sanction.

At the present day, supposing the worshippers were those who had not where to lay their heads, it would be quite fitting that their place of meeting should be in some upper room, and that their ritual should be of the simplest kind. But where they were surrounded in their houses by every luxury, then there was some little incongruity in their having a mean, poor, unadorned service in God's house, and nothing in the Holy Scriptures that could warrant so doing. The Church emulated the Temple in her ritual. The original purpose of the art was that it might first be consecrated to God's service, and then that it might furnish them with a source of innocent gratification. David played before the Lord on all manner of instruments.

The great end of public worship was not for individual edification, but for God's glory. They were told to enter into His gates with thanksgiving, and into His courts with praise.

It appeared to him that the great glory of the ancient Temple, music, was in a great measure lost at the Captivity. It was partly restored, but never again attained to its pristine splendour. As no authentic specimen remained of the music used in the early Christian Church, it was impossible to say of what description it was, but it would no doubt be such as was used by the Hebrews, particularly in chanting the Psalms. There was no definite account of the progress of Church music till the time of St Andrew<sup>1</sup>, who was born in 303, and who first introduced into the West antiphonal chanting which had long been practised in the East. St [Ambrose] set himself to reform and simplify the service of the Church. After 200 years had passed, they came to the time of St Gregory the Great, who was born in 590. St Gregory appeared to have collected the musical fragments used in the Church, and arranged them in order; and he effected a great reformation in the sacred singing throughout Western Christendom. During this century musical missionaries seemed to have been sent from Rome all over Europe, to give instruction in the Church services; and that would account for the similarity of the Church services throughout Europe at the time of the Reformation. About a thousand years after, an advance in scientific harmony was made; and little by little harmonised services became used in the Church. The fourteenth century seemed to be the time when part music came first into use, and the compositions became more and more elaborate.

The lecturer then reviewed the various composers of sacred music from this period down to the present time. Between the death of Charles I. and the restoration, the Church services had much degenerated, and were not permitted; but they had gradually been restored. Amongst the present composers of sacred music of high order, he would mention Wesley, Walmisley, Ouseley, and Goss. Church music at the present time was not deteriorating. The symptoms of improvement in Church music were beginning to increase; they found even seceding bodies adopting chanting and other music in their public worship. The chants should be simple, and he thought double chants should be avoided. Where services were used in parish churches, they should be simple ones. The anthems might be metrical hymns, or short passages from the Scriptures; but they should not be of too exhibitional a character.

Votes of thanks were passed to the lecturer, the choir, and the chairman, and the proceedings then terminated.

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<sup>1</sup> φ This is a reporter's error, and should read St. Ambrose.

**Paper Delivered to the Norwich Church Congress**

Extract from *Authorised Report of the Church Congress held at Norwich on the 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> October 1865* (1866) Norwich: Cundall and Miller

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*TUESDAY OCTOBER 5th, EVENING MEETING*

IN ST. ANDREW'S HALL

THE RIGHT REV. PRESIDENT IN THE CHAIR

This was the last meeting of the Congress, and there was a very full attendance.

After prayer, the President requested the members of Congress to stand while the illustrations to Dr Dykes' lecture were being given by the Cathedral choir. He said, by doing this they would be expressing their reverence for the name of Him to whom the words of the illustrations had reference.

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**LECTURE ON CHURCH MUSIC**

BY THE REV. DR. DYKES

[It is impossible not to feel embarrassment in undertaking a paper on so comprehensive a theme as Church Music. The difficulty is, how best to treat so large and important a subject in a short time. It shall be my aim to be rather practical than technical: and if I leave unsaid much which I ought to say, or, on the other hand, say much which to many of my audience is old and familiar, I must bespeak a kind indulgence.]

It is, I think, very encouraging to find, what an increasing attention [291] is being paid to Church Music by thoughtful and religious people in this country. It is no longer possible for a writer on the Choral Service to complain, with one only thirty years ago, that "the want of interest manifested towards devotional music is so glaring, that we might imagine all reasoning upon its properties based upon the assumption, that real godliness is in inverse proportion to the cultivation of sacred song," and that "it is doubtful whether sacred music be more deserving of cultivation from its inherent good, or of destruction from its attendant evils."<sup>1</sup>

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<sup>1</sup> φ A paraphrase, the accurate quotation being: "So glaring is the want of interest manifested toward devotional music, that we might imagine all reasoning upon its properties was based upon the assumption, that real godliness is in inverse proportion to the cultivation of sacred song...When a writer deigns to notice sacred music, it is either to denounce abuse in some general terms, or to burden its many advantages with such limitations, as grievously to cramp its freedom and fulness, and leave the reader in doubt, whether it be more deserving of cultivation from its inherent good, or of destruction from its attendant evils." La Trobe, J.A. *The Music of the Church considered in its various branches, Congregational and Choral* (Seeley and Burnside: London, 1831)

Still I think it desirable that Christian people should be duly impressed with the remembrance, that in taking an interest in Church Music, and regarding it as a matter of real importance, they are only following the example set them by Almighty God. It is from Himself and from His holy Word that we first learn the value of music as an element in public Worship. [In fact, why did He first give us music? Merely for purposes of self-gratification? No: but that we might dedicate it to Him, and employ it in His service.]

On the numerous notices of sacred music in the Old Testament, it is needless to dwell. [They have been often enlarged upon of late.] We all know that God strictly enjoined its use, vocal and instrumental, in His worship. “So was the commandment of the Lord by His prophets.”<sup>1</sup> Independently of the more grand and solemn performances on festive occasions, we read of a *perpetual* Service of Praise, night and day, being offered to Him, according to His own will. And to provide for all this, we read of a company of no fewer than four thousand musicians, exclusive of two or three hundred *principal* singers, attendant on His Sanctuary.

The constant mention, moreover, of such instruments as comets, harps, timbrels, psalteries, shawms, cymbals, trumpets, and the like, is a proof that no mere dull uninspiring music was looked for in God’s Worship, but that He willed His people to render Him the best Service of Praise they “had it in their power to offer”. He did not wish to see His Sanctuary the most uninviting, but the most delightful and attractive (religiously *attractive*) of all places — He wished, as the Dean of Ely beautifully reminded us, to see His “dwellings” “*amiable*.” He well knew that His creatures are, and *must* be, influenced by external objects, [how the mind and heart are affected through the bodily sensations.] And he made provision for this. Himself “a Spirit,” He yet knew well that His worshippers are not unembodied spirit; and He willed to be worshipped with the *whole*, and not with a *part* only, of their complex being; to be glorified in their bodies as well as in their spirits. The Worship which he ordained would be denounced by many as sensuous. But, depend upon it, God knows better than we, “whereof we are made,” and what we require. And hence, be it ever remembered, if our people love an attractive Service, if they love good music and affecting Ceremonial in their public Worship, *it is God Almighty Who first taught them to love it*. The instinct comes not from below, but from above. It is not earthly, but heavenly in its origin.

But it is urged by some that Christianity introduced a change in all these respects. It is argued that because our Lord did not, in His own Person, inaugurate a Service and Ritual of like outward dignity, because He and His Apostles did not adopt a stately Choral and Ceremonial Worship, these things therefore are no longer acceptable to God. [292]

The objection is vain and shadowy. In the first place it must be remembered, that during the whole of the Gospel period, the ancient Worship of God was still in existence, and that our Blessed Lord and His Apostles were punctual in their attendance thereon. Even after the Ascension we read of the twelve “continuing daily with one accord in the *Temple*”<sup>2</sup> for God’s *public* Worship; while meeting together in their Oratory, or “Upper Room,” for the *private* Celebration of the Holy Eucharist. Our Lord came, not to set up a new Religion, but to transfigure the Old. For many years the New and the Old Systems ran on together — the public Ritual of the Old, the private Worship of the New. In Gospel times public Christian Worship was not exhibited; because God’s public Worship was still committed to, and

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<sup>1</sup> φ 2 Chronicles 29:25

<sup>2</sup> φ Acts 2:46

conducted by, the ministers of the Old Ritual. Even the *private* introductory Service of the New Dispensation did not take place till the very eve of our Blessed Lord's Death.

On this august Service in the "Upper Room" — the most august and important that the world has ever seen — I must add a passing word. In it we behold the affecting meeting of the two Dispensations; the Paschal close of the Old, the solemn Eucharistic inauguration of the New. Here we see the whole Christian Church representatively assembled together with its Divine Head. And in the mystic Ceremonial which ensued, we find every essential element of Christian Worship introduced and blessed by Incarnate God Himself.

The crown and centre of all, I need not say, is the blessed Eucharist itself. This is the special and peculiar Christian Service, the Holy Mystery around which everything else must revolve, to which all else is but ancillary. Attendant upon this we find "supplications, prayers, intercessions, and giving of thanks;" we find "exhortation and doctrine;" and we find "psalms and hymns and spiritual songs." "When they had sung an hymn ([Greek]) they went out to the Mount of Olives." Doubt has been expressed as to the nature of the Hymn offered to God at this solemn time by the "glorious Company of the Apostles, and the honorable, true, and only Son." Whether it was, as commonly supposed, the usual Hallel Psalms sung at the Passover, or, as Archdeacon Freeman suggests, some other special Eucharistic song, we cannot tell. The great fact of Jesus singing, is all we need to know. This it is on which the Holy Ghost would fix our attention — the significant fact of God Incarnate employing music at the Church's first Communion Service; and with His own blessed lips inaugurating that system of Eucharistic psalmody and Choral Worship which He willed ever to continue, and whereof He spake before in the Psalter, "In the midst of the congregation will I praise Thee;" "O come before His Presence with a Song."

[It is most needful to bear in mind not only what this "Upper Room" Service *is* meant, but what it is *not* meant to teach us. We are not to see in it any discountenance of suitable ceremonial and magnificence in Christian worship.]

Not to dwell on the fact of this "large Upper Room" "being, even before the Apostles entered, by God's secret Providence, (perchance by no human hands) "furnished and prepared;" words which may imply much; we must remember that the possible simplicity of the outward arrangements of the Feast was but in keeping with our Lord's mysterious self-concealment while on earth. He emptied Himself. He [293] suffered an Apostle at this very Solemnity to lie familiarly in His bosom. No argument, therefore, can be drawn from this scene to justify carelessness or irreverence before our Lord's *Sacramental* Presence, which would not justify a like familiarity of manner before His *visible* and *natural* Presence.

Our Divine Master is now highly exalted. The same Apostle who here leaned on His breast in the loving freedom of unrestrained intercourse, the next time he beheld Him, after His Exaltation, "fell at His feet as *dead*," The Holy Ghost is careful to tell us this, lest perchance we should deem that there *may* be, in our Communion with our Divine Lord, any continuance of that unawed tone and manner which the former posture of the beloved Apostle might seem to indicate.

And with regard to the great Act of Christian "Worship", we learn that the Most High, very early in the history of the Christian Church, was compelled sternly to interfere, to impress

upon her the practical *necessity* of fencing it round with suitable Ceremonial; by visiting with “grievous diseases and sundry kinds of death”<sup>1</sup> those early communicants who — ere yet the Church had been able to put on her beautiful garments, and express in outward act the intense inner reverence due to so high a Mystery, and adapt to her own Services those general principles and features of Solemn ritual which God had taught His ancient Church, and which still lingered round her departing form — presumed on this absence of visible splendour and awfulness, and approached the Holy Table of the Lord carelessly, unpreparedly, “not discerning the Lord’s Body,” and counting as a “common thing” the very “Blood of the Covenant.”

Moreover, when the Church was poor and persecuted, she could not but worship in poverty, retirement, and simplicity. It was so in Jewish, it was so in Christian times. “When she became rich, God claimed her riches and magnificence. He will not countenance ease and splendour in secular concerns; niggardliness and indifference in our public recognition of Himself. Outward ceremonial (as Mr. Beresford Hope reminded us) is found absolutely essential in duly impressing men’s minds in the things of this life: it is no less needful (as the religious instincts of all nations have testified) in matters affecting the Life to come. It surely needs not the inspired injunction, that all things are to be done in the Church to teach us this.

But to return. The music of the Christian Church, we have thus seen, originated with our blessed Lord himself. His Eucharistic Anthem was the first welling forth of that full stream of choral harmony — of “Psalm, Hymn, and Spiritual Song” — which was to make glad the City of God; to which we find such constant reference, as well in the Apostolic Epistles as in the writings of the early Fathers.

But what was the *nature* of the early Church music? And first: do we know anything definitely as to the music of the Jews? I believe, nothing whatever. Judging from their instruments, so far as we can recognize them by their names, (and even here there is the greatest obscurity) it seems that their music, to us of the present day, would sound not a little uncouth and barbarous. That harmony and counterpoint were unknown to them seems certain. Their melodies, too, though affecting them with pleasure, would doubtless appear to us now wild and irregular, not being determined by any of the laws which regulate melody amongst ourselves.

[294] [Probably the effect of their music may have depended more on the mere sound itself, on the beauty and flexibility of the Hebrew voices, the passion and declamatory energy of the reciter, the contrast and varied character of the several instruments, than on the precise nature of the tunes or melodies sung, or the strictly harmonious consonance of the instrumental accompaniments.]

I have spoken of their being unacquainted with the laws of harmony. And possibly there may be a sacred significance in the fact of the harmonic Triad, the root of all harmony, having been unknown to them; and their music, such as it was, unisonous. The mystery of the Blessed Trinity was not yet revealed. The *oneness* of the Deity was the great doctrinal verity then impressed on the mind of God’s people. “Hear, Israel, the Lord our God is One Lord.” And hence there may have been some designed congruity between this and the corresponding state of their musical knowledge. We are emphatically told of the special manifestation of the

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<sup>1</sup> φ ‘divers (sic) diseases’ &c. From an exhortation in the Communion Service in the Book of Common Prayer.



Divine Presence “when the singers and trumpeters were as *one* in praising and blessing the Lord.”

Harmony itself tells of the mystery of a Plurality in Unity, and specially of a Trinity in Unity. It is the daughter and handmaid of the Christian Dispensation. And to banish it, as many are seeking practically to do, from our Christian Worship in favour of bald unison, is simply irrational and intolerable.

Of the progress of Church Music till the time of S. Ambrose in the fourth century we know absolutely nothing: nor have we any clear information as to the precise nature of the musical reforms which resulted from his influence. The two great debts we owe him are the introduction of antiphonal chanting into the West, and the revision or settlement of the Church’s musical scales. On both I must say a few words.

Till his time, antiphonal or responsive Psalm chanting was unknown in the West. Nay, it seems uncertain whether there was any systematic chanting of the Psalms at all. We have all heard of the occasion of the introduction into the West of the psalmody of the East. It was during the struggle of S. Ambrose with the heretical Empress Justina. The people were on the bishop’s side. The Basilica in which he and his flock were met for worship was on one occasion surrounded by the imperial troops, and for several days the church was blockaded, and the people shut in with their bishop. It was in order to relieve his distressed flock that the good prelate providentially bethought him of the Eastern mode of singing the Psalms. Familiar with the ecclesiastical chants, he began at once to instruct his people. The result was most happy. Not only was his flock relieved and interested; but even the besieging soldiery caught some of the sacred enthusiasm, and were heard outside joining in the sweet songs of Sion. S. Augustine tells us how he himself, still an unbeliever, was touched. He relates also that “from that time it was first ordered that the Psalms should be sung” in the West “after the manner of the Eastern nations. . . And from that period,” he adds, “till the present, the system is retained at Milan, and imitated by almost all the congregations in the world.”

But where had he learnt this mode of chanting himself? He had resided at some period of his life at Antioch, the capital of Syria. Now the Church in this city was one of great importance, and took a [295] pre-eminence in Christendom, next in point of time after that of Jerusalem. Here it was that, by the consecration of SS. Paul and Barnabas, the Gentile, as distinguished from the Jewish Apostolate, was established; and that the Gentile believers were first called Christians.

Now at Antioch, which long retained a sort of dignity as the metropolis or mother Church of Gentile Christendom, great attention seems to have been paid to music. It was renowned at this period, the time of Constantine, for its choirs and Church psalmody. Here Gentile and Jewish influences had met and blended together, and the Jewish system of chanting had probably, little by little, allied itself with the Gentile systems of music. [I know that antiphonal chanting is often said to have been first introduced into the Church by the venerable martyr Bishop of Antioch, S. Ignatius, who learnt it in a dream from the Angels. But as it seems unquestionably to have been in use amongst the Jews, in some form or other, we cannot reasonably doubt that it was from them that the Christian Church derived it.]

With regard to the Church modes, or scales; that we learn them from God’s ancient people is utterly inconceivable. I know it is confidently asserted by many, that our ancient (so called) Gregorian Psalm-chants were composed by David, were inspired, were the identical chants

sung in the Temple; and that the ecclesiastical modes have the same sacred origin. It is scarcely needless to say, that there is not a vestige of authority for all this; and that there is nothing more sacred about the origin of the old ecclesiastical modes, than about the origin of our modern major and minor modes. As musical science has gradually advanced, and man has, little by little, discovered the mysterious laws of harmony which have their origin in God Himself, the Church has availed herself, and ever should reverently avail herself, of this increased knowledge. The multiplied modes and scales of the ancient Greeks, several of which remain to us in the Gregorian systems, are but a gradual and unsatisfied feeling after that which our modern division of the scale at once provides us.

The history of the ancient tones is involved in much obscurity; their number and names are so differently stated by different writers, as may be seen in the curious collection of tracts on ancient music edited by Marcus Meibomius.

The best authorities seem to fix the number of the old Greek scales at fifteen. Five *principal* ones, [the Lydian, Iastian, Æolian, Phrygian, Dorian]; each principal having two subordinate or relative scales: one ranging a fourth above, the other, a fourth below the principal scale. [Thus, attendant upon the Lydian would be the Hyper-Lydian and the Hypo-Lydian; upon the Dorian, the Hyper and the Hypo-Dorian; and so with the rest.] S. Ambrose is said to have limited the number used in the Church to four. S. Gregory the Great, two hundred years after, is said to have admitted four more. S. Ambrose's are modifications of four of the old *principal* scales; S. Gregory added to each, one of their *plagal* or collateral scales. [The four Ambrosian modes are simply the scales, of eight notes, of D. E. F. G., without accidentals. To each of these S. Gregory is said to have added one plagal scale, running, not from the keynote to its octave, but from the fourth below to its octave. S. Ambrose's first mode is called the Dorian; S. Gregory's superadded mode the Hypo-Dorian. The remaining Ambrosian modes are the Phrygian, Lydian, and Mixo-Lydian. The [296] superadded plagal, or Gregorian, modes having the same names, with the prefix of *hypo*, [(Greek)] or *under*.] But even here our traditional information is all uncertain. We still possess the melody to which S. Ambrose is said to have wedded the noble hymn "Te Deum." But it is obvious that most of the latter portion of it consists of the *fourth* tone. It is a repetition of the chant which is considered the *representative chant* of the fourth mode, or scale. But this is a plagal or Gregorian mode; *not an Ambrosian*, Hence, either the fourth tone does not belong exclusively to the fourth mode, or the fourth mode was freely used before the time of S. Gregory, and not introduced by him; or the "Te Deum" (words or music, or both) is of a date posterior to S. Ambrose.

As I have mentioned the very interesting old melody entitled the "Ambrosian Te Deum," I will ask the choir to be so good as to sing it. We find multitudes of versions of this old melody, in mediæval and modern times, and licences of every description taken with it. The version adapted to the English form of the "Te Deum" by Merbecke in 1649, which we are about to sing, appears to be taken directly from the Sarum Books; the melody merely undergoing such alterations as the change from the Latin to the English words necessitated, and being also in one or two places as (e.g.) the "Holy, Holy" rather simplified.

You will remember, of course, that the harmony or accompaniment is modern, as harmony was unknown in the days of S. Ambrose, and that the melody is in some places difficult to harmonise satisfactorily. [Many unsuccessful attempts have been made at it. The aim of the present attempt has been to keep the harmony simple, grave, and characteristic, without being too crude."]

(The “AMBROSIAN TE DEUM” was sung.)

Now if we examine this old melody, we find it not so much an original composition, as a compilation or adaptation of two or three old forms of chant. Especially do we discern in it, oft-recurring, the quaint old chant of the fourth mode, the most characteristic and, by its appearance, most ancient of all our Church tunes. I may just remark that this, the most ancient setting of the Te Deum in existence, may suggest to us of the present day a suitable and convenient musical treatment of that noble Hymn.

The next great name that meets us in the annals of Church Music is, of course, S. Gregory. What was the exact nature of his musical reforms we know very imperfectly. We are told that he diligently collected the musical fragments of the ancient Hymns and Psalms used in the Church from primitive times, selecting, methodising, and arranging them in the order long continued in Rome, and adopted throughout western Christendom. What was the “Canto figurato” which he banished, is not quite obvious. Probably the term is a general one, including all musical developments which he deemed unsuited to the music of the Church. He seems to have insisted upon the use of notes of one uniform length, in special opposition to the trochaic metre of the Greeks — our triple time. The melody therefore of the *Canto fermo* was very staid and simple.

But though he corrected excesses in rhythm and melody, he enlarged, as I have said, the number of the modes. Probably he found a greater [297] number in use than had been formally sanctioned by S. Ambrose, and he wisely submitted to necessity. The art could not be so trammelled. Thus, the recognised modes in his time were eight — or really seven: for the eighth, or Hypo-Mixo-Lyidian mode, is but the repetition, an octave higher, of the first or Dorian mode, although with a different final note. And each of these seven scales simply corresponds, as to the position of its tones and semitones, with one or other of the scales of the several notes of our modern gamut, [A. B. C. D. E. F. G; but without any accidentals: the order of the scales being as follows, — D. A. E. B. F. C. G.]. Church song, moreover, was ordered to be strictly diatonic. Neither the chromatic nor enharmonic genera were allowed<sup>1</sup>; the latter of which (strange to say), which moved by quarter-tones, was held most in esteem by the ancients.]

The only admitted accidental was the B flat. Thus there was little scope for modulation. These and other restrictions imposed by the Church authorities contributed to keep music long in a state of infancy. Nor was it till the lapse of several centuries, and by slow stages, that it fairly burst its trammels.

I have no time to specify these gradual improvements. I can do no more than mention the names of Guido, the celebrated Benedictine monk of Arezzo in Tuscany, to whom, shortly before the Norman conquest, we owe the Gamut, and the first practical advance in the systematic study of harmony; of whom Cardinal Bona writes, that “he so simplified the study of music, that a poor unlettered lad might learn in a few months what, before Guido’s time, it took a clever man almost a lifetime to master.”

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<sup>1</sup> It is very strange that, of these systems of scales, the *enharmonic*, which moved by quarter-tones, (like the scale of the Hindoos) was far the most esteemed by the ancient Greek musicians. But this was discarded from the Church because of its intricacy, as the chromatic genus was for its softness or effeminacy: and diatonic progression alone was permitted.

Nor can I do more than simply refer to his great successor, Franco of Cologne, to whom we are indebted for the time table. Sufficient to say, that one discovery led to another, one improvement to another. Innovations and licences, moreover, some good, more very bad, found their way into the Church, till the old plain-chant was in danger of absolutely disappearing; being either discarded for more modern strains, or so disfigured by flourishes, or veiled by the superadded descant or harmony, as to be scarcely recognisable.

The fact was, secular music was advancing. The music of the Church — its authorised music — meanwhile remaining stationary. The Church instead of wisely recognising, meeting, availing itself of, while gently controlling, the spread of musical knowledge, avowedly treated it with indifference. But while, on the one hand, professing a stiff, unyielding purism, she was, in actual practice, driven in sheer self-defence to resort to all manner of questionable expedients to render her service attractive. The Bull of John XXII in the fourteenth century<sup>1</sup> was yet in force, which, instead of regulating the use of harmony in Divine Service, had virtually condemned it; insisting on the strict observance of plain-song, and confining the use of concords to the great Festivals.

But people can never be satisfied with mere plain-song; they would have, and will have, *music* — if not good, they will have bad. Popes [298] and synods might legislate; they could not stem the advancing tide of knowledge. The laws of music were beginning little by little to be understood, the hidden resources of the Divine art to disclose themselves; and it was manifest that, if the Church would retain her hold upon her people, and not suffer her music to become wholly contemptible, she must relax some of her stiff restrictions, and allow the time-honoured crudities of musical infancy to make way for something which could address the intelligence, and touch the sensibilities of her children.

It is singular and instructive to notice — as illustrating the inevitable certainty of the reaction which must ever take place against unwise authority — how utterly extravagant was the extent to which, at the time of the Council of Trent<sup>2</sup>, the practical needs and instincts of the Church had defied her written authority. No musical abuses of modern times are comparable to those which existed three centuries ago. Every sort of excess was committed with the plain-song. Secular ditties were introduced. And, whereas this rule was, that all new Church Music should be at least based upon some of the old chants, it is a fact that there were at least one hundred masses in common use founded on the tune of a common ballad, "*The Armed Man.*"

Interpolations of the most incongruous nature, entitled "farsa," or *stuffing*, were common in the Sacred Service.

The Council of Trent was compelled to take the matter seriously in hand. At first very stringent repressive rules on the subject of music were in contemplation; but, through the influence of the Spanish bishops, these were not carried, and the measures finally adopted were sensible and sound. The Council rather confined itself to general principles, than entered into details. Among other things, it insisted strongly (and I wish some of our priests would attend to that now-a-days) on the *clear and distinct enunciation* of the Sacred Words.

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<sup>1</sup> φ 1249-1334

<sup>2</sup> φ 1545-1563

Two Commissioners were appointed (one of them the great Carlo Borromeo) to superintend the practical carrying out of the decisions of the Council. But there needed the mind of some master *musician*. And God raised one up to meet the emergency.

Giovanni Pier Luigi, called, from his birthplace, *Palestrina* (the ancient Præneste near Rome) was born in the year 1529, and at this time, still a young man, was choir-master at S. Mary Major. The Commissioners were directed to take counsel with him. He strongly discountenanced the idea of discarding harmonized and scientific music from the Church, and employing mere bald unisonous plain-song; and, with a view of furnishing a specimen of what he deemed to be legitimate Church Music, and also satisfying the Commissioners as to the sacred capabilities of the art, he composed in succession three Masses. The last of these was considered a great success. It was called, after his former and now deceased patron, Marcellus II., “Missa Papæ Marcelli,” and gave the Commissioners such satisfaction, that they at once saw the folly of excommunicating an art which might prove so fitting a handmaid to the Divine Service. Thus music was saved, and the Church preserved from an egregious mistake.

Palestrina thus became the founder of a new and admirable school of Church Music, grave, learned, and pleasing. Many of his compositions have been adapted to English words by Dean Aldrich and others. I will ask the choir to have the goodness to sing a short and [299] pleasing adaptation from Palestrina, by Aldrich, from Dr Boyce’s Collection —

“O GIVE THANKS.”

But in another important branch of Choral Worship was Palestrina’s influence felt. To him was committed the laborious task of examining, revising, and correcting the entire system of the Church’s *plain-song*.

Thus Palestrina’s history brings before us two, or rather, I may say, *three* questions of great practical interest, on which I am bound to offer some opinion.

- I. First, the use of music, not Gregorian, in Divine Service.
- II. Secondly, the employment of Gregorian music.
- III. Thirdly, the limits and provinces of these two separate classes of Church song.

I. First, then, is the use of music, other than Gregorian, permissible and desirable in the Church? I am specifying no particular kind, whether the cathedral anthem, or the simple hymn tune. I am merely considering the abstract question. Because there are some who seem to look with grave suspicion on all music not Gregorian; who appear to think that the music of the Church should be all but confined to plain-song; who would have Preces, Psalms, Canticles, Credo, Kyries, Introits, Gloria, even Hymns, *Gregorian*.

Is there any ground for this? None whatever. Every such attempt in former times has proved a failure, and has resulted in some extravagant reaction. The people will have *music*. God has bestowed on us this divine gift, that it should be reverently employed in His Service. We have no business to reject it. To confine our songs of praise to rude melodies destitute of form or beauty, or any intrinsic recommendation whatever, is most objectionable.

Who does not sometimes feel that beautiful words, instead of having their beauty enhanced by their association with suitable music, are cruelly robbed of all their beauty and

impressiveness, by the uncouth and incongruous musical alliance to which they are condemned?

Now, turning to the Council of Trent, and regarding Palestrina as the then living representative of modern and scientific music; we find the use and position of such music in the Divine Service distinctly recognised, — music as such, and not mere plain song. *Music* the best that could be devised (so that it was of a sacred character) was, as God Himself had taught of old, to find place in His Service, as an offering pleasing to Him, and edifying to His people.

The same general principle is recognised in our own rubric — “Here followeth the Anthem;” a rubric, which merely gave written authority to a long pre-existing practice, expressed in the well-known injunction of Queen Elizabeth<sup>1</sup>: “For the comforting of such as delight in music, it may be permitted that at the beginning or end of Common Prayer, there be sung a Hymn, or such like song, to the praise of Almighty God, in the best melody and music that can be devised,” — a practice, I may further add, illustrated by the following incidental record of the usage in the Queen’s own Chapel.

“On the same day,” writes Strype, (he is recounting the Lent Preachers in the year 1560, and has reached the morning of Mid-Lent Sunday; and then proceeds — “On the same day”) “in the afternoon, Bishop Barlow, Bishop of Chichester, preached, in his habit, before the [300] Queen. His sermon ended at five of the clock: and presently after, her Chapel went to Evening Song — the Cross, as before, standing on the Altar, and two candlesticks, and two tapers burning in them. And, sermon concluded, a good Anthem was sung.”

In the time of Benedict XIV. [1740 — 1758] the question of Church music came again under the notice of the authorities at Rome. The exclusive use of Gregorian Song had been urged by several bishops and others, as the only way to correct the growing secularity of Church Music. Benedict objects to this, and characterises such a restriction as a *novelty*, and a novelty sure to excite trouble and dissatisfaction. Some musical purists in his day, moreover, were for discarding the organ and other instruments from the Church. He will not hear of this. He advocates the use of instrumental music; prohibiting only instruments of a noisy or secular character. His lists of interdicted and permitted instruments are interesting. He also advocates the judicious use of music occasionally *without words*, organ voluntaries, or instrumental symphonies, “*ad levandos animos fidelium;*” as well as for enhancing the solemnity of the Service.

In the recent Malines Congress the only recorded decision on the subject of plain-song was, *against* its *exclusive* use.

II. But this reminds me of the *second* question which Palestrina’s history brings before us. Not only is he the great founder of the best school of high and dignified Church Music, but to him are we indirectly indebted for the transmission and revision of the great body of the ancient plain-song of the Western Church.

The plain-song had become thoroughly debased. The modern Service books therefore were to be diligently collated with more ancient Manuals, in order to the recovery, in its purest form,

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<sup>1</sup> φ 1533—1603.

of the several portions of the Church's inheritance of Canto Fermo. Palestrina seems to have shrunk, as a musician, from the sheer mechanical labour which such an investigation would involve. He committed the execution of the task (himself exercising only a general supervision) to an industrious and competent friend, Guidetti, who describes his work as one "*nullius ingenii, sed multarum vigiliarum.*"<sup>1</sup> He published the result of his labours in 1582.

But it is not a little interesting to bear in mind that, not Italy, but *England* was the country which took the initiative in the work of correcting the Church's plain-song. When the ancient Offices of the Church were revised in this country in the sixteenth century, translated into the vernacular, and compressed, partly with a view to simplification and adaptation to congregational instead of mere cloistral use, and partly for the clearing of them from modern corruption, in doctrine and practice, which had, little by little, infected and marred them — when the old Matins, Lauds, and Prime of the Sarum Breviary assumed the now familiar form of our "*Matins*" or "*Morning Prayer*" and the Vespers and Compline, of our "*Evening Prayer*" or "*Evensong*" — the question of the *music* for these revised, remodelled and translated Offices, forced itself upon the attention of our Liturgical Reformers.

Archbishop Cranmer seems to have been the first to try his hand at this work of adaptation. We find him translating old Breviary Hymns, and putting the Gregorian music (or "Latin note," as he calls it) to them, in order to see how "English would do to a song." To him, it appears, [301] we owe the setting of the present beautiful old *Litany Chant* to our incomparable Litany. We find him, however, in one of his published letters, expressing the hope that some competent person, "cunning in music," should take this matter up; himself merely objecting to the modern ornate forms of the plain-song, and hoping that the song set to our revised Offices, should not be "full of notes," but having, as a general rule, only one note to each syllable.

The work thus referred to by Cranmer, was ultimately effected by John Merbecke, organist of Windsor, a competent musician, as well as zealous reformer, who hardly escaped martyrdom for his opinions. Under his musical editorship, the Book of Common Prayer, set to Ritual Song, came out within the year after the publication of the first Book of Edward VI. And a very important work it is, though small in compass; partly, as furnishing a useful pattern and precedent for the adaption of the old plain-song to our translated Offices; and partly, perhaps chiefly, as affording an unimpeachable contemporary witness as to the practical *meaning* of the rubrics which speak of the method of performing our Service; then shall be "sung, said, read." Merbecke's book incidentally confirms what is on other grounds abundantly clear, that there was no intention whatever on the part of our Reformers to interfere with the time-honoured and universal method of reciting the Divine Office. The idea entertained by some that the word "read," which occasionally occurs in the rubrical directions, conveys any order for the ordinary colloquial tone of voice, is utterly baseless. It is merely the translation of the word "legere," used in the unreformed rubrics to denote Recitation from a book, chorally or not, as the case might be. It is employed both in the old and reformed rubrics as identical with "say" and also with "sing;" the former word generally denoting the simpler, the latter the more ornate form of choral recitation. The utmost that can be gathered from the word "read" is this: that in churches where priest or choir cannot, from want of skill, employ the legitimate modes of saying the Divine Office, there the ordinary tone of voice may be used, as a permissible, but exceptional, alternative. The well-known injunction of Queen Elizabeth, to

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<sup>1</sup> φ No talent but many sleepless nights.

which I have referred, confirms this. For, while recommending the introduction of some Hymn or Anthem “in the best music that can be devised,” before or after Service, it not the less enjoins that, during the whole of the Service itself, “modest and distinct song shall be employed;” [the old plain-song, in fact, though revised and simplified, still continued.]

The only parts of the Service on which doubts were reasonably entertained were the Scripture Lectures. The Capitula in the old Service Books had been generally very short, and were always sung after the accustomed method of choral recitation. And it was at first distinctly ordered that this old mode of reciting Scripture should be retained, and that the plain-song should extend to the lessons as well as to the rest of the Service; the rubric ordering (as you will remember) that “in such places where they do sing, there shall the *Lessons* be *sung* in a plain tune, after the manner of distinct reading, and likewise the “Epistle and Gospel.” This rubric continued till the time of the Savoy Conference, before the last Revision in 1661, when the Puritans objected to it. The Commissioners in their published reply refused to give way, alleging that the objections against the old practice were [302] groundless. But ultimately, through what influence is not quite plain, they yielded: at least, the rubric was withdrawn. I think happily: because a long recitation of Scripture in monotone, except the reader has a very musical voice and good ear, is not pleasing. The “Cantus Prophetarum,” or old musical mode of reading Scripture, was formerly relieved by occasional inflections. But the “Cantus” contemplated in our Reformed rubric was plainly monotone, as I think the illustrative injunction given by Bucer incidentally shews: “In hic locis, in quibus musica figuralis canitur, lectiones, etc., simpliciter uno tono, in modo perpetuæ dictionis, distincte legantur.”

Merbecke’s book then [the contents of which are now familiarized amongst us through Mr. Helmore’s useful Manuals,] contains the “modest and distinct song” for all parts of the Service, except for the Litany, which had been published shortly before. It does not contain the Psalms for the day. Certain of the old Gregorian melodies are set to the Canticles as specimens of adaptation; a notice being appended that the Psalms are to be sung in like manner: a liberty of choice being thus left in selecting the Psalm-chants, and the book itself being kept in a moderate compass.

III. But having now enforced the two leading principles in Choral “Worship; 1st, that there shall be real genuine *music* (“figured music” as it is technically called); and, secondly, that there shall be also “modest and distinct song;” in other words, “plain-song,” or musical recitative: we come, thirdly, to the question of the limits and provinces of the two in Divine Service. We come to this question: In which part of our public Offices are we *confined* to the use of the ancient plain-song; and in which may we legitimately employ music of a more modern character?

I have spoken of plain-song as musical recitative; and this it is fundamentally. Monotonic recitative forms its basis; the monotone being relieved by certain periodic inflections, occurring generally in uniform order, and after certain recognized rules.

Now, the nature and frequency of these inflections vary according to the different parts of the Service. They are least in the recitation of Scripture; greater in the versicles and Psalm-chants; and greatest, perhaps, in the prose Hymns, such as the “Gloria in Excelsis” and “Ter Sanctus;” with which I may also class the Nicene Creed and Offertory Sentences; during large portions of which, all idea of a dominant, or reciting note, practically disappears; the inflections recur in no fixed order, and a long melody, or tune, is the result.



Now, as in the case of the Prayers, Versicles, Litany, and the like, there has been no attempt, worth notice, to disturb the established system of plain-song, as traditionally handed down, and as employed in substantially the same form, though with local varieties, in all places where the Service is chorally rendered, I may pass them by. [There seems no desire to substitute for these, modern melodies or modern forms of recitation. Where simple monotone is not employed, these prevail almost universally amongst us, and, I trust, ever will prevail.]

I will only say, that it is very important that the people should become familiar with these simple inflections, and should be gradually accustomed to *sing* them in unison. It will tend to render the service much less of a weariness to them, and will give them a greater interest [303] in it. And, on this ground, I cannot but think it unfortunate that at all our Church gatherings, and on all Sundays and Festivals, even in many country churches, Tallis' elaborate harmonies (beautiful as they are) are sung. Here the plain-song is, throughout the greater part, assigned to the *tenor* voice; and, being thus veiled by the superadded harmonies, is neither recognized, nor learned, nor sung by the people.

The word *tenor*, I may remark in passing, properly denotes that part which *holds on to*, or sustains, the *plain-song*. When only one other voice sang the descant, or double song, or accompaniment, that voice was called the *contra-tenor*. When a third part was added, it was styled "*triplum*" whence our treble. The fundamental or lowest part was called "basis," or "*bass*." Now, provided the plain-song, or tenor, was sung out by a great body of voices in unison, and the accompaniment kept quite subordinate, so that the congregation could learn and join in their proper part, all would be well and good. Instead of this, we are condemned often to hear a whole congregation, men and women, trebles and basses, singing Tallis' treble part, which is simply an accompaniment, all in unison and octaves, as if this was their own part. And the effect is most objectionable.

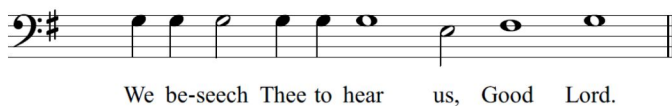
Take (e.g.) the Lesser Litany after the Apostles' Creed; or the verse "Because there is none other that fighteth for us," &c. In both these cases, the *people's part*, with the exception of the last two syllables, is *monotone* throughout. Instead of this, we hear them all struggling through a difficult melody, and straining their voices, in one place to reach a high E (or E sharp, when the service is chanted in A): and the result is most disagreeable.

Look again at the recurring response in the Litany, "We beseech Thee to hear us, good Lord." Here the people's part is lost. This, again, according to Cranmer's plain-song, should be monotone, until the antepenultimate word "us." Instead of this, we hear them all singing a pretty tune, each syllable to a different note, in a tripping dactylic metre falsely accented.

Wē-ě bě | seēch thēe tō | hēar ūs, goōd | Lōrd.||

Now there can be no doubt, Tallis wrote his harmony to the Latin form of this, "Te rogamus, audi nos:" in which the accent will fall gravely and correctly: nor can there be any doubt that the treble part was originally but an accompaniment to a form of the old plain-song in the tenor. But the harmony of this response has been so modified, that the plain-song has entirely *disappeared* from the tenor, and there is nothing to connect the response with the *canto fermo* of the rest of the Litany. Before, then, it is thoroughly popularised among us, it should be subjected to two alterations. First, the harmony should be so changed as to allow of the restoration, to its proper place in the tenor, of the plain-song. And secondly, the words should be arranged to suit the English, not the Latin accent; removing the absurd emphasis from the initial "we," and lengthening the penultimate "good."

It is to be observed that the Plain-Song which Tallis adopted in his Version of the Litany, is not exactly the same as that employed by Cranmer. Cranmer, studying great simplicity, used the old tune of the introductory Invocation to much of the succeeding portion of the Litany. He, therefore, set the above Response as follows: —

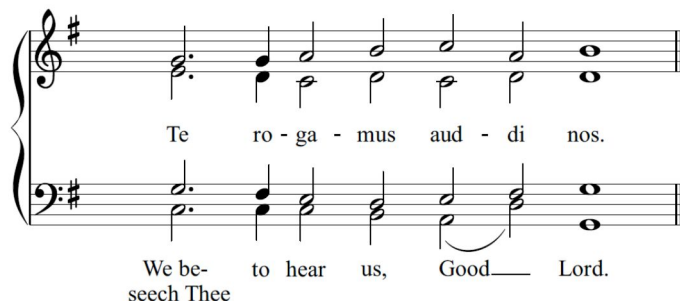


[304] Thus, then, as far as Preces, Versicles, Responses, Litany, and the like extend, all nearly will be agreed that wherever the service is chorally rendered, and not said in monotone, there should be no substantial interference with the ancient *plain-song* as fairly represented in Merbecke, and as exhibited in many interesting forms in Dr Jebb’s most valuable work, entitled “Litanies and Responses of the Church of England.” But how about the Credo, Gloria, Offertory sentences? Are we here equally bound to adopt the musical adaptations which Merbecke has given? Not by any means. These, although based on the old plain-song, and embodying considerable portions of it, have yet more of the character of original attempts, and must be judged by their own merits and intrinsic fitness. It seems imagined by many, that because Merbecke’s “Credo” and “Gloria in Excelsis” come to us originally in old square notes, and a four-line staff, there is a sort of religious necessity to employ them on all occasions. But this is by no means the case. Merbecke, as an adapter, or composer, possesses no higher authority than his great successor Tallis; nor he, again, than any more modern writer who has successfully attempted the same words.

Tallis, on the contrary, employed the ordinary Latin melody, as given in the Roman and Sarum Books: —



Retaining, then, this melody in the tenor, and harmonising in four parts, he would obtain the following result: —



This is the *harmony* attributed to Tallis in the MS. copy in S. Peter’s College, Cambridge. The harmony given by Edward Lowe in his “Directions for the Performance of Cathedral Service,” (1661) is as follows:—



Now it is evident that either Tallis himself, in subsequent editions of his work, or else musical editors who have taken upon them to improve upon his performance, with a view to enriching the *harmony* of this Response, have thoughtlessly interfered with the *Plain-Song itself*. In Dr Boyce's edition it has entirely disappeared. The result is that, while every one knows the air of the treble part, no one knows *that which is the real people's part*.

[305]The most happy of Merbecke's original compositions, or rather, adaptations or compilations, is his notation of the Nicene Creed. This has been revived of late years, and has become, I think, deservedly popular.

I do not say that I approve of all the modern settings and harmonised arrangements of this old melody — some are repulsively crude and bad: and I cannot for one moment see why harsh crudities should be adopted, without necessity.

I will ask the choir to be so good as to sing a simple version of this old Creed.

“MERBECKE'S CREED.”

All, I think, will admit that this old melody is far too full of character, and too easy to sing, to be cast aside. It is certainly more appropriate to the words than a great majority of our cathedral settings, with their little verses and canons and points of imitation. Still it has no claim to exclusive adoption: and on festive occasions, and at High Celebrations, where there are competent choirs, it would seem that music of a higher and more developed character might with propriety be adopted.

I come next to the subject of the Psalm-chants. Are we here bound to adhere to the old plain-song forms of Psalm recitation, or may we adopt chants of a more modern character?

Here I must speak carefully, for I am touching on a fiercely controverted point. So strong does the current of feeling run on this subject, that whereas we hear some of our brethren, in whom perhaps the musical element predominates over the ritualistic, speaking of Gregorian chants as barbaric, detestable, and the like: we hear others, in whom the ritualistic predominates over the musical, speaking of all chants but Gregorian with even greater contempt and reprobation; broadly stating (as I saw it affirmed in a recent letter in one of our Church papers) that the use of modern or Anglican chants was a sure and inevitable index of some latent heretical proclivity; that heresy and Anglican chants were indissoluble associates. Language like this cannot be too strongly denounced; it is far worse than foolish.

A word or two then on this subject.

And first, what is a chant? It is the form of musical recitation employed for the Psalms. Originally it seems to have been all monotone, with the exception of the last syllable of each verse, where the voice fell a minor third or perfect fifth. By and by this simple ending

assumed the form of a more decided musical cadence; then there came a corresponding cadence called a “mediation” in the middle of the verse; and lastly, the “intonation” at the beginning. Thus there was one uniform reciting note, called the “dominant;” relieved by inflections, at the close, at the middle, and, in certain cases, at the beginning, of each verse. In modern, or Anglican, chants the introductory intonation has been dispensed with, the chants all reduced to one uniform rhythm, the mediation and cadence released from the special melodic laws which had bound them, and the rule as to the one recitation note throughout both divisions of the chant, abolished. So that in a modern double chant, instead of *one* you have commonly *four* notes of recitation; and the chant seems almost to lose its character as a chant or recitation, and to become a pretty rhythmical tune. Without absolutely deprecating the occasional employment of double chants, I am glad to find that their use is becoming less frequent. Besides their general unchant-like character, they are unsuited for an [306] intelligent musical recitation of the Psalter. They have been at times employed, not unsuccessfully, for long metrical hymns; but, interfering as they do with the parallelism of the Hebrew poetry of the Psalter, making the verses to run, as the verses rarely ever do, in stiff uniform couplets, they should be very sparingly used, if at all, for the Psalms.

But, passing from them. Where are we to find our best models for Psalm chants? Unquestionably in the simple ferial forms of those old Gregorian melodies which have been associated with the Psalter for so many centuries, and have been sung through the length and breadth of the Catholic Church. I say the simple ferial forms; for florid and worthless as are many of our modern double Anglican chants, the very worst of them are not so extravagantly flimsy, grotesque, and worthless as are certain of the ornate festal forms of the Gregorian chants. The melody, instead of being broad and dignified, is utterly emasculate and feeble. All the oddest vocal flourishes and ornaments in use amongst old-fashioned dissenters in their metrical psalm-singing, we find here freely introduced.

When I speak, then, of the Gregorian tones furnishing us with our best models for Psalm-chants, I refer to them only in their simple ferial forms. We know that when Guidetti, under the auspices of the great Palestrina, revised the plain-song for the Western Church in the sixteenth century, he admitted twenty-three only of the chants which from time to time have been in use, as ancient and legitimate: five forms of the 1st tone; one of the 2nd; four of the 3rd; three of the 4th; one of the 5th; one of the 6th; five of the 7th; two of the 8th; and the beautiful irregular or Peregrine tone. Can any Psalm chants be more grave, vigorous, and pleasing than most of these? Surely the mere interest attaching to them, independently of their intrinsic excellence, should make us loth to part with them. But are we to use them exclusively? “Of course you are,” say many. “You cannot serve God and mammon. All compromises are bad; a compromise between Anglicans and Gregorians, intolerable.” Those who so speak know little of the practical difficulties with which the subject is beset. I will mention a few.

And first: if you adhere to the pure recognized forms of the Gregorian tones, you have at most twenty-three chants for the whole Psalter: but several of these are simply varieties of the same chant, and so like one to another, that it is confusing to your people to teach them *both*. So you have only some *dozen fresh forms* of melody for the whole Book of Psalms: and the result is, that you become so weary with the iteration, that you are *driven* to some method for enriching your stock. Two methods have been adopted — the Mediæval and the Anglican. We must determine for ourselves which is the more sensible. The Mediæval method, already referred to, was to *restrict* the psalm-chants to these nine tones alone: not to construct new and original melodies, according to the laws of the several ecclesiastical modes, but to keep to

this limited number of melodies — one representative tune for each mode, or scale. And yet, while *professedly* doing this, while *professedly* adhering to the nine old orthodox chants, and them alone; *practically* to increase their number almost in-definitely, by submitting each individual chant to every conceivable kind of usage, — putting here a new beginning, here a new middle, here a new end; inserting a few notes here, omitting a few notes there, till one chant became twenty, or fifty, as the case might be.

The method adopted by the Anglican Church for supplying itself with suitable chants according to its needs, was, not to ring any fresh changes [307] on the old tones, or torture them into any new forms; but to fix on some simple *type* or *pattern*, leaving it to her musicians to construct chants according to that type, embodying the spirit of the old Church melodies, and based upon the Gregorian system, but adapted to the accent and genius of the English language, and susceptible of legitimate harmony.

I am not speaking a word in disparagement of the old Gregorian chants. Their varying rhythms and quaint cadences I dearly love. To hear them well and intelligently sung and accompanied, is to myself a great treat. But it is mere blind idolatry which refuses to see the practical value of the other system of chanting. 1st, Anglican chants give us, what we really want, a greater and more *legitimate* variety than Gregorians. 2nd, they present fewer difficulties: (1) less difficulty in pointing, and (2) less difficulty in accompanying. 1. Less difficulty in pointing. The rhythms and metres of the Gregorian chants are so different, that a Psalm pointed to suit one chant will not suit another. These changes of rhythm are very pleasing, but create great practical difficulties. For you cannot have your Psalter pointed once for all, and then select your chants, — you must have each Psalm pointed for its own chant. This cripples one very much. 2. But the difficulty in accompanying is also great. The structure of most of the chants is really inconsistent with such a tonal system as the laws of harmony demand. And, therefore, how best to clothe them with organ harmonies is a great problem. Take, for instance, the 4th tone. Who really knows how to harmonize this? And to hear an unskilled organist labour through it, with harmonies utterly crude and irrational, is no small penance to musical ears.

I have occasionally heard the Gregorian chants very finely accompanied: but, generally, the practical difficulties which attend their successful rendering are so imperfectly overcome, that the Psalms, which should form one of the most delightful parts of the service, become a very “pain and grief.” The choir and congregation may bawl out at the top of their voices; still one too often feels that the music is not such as the words of the sweet Psalmist merit, or such as is fit for an offering to God.

Now the Anglican system obviates both the difficulties I have mentioned. Instead of twenty different rhythms or metres, it has, with practical good sense, fixed on *one*, the most common, and perhaps most satisfactory, of all the ancient ones, and the best adapted to the general requirements of our language; a rhythm (as those who take interest in mystic numbers will be pleased to observe) having a sevenfold division; the former half of the chant containing three, the latter four members. So that you have your Psalter pointed once for all; and *any* chant will suit *any* Psalm. And thus, provided you can obtain a collection of good chants, (which, with a little pains, you may easily do) you may go far towards securing a very satisfactory musical rendering of the daily Psalms. For we ought not, I think, to keep one Psalm rigidly to one chant (except *perhaps* the 114th to the beautiful Peregrine tone): for the Psalter is so prolific in meaning, each Psalm has so many faces, that even our music should not seem to teach that it has only one. Circumstances may occur, particular Festivals come round, which may render

it desirable to bring out one or other aspect of a psalm into prominence: a judicious change of chant will often aid you in this. And our best Anglican single chants are so very simple and straightforward, that a congregation will catch one almost directly.

I may mention, that although the Gregorian chants, as a rule, suffer by being adapted to our Anglican mode of pointing, requiring a somewhat [308] freer treatment; still many of the best of them, and certain forms of all of them, may be sung to our common Anglican division of the words.

In connection with harmony, I must not omit to notice another advantage which our English chants possess. Being written in modes which invite harmony, they are *naturally* susceptible of it. Now harmonized music is (as I have before said) essentially Christian. It is of an intrinsically higher order than unisonous; and, surely, pure vocal harmony is the most appropriate music for the Sanctuary, and the most perfect and fitting offering to Him from whom all harmony proceeds. Why the Psalms, which should form the most delightful part of our ordinary morning and evening Offices, should be always condemned to be sung (sometimes, I should say, *howled*) in unison, I cannot tell. My idea is this — that our English chants should be so constructed (as numbers of them are) as, first, to be independent of any organ accompaniment; and second, to bear unisonous as well as harmonized singing; so that their effect shall be not impaired, but rather enhanced, by the congregation singing the melody in unison and octaves. By this means, those who prefer it, may sing the air; and those whose ears or voices prompt them to contribute to the harmony, may join in one of the vocal parts. This is an important consideration. Unisonous singing is very painful to some voices. Alto voices especially dislike it. They are constantly compelled to sing out of their proper register. And this, I doubt not, is one of the secret personal reasons for the objections entertained by my valued friend, the Oxford Professor,<sup>1</sup> against Gregorian music. He feels himself excluded from participating in an important part of the Office. Moreover, it is ruinous to a choir always to sing in unison. The singing soon becomes coarse and harsh, and degenerates into mere shouting. The trebles lose the power of singing in tune when unsustained by others. The tenors lose their higher, the basses their lower notes; the altos their voices altogether: everything becomes dependent on the organ. If you have a clever organist, the mischief will be veiled. The incompetence of the choir will not be very apparent; and the Service will probably be considered a very good one. For a clever organist has much in his power; but if you lose him, woe betide your choir. My belief is, that our choirs throughout the country have sensibly deteriorated since the revival of so much unisonous singing. And they will deteriorate. It saves trouble; it prevents the necessity of any man or boy knowing how to sing; but it results in offering to God a maimed and imperfect offering.

Now, I do not wish to be misunderstood. I am not speaking against the Gregorian chants. I love to hear them well done, and to join in them. But the universal adoption of them, advocated by many, is beset with difficulties so serious, which I have not by any means exhausted — difficulties which our simple Anglican system, with practical good sense, evades — that I cannot think it right to pass them over without notice, as they are by no means sufficiently recognized.

There is a kind of weak sentimental dread of everything Anglican among some of our brethren, which warps their judgment. Call a chant “Parisian,” and be it never so poor and

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<sup>1</sup> φ The Revd. Sir. F.A.G. Ouseley.

modern, it will be eagerly appropriated. Call it English, and be it never so good, it will be held in contempt. [*“Debased”* is the epithet we usually see applied to Anglican chants, in certain of our Church newspapers, and by certain of our advanced writers. Such language is mere nonsense.] I am not about to offer any private theory of my own with respect to chanting. We must go on making trials, and gathering experience. My feeling is, that we should, if possible, [309] appropriate and utilize both classes of chants; either incorporating the best of the ancient ones into our modern system, or employing both systems according to our need. The Church, like a wise householder, brings forth from her exhaustless treasury “things new and old.” The question of Psalm-chanting is one of great and growing interest to us. No Church in Christendom makes such congregational use of the Psalter as our own. And this use, please God, will increase. The Psalter and Offices are recited privately and cloistrally elsewhere, but not “in the great Congregation.” We are bound therefore to look for music which will suit congregational worship; music, simple, broad, and susceptible of harmony.

It is because so much of the mediæval plain-song, with its long vocal flourishes, and wearisome multiplication of notes to one syllable, is so unsuited for congregational use, that I regret to see the attempts made to introduce so much of it into our Service, especially into the Communion Office. A single Priest, or small choir of men singing in unison, accompanied, as we often hear them abroad, with an ophicleide, may perform such music well enough, and not without effect. But to attempt to force music of this character on a congregation of English worshippers is, I am convinced, a great and serious mistake. I know nothing more wearying, more utterly painful to musical ears, than to hear some of these modern and most ill-judged adaptations. I forbear to specify instances. So again, there is something fascinating in singing a hymn-tune with a pretty Latin title, and written in square notes; and I freely own that a few of these revived Latin tunes are well worthy of adoption; susceptible of pure harmony, simple, vigorous, and pleasing; and that most of them possess an interest for the antiquarian and musician; but I must express my candid opinion, with regard to many of them, that to inflict them on a congregation is sheer, downright cruelty.

From the earliest ages, the Hymns of the Church have been regarded as, in some sort, a permitted outlet for Christian feeling and enthusiasm, and have claimed for themselves music of a somewhat more free and popular character than the Psalms. In the Psalms, Christian truths are in a measure veiled, and indirectly expressed; in the Church Hymns, they are *directly* announced “in all their gracious and heart-stirring fulness.” Now to wed these Hymns to archaic strains, uncouth, unrhythmical, unharmonious, devoid of all power to move the peoples’ hearts, is a grave error. Our Hymns and Anthems, while devout and ecclesiastical in character, should be at least pleasing and soberly expressive; so that they may really be a help, not a hindrance, to the words with which they are associated.

I regret that I have found it quite impossible in the compass of one short paper, to attempt any systematic course of illustrations. Still, as it would be unpardonable to pass over our long and illustrious line of English Church musicians wholly without mention, I must ask the choir to be so good as to give, in conclusion, two short specimens; the former from one of our earliest, the latter from one of our latest writers: the one from a composer who lived during the eventful crisis of our English Reformation; the other from a composer of the present day. The little anthem from Thomas Tallis first appears in a great choral work published by John Day in 1560, entitled “Certain Notes set forth in four and five parts, to be sung at the Morning, Communion, and Evening Prayer; very necessary for the Church of Christ to be frequented and used. And unto them be added divers godly Prayers and Psalms in the like form, to the honour and praise of God.”

[310]

“IF YE LOVE ME.” — *Tallis*

The other specimen is by Dr Wesley. It is what he would consider one of his lesser compositions. It is written in a free style; still it is so thoroughly religious and expressive, and, like every thing which comes from his pen, bears so plainly the mark of the thoughtful and accomplished musician, that it cannot but commend itself to all true lovers of the sacred Art. I may be pardoned for adding that the lesson of *unity* which its sacred words inculcate, “Love one another with a pure heart fervently” is not unfitting the close of this Church Congress, as reminding us of a way in which all may individually contribute in bringing about that glorious Consummation (when “all shall be *one*”) at which the Archbishop, at the opening of the Congress, directed our wistful gaze; a Consummation, the ultimate realization of which is, as the Anthem also reminds us, infallibly *certain*: resting on the promise of the everlasting Word — “For the grass withereth, the flower thereof fadeth away, but the Word of the Lord endureth for ever.”

“BLESSED BE THE GOD AND FATHER.” — *Wesley*.

I must apologise for the length and yet great incompleteness of this paper. I have aimed at bringing before you a few of the principles of Choral Worship, rather than at dealing much with details. Our aim should be to keep our music simple and congregational, and yet of such a character as shall be consistent with the increased musical knowledge, with which God has blessed us above our ancestors. There is a great Revival going on in the Church of England, musical, ritual, devotional: I believe it to be of God, *and that no power on earth can arrest it*. If the Church is to win back her masses, she must not refuse to avail herself of any legitimate means, of which God may have signified His approval, for rendering her Service soberly attractive. May God give us all wisdom, in our several departments of study and spheres of influence, to contribute towards this Revival, in such a way as shall best promote the edification of His people, and His own Honour and Glory!

I have nothing more to say than to thank the choir for their kind and most efficient aid; and, with your Lordship’s permission, make a final request, that, in order that we may not go away without a single specimen of a hymn tune, they will be so good as to sing four verses of the Evening Hymn to the old canon tune by Thomas Tallis.

“GLORY TO THEE, MY GOD, THIS NIGHT.” — *Tallis*.

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*The Standard (London, England), 12 October 1865; p. 3*

**DYKES'S RESPONSE TO A LETTER CRITICISING THE NORWICH LECTURE**

(The Standard's "Special Correspondent" had written: "*The proceedings terminated with a lecture by the Rev. J.B. Dykes, Mus. Doc., on "Church Music," illustrated by a few short pieces sung by the choir. Of this lecture there is not much to be said. It was devoted almost exclusively to a defence of Anglican, or rather modern music, as opposed to Gregorian, and was written in a studiously dry and unpopularised vein. Occasionally the dead level was slightly varied by a passing contest between the Gregorian and the Anglican factions among the audience, but for the most part it was listened to in solemn silence, suggestive equally of the struggle so many of us had recently passed and of the placid contentment which naturally supervened upon the excellent repast which followed it. The choir, too, was unsteady and ill-trained, and did anything but justice to the few pieces that were sung. The noble Nicene Creed, for instance, of Merbecque (sic), was utterly ruined, first by the unwarrantably florid style, and secondly by the unsteadiness of execution. The lecture, however, though unhappily combining the opposite weaknesses of dryness and controversiality, was nevertheless by no means devoid of interest, and will doubtless read better than it delivered.*" (The Standard (London, England), 7 October 1865; p. 3))

Sir,—Having had my attention accidentally drawn to the letter of your special correspondent, dated Norwich, Thursday, Oct, 5, may I be permitted to offer a very few words in reference to one portion of it which affects myself?

I feel loth to find any fault with a letter so interesting and valuable; but when the writer, in noticing my lecture, describes it as "devoted almost exclusively to a defence of Anglican, or rather modern, music as opposed to Gregorian," I must really venture to suggest that the recent "struggle" to reach the banquetting (*sic*) hall, and the succeeding sumptuous "repast," of both of which he gives so graphic a description, had somewhat deadened (as he himself intimates) his powers of attention. And I do not wonder.

It is true that a part of my lecture dealt with the relative claims of Anglican and Gregorian music. But I seriously endeavoured to give to each its due; and spoke merely against the exclusivists on either side — against those who would banish either one or the other style from the Church.

Your lively correspondent is quite true in his remarks upon the somewhat dry and unpopular character of my paper. After such a day as he describes it would doubtless have been more refreshing to the audience, and certainly more pleasing to the speaker, to have delivered an address more *ad populum*. But the session of the Congress is not the time for popular lectures. The presence of a large company of listeners is but an accident of the Congress. The papers are not written for the multitude, but for the few, the intelligent, the thoughtful. They are designed, moreover, for subsequent publication, and to serve a serious after purpose, when the short and temporary excitement of the occasion is over. The writer, therefore, must exercise self-restraint, and must be content to aim not at momentary popularity but at future usefulness. The committee having done me the honour of entrusting the subject of church music to myself, I felt a responsibility laid upon me to treat it in a serious way.

I cannot think your correspondent's strictures respecting the performance of the music just. The choir was undoubtedly too small for so large a room and such a crowded audience; and their position, at a considerable distance from the organ, presented great difficulties to themselves and their accompanist (*sic*). I was both surprised and pleased to hear how well they sang the music under these circumstances, and overcame their difficulties; and I felt not a little grateful to Dr Buck and his able coadjutor, Mr. Bunnett, for the willing pains and care to which this result was due.

When your correspondent, however, speaks of the “noble creed of Merbecke” being “utterly ruined by its unwarrantably florid style,” as well as by its unsteady execution, I think he should explain his meaning. The melody was note for note from Merbecke, and the organ harmonies of the simplest possible character. The charge of the performance being “florid” is unmeaning as well as groundless. The lack of general effect (which I felt in common with your correspondent) was simply owing to the small size of the choir in proportion to the room.

I am bound to say thus much in justification of myself and of those for whose kind and efficient help I owe a debt of gratitude. But I will add no more. My paper will ere long be printed, and it will then be seen if I have spoken unfairly against Gregorian music.

I have only again to express my sincere regret at having even a word of fault to find with the amusing and interesting letter of your valued correspondent. — I am, Sir, your obedient servant,

JOHN B DYKES.

St Oswald’s Vicarage, Durham, Oct. 9

φ Dykes’s diary (quoted in Fowler, p. 105) records:

‘*Octr. 5<sup>th</sup>* —Set to work to prepare for evening, feeling exhausted, nervous, and anxious. St Andrew’s Hall crammed. Tried humbly to seek for and trust in God’s help, and did not find it fail me. Got through my paper so much better than I had dared to hope. The music, too, was very nicely done, though the choir, (especially for the unison parts) was too small and delicate for the room. Was glad to hear from Mr. Cadge and others that I was distinctly heard. Thank God! for all His mercies.’

PAPER DELIVERED TO THE NOTTINGHAM CHURCH CONGRESS

Extract from “*Authorized Report of the Church Congress held at Nottingham on the 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> October 1871*” (W. Wells Gardner: London, 1871)

[373]

*Hymnology and Church Music*

The Rev. Dr DYKES, Vicar of St Oswald’s, Durham, read the following:—

As Church Music has been divided by the HOLY GHOST Himself into three classes, it will be reverent as well as convenient to adopt a division which comes to us with such high sanction — “Psalms, and Hymns, and Spiritual Songs.”<sup>1</sup>

I am aware that there is diversity of opinion as to the special significance of these three terms. I can simply adopt the view which commends itself most to my own mind, and which I have elsewhere expressed, that the three words carry with them some secret relation to the Three Persons of the Blessed TRINITY.

1. The “*Psalms*,” flowing from and linking us with the old Dispensation, seem to lead us up to “the FATHER of an infinite majesty.”
2. The “*Hymns*,” originating as they do from the Eucharistic Hymn in the Upper Room, bring us into special connection with our LORD JESUS CHRIST.
3. The “*Spiritual Songs*,” as their very name indicates, rather represent the free, unrestrained outbreathings in holy song of that Divine SPIRIT which animates and inspires the Body of CHRIST.

So that we find the *first* in our Psalters; the *second* chiefly in our Liturgical or Office hymns; the *third* in our metrical songs or odes — our “Hymns” commonly called — in which Christian feeling has ever [374] delighted to find expression. The first class is rather occupied with GOD Himself. The second, with GOD in His dealings with man through the one Mediator. The third, with man in his dealings with GOD, through the SPIRIT of God quickening him. Reverence and devotion speak in the first; dogma finds utterance in the second; Christian emotion in the third.

I. To begin, then, with the first division — the Psalter, and psalm-chanting. And here I find myself at once in a region of controversy, as to the relative claims of Anglican or Gregorian chants. I do not intend, however, to set myself up as the advocate of either system to the exclusion of the other; as I am convinced that *both* may and should be freely employed.

There is one aspect of the question which, I think, has been too much lost sight of. The Psalter belongs to no time, or people, or age. It is neither ancient nor modern; rather, it is both “ancient *and* modern.” It is the inspired prayer and praise-book of GOD’S people in every time and place. Though mainly speaking the language of GOD’S ancient Church, it is yet the devotional manual of the whole mystical Body of CHRIST; that “great nation,” as the

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<sup>1</sup> φ “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;” (Ephesians 5:19)

sand of the sea innumerable<sup>1</sup>; that true and mystic “Seed,” out of every people and tongue, on whom the “Blessing of Abraham” eternally rests.

Now I cannot but think that this *œcumenical* character of the Psalter should find some expression even in the music to which it is allied.

Keeping, then, for the present, to this line only, it appears to me that the melodies to which it is sung should be neither exclusively new nor exclusively old — but “new *and* old.”

It is plainly incongruous to confine these venerable hymns of GOD’S ancient Church, as many would have us do, entirely to post-Reformation, nay, to nineteenth century tunes; as though the Psalter were the peculiar heritage of the English Church of to-day. But is it not similarly incongruous to *confine* it to a very few ancient melodies of Western Christendom, as though the Psalter only belonged to the Latin Church?

It seems to me that, on principle, we ought to use — at least, that there is no valid reason why we should *not* use — chants ancient and modern alike, just as either may prove most convenient.

I would, then, for this as for every other reason, advocate the free use of either Anglican, or (so-called) Gregorian melodies. I presume we are all well-nigh sick of the controversy on this endless subject which periodically crops up. I say endless, because where both sides are so much in the right, neither side can own defeat.

I am, of course, referring to honest controversy and rational argument. For the silly utterances, on one side, as to Gregorians being the very inspired melodies of the Temple, and as to the essential connection between Anglicans and heresy; or, on the other, as to these same Gregorians being barbarous, Popish, intolerable to the musician, and so on — these and the like are not to be accounted as arguments.

On one practical point I must touch. It is often urged, How *congregational* your chanting when you are Gregorians! how feeble when you employ Anglicans! But you must remember this:—Till recently we have had but *one* Gregorian Psalter — I mean, but one extensively used — Mr Helmore’s. The consequence is, that our “High Church” con[375]gregations, being accustomed to hear the same melodies always wedded to the same psalm, have learned to sing them out “lustily and with a good courage.”<sup>2</sup> Until any really good Anglican Psalter, with chants adapted equally for unisonous and harmonised singing, has had a similar chance, very little stress can be laid upon the argument as to the exclusive adaptability of Gregorian chants for congregational singing.

But here an important question arises — Is the loud and lusty singing of the Psalter the *only* result to be aimed at? I cannot think so.

We must remember that in no part of the Church is such practical and general use made of the Psalter as in our own. The Psalms are recited privately elsewhere. Certain festival psalms,

<sup>1</sup> φ “And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.” (Genesis 32:12) “If I should count them, they are more in number than the sand.” (Psalm 139:18)

<sup>2</sup> φ “Sing lustily and with good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, then when you sung the songs of Satan.” Wesley, J (1761) “Directions for Singing in Worship with Commentary” in *Select Hymns: with Tunes Annexed*

the Sunday Vesper-psalms for instance, are known and heartily sung by the people in the Roman Church. But nowhere save in the English Church, is the Psalter publicly sung *throughout*, chanted day by day, as part of the sacrifice of praise of the whole congregation. Surely then we ought to make the most of this signal privilege.

Now, without saying one word in disparagement of the labours of Mr Helmore — of whom every Churchman can only speak with grateful and affectionate respect — is it to be *desired* that his Psalter should become the *one* Psalter of the English Church, merely in order to insure lusty congregational chanting? Would he wish it himself? I feel sure he would not. He and others have been successful pioneers — all honour and thanks to them. But we must not think we have reached our ultimatum. We must still go on: not stupidly dogmatising, but learning and making experiments, and mistakes; remembering that many questions as to the really best mode of singing the Psalms are still unsolved.

In the case of modern *hymns*, which have *one* definite meaning, it is very fitting that each should be associated with its own tune. Not so with the inspired Psalms. Their meaning is manifold. They express many sides of truth. “Full of eyes,”<sup>1</sup> gleaming with divine intelligence, they flash forth mysterious lights in all directions. I do not then consider it at all desirable that each psalm should be for ever wedded to one melody. *Who* wishes to hear that wonderful Psalm on the 15<sup>th</sup> evening always sung to the Second Tone? It is very easy to shout out the Psalter in a mechanical, parrot-like manner; but should we not aim at something beyond this? I have often been struck with the new meaning and intelligence imparted to a psalm by a judicious change of chant; and with the pleasing relief afforded by the substitution of one system of chanting for the other. Each system, the Anglican and the Gregorian, has its special merits; and I should deeply regret the loss of either.

I think that a great deal more might be done in the way of alternating harmony with unison in psalm-chanting. If psalms are long, this is a great relief.

Our usual *unison*-singing (so called) is not pure unison: it is *octave*-singing, which, continued for any length of time, is no less bad for voices than it is painful to musical ears. I know nothing more thoroughly distressing than a so-called “plain-song” service, where you have this octave-singing throughout. Of course, in the case of small choirs, it is very convenient to have music which does not demand vocal [376] harmony. But a choir that can only sing in octaves is little better than no choir at all.

Harmony is of Northern origin. And it is strange how in many parts of the North (take, for instance, parts of Yorkshire) the choirs cannot tolerate continuous unison-singing. They reject the Gregorian chants, because they do not come to them in harmonised form. I should, then, be an advocate for the free admixture of *pure unison* (now bass, now treble), of *harmonised*, and of occasional *octave* singing, in our psalm-recitation.

The one great crux is the pointing.

One way of getting over this difficulty would be for our choirs to have two sets of Psalters, one pointed for Anglican, the other for Gregorian chanting.

A simpler and better way, and a way adopted in some of our recent Gregorian Psalters, is to have only one book, but to have some of the psalms pointed with a mediation and cadence of

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<sup>1</sup> φ “And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.” (Revelations 4:6)

three and five syllables respectively, to suit our modern Anglican system; some with the mediation and cadence of four and six, and some of two and three, so as to suit the chief forms of Gregorian chanting; and then further — which has not yet been done — to have a carefully selected body of chants, ancient *and* modern, fairly representing the best of each; — the Gregorians, as a rule, being such as are susceptible of simple rational harmony, and the Anglicans, as a rule, such as are susceptible of unison or octave singing.

The more we conform to the ordinary Gregorian rules of pointing, even for Anglican chants, the better. Let it be quite *syllabic*, wherever possible. Where this cannot be, sing two, or even more notes to a syllable, but never, save in the most extreme cases — and at the close of a whole or half verse absolutely *never* — two or more syllables to a note. Fancy singing two such words as “caterpillars innumerable” to two musical notes! The Psalter where these true rules for *Anglican* pointing are most consistently carried out, is the one published by the Archdeaconry of Sudbury. Our great aim must be, not to keep Anglican and Gregorian chanting distinct, but to amalgamate the two; not to discard either our beautiful *ancient* chant-melodies, or our *modern* ones, many of which are thoroughly good, but to utilise *both*.

My limited time prevents me even touching upon many important matters of detail which seem to call for notice, as I must hasten on to my second division — viz., Hymns. Before I do so, however, I must ask the choir to be so good as to sing two chants — one, a fragment of Hebrew melody, adapted to the 51<sup>st</sup> Psalm, “Have mercy;” the other, a simple Anglican melody, adapted to the 137<sup>th</sup> Psalm, “By the waters of Babylon.”

**II.** This second word of the Apostle I rather associate with the Holy Eucharist. “When they had sung an hymn,” [Greek]. And I include under this title the sacramental or dogmatic hymnody of the Church, prose or metrical, the Church’s Office-music of the Incarnation: The [Greek] of old was specially a festive song in praise of the gods or heroes. Justin Martyr tells us how the early Christians sang hymns to CHRIST as to God. The word [Greek] is used but on *three* occasions in the New Testament; *once*, of our Lord and His [377] Apostles singing together at the first Eucharist; *once*, when St Paul quotes the Redeemer as appropriating to Himself the words of the Psalter, “In the midst of the Church will I sing hymns to thee,”<sup>1</sup> [Greek]; and *once*, in the case of Paul and Silas, in the prison at Philippi, of whom we read that at midnight they offered up prayer and hymns to God, [Greek] — “In their prayers they were singing hymns to God.”<sup>2</sup> They were singing on their knees. The prayers and hymnody formed a continuous act of devotion. Here, again, we see the special meaning of [Greek]. It expresses singing in the way of direct worship. It is singing to CHRIST, and with CHRIST. It is the special word for the praise-utterances of the Mystical Body of CHRIST. The devout songsters little knew WHO was joining, according to His promise, in their sacred hymns. But the great earthquake presently told of that Mysterious Presence. Not only were the holy prisoners delivered from their bondage; their very jailer and his household were delivered from a worse bondage — from the bondage of Satan, into the liberty of God’s children. “He was baptized, he and all his straightway.”<sup>3</sup>

Now, as it is in our Eucharist worship, where “with all the company of heaven” we laud and magnify the Triune, that Church-Hymnody proper receives its most intense realisation, when we offer up in “Sanctus,” “Credo,” “Gloria” (and, where used, Alleluia, Sequence, “Bene-

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<sup>1</sup> φ Hebrews 2:12

<sup>2</sup> φ Acts 16:25

<sup>3</sup> φ Acts 16:33

dictus,” “Agnus Dei”), adoring songs to and with CHRIST; so in this solemn Office, should our music be *most* reverent, *most* faultless, *most* appropriate.

And yet it is just *here* one most feels the inadequacy of any earthly vehicle of praise to embody and express our worship. It is not *only* carelessness that has brought about the very common cessation of music in the Eucharistic Office.

Much as I love music, I am often disposed to wish it might cease altogether, when we hear solemn and touching words associated with the most uncouth crudities of many-noted plain-song, sung in octaves with incongruous and laboured organ harmonies — performances to which Mr Macfarren’s severe strictures are only too applicable, when he speaks of compositions which “evince mistaken zeal, false antiquarianism, illogical deductiveness, and ecclesiastical error.”<sup>1</sup>

How far the opposite attempt to introduce the showy Mass-music of Haydn and Mozart, with full orchestral accompaniments, is likely to tend to devotion and reverence with edification, I am afraid to hazard an opinion. I appreciate the motive — to give our best to God. And if orchestra and choir were Angels, all might be well. But is there not too much fear — taking us poor creatures, singers and fiddlers, at what we are — lest an intense act of worship, in which we sing on our knees, as it were, to CHRIST and with CHRIST, should degenerate into a mere occasion for sensuous and æsthetic gratification? Our Church has a due regard for the comforting of such as delight in music, by providing, in the Anthem, a special musical offering where devout musical feeling may find its legitimate gratification. And I am quite disposed to think that could our parish *bands* be generally restored, and utilised in our service, especially on festive occasions, it would be a very good thing. But hardly at Holy Communion. I cannot but feel that, as a rule, [378] that noble instrument which God has given to His Church — the *organ*, with its many voices, and only one performer, figuring the myriad utterances of the SPIRIT of God under the hands of the Chief Musician — must satisfy us for our solemn Eucharistic Office. The fewer that are off their knees then, the better.

The practice of introducing a little appropriate music — hymns or organ Voluntaries — during “Communion time,” is a very useful and pleasing one, provided the music is not too obtrusive, or too continuous. This custom seems to have always held ground. Merbecke’s book — the only book possessing any musical authority — provides two settings of the “*Agnus Dei*” to be used at this time, one for the ordinary, the other for Funeral Celebrations. For a prose hymn, nothing could be more touchingly appropriate. When I was a lad, I was accustomed to hear Doddridge’s hymn, “My God, and is Thy table spread,” sung during Communion. We have now, thank God, an abundance of beautiful hymns, ancient and modern, for this time. The music which Merbecke has used for his *funeral* “*Agnus Dei*” is the same strange and beautiful melody which Tallis has introduced at the close of his festal Litany, containing the abrupt transition at each cadence from the key of F to that of G.

I will ask the choir to be so good as to sing this, together with the short “*Benedictus*,” also

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<sup>1</sup> φ “It must be obvious...firstly, that the Gregorian chant is of purely Pagan origin; secondly, that its appropriation to Christian worship was entirely upon artistic and popular grounds, not on account either of its antiquity or its sacredness; thirdly, that it was not held as essential to the service throughout Christendom, nay, throughout Western Europe, when the advance of music enabled the clergy of France to improve upon it; and lastly, that those well-meaning men, who would resuscitate its use in the Church of England, evince mistaken zeal, false antiquarianism, illogical deductiveness, artistic blindness [Dykes omitted this fault] and ecclesiastical error.” Macfarren, G.A. *Six Lectures on Harmony delivered at the Royal Institution of Great Britain* (Longmans: London, 1867) at p. 10.

from Merbecke. The words of the “Benedictus” are, “Blessed is He that cometh in the name of the Lord;” those of the “Agnus Dei,” “O Lamb of God, that takest away the sins of the world, grant us Thy peace.” I should state, that in the copies we happen to have to-night, and which I have not had time to alter, the words are from the Sarum Office of the Dead, and instead of “Grant us Thy peace,” have “Grant them Rest Eternal.” But this does not affect the music.

The priest’s part in the Communion Office, according to Merbecke, writing under Cranmer’s supervision, is in monotone. I do think it a pity that the elaborate inflected song of the “Comfortable Words” and “Preface” (to say nothing of the Gospel) should be deemed a necessary adjunct to a High Service. If the priest has a very good voice, correct ear, and faultless intonation, all is well. But how frequently are those solemn parts of the service rendered simply painful and grotesque by the pious labours of unmusical priests to compass these difficult inflections. I do earnestly wish that many of my dear brethren would exercise a little self-restraint in this matter, and content themselves with the less ambitious, but more safe, monotone. Nay, far, far better have the priest’s part irregularly spoken in the natural voice, than discordantly sung to difficult and obtrusive inflections. In recommending monotone, after Cranmer, when a priest finds inflected song trying to his voice, I should not forget that a certain Colonial Bishop recently issued a wonderful Monition, in which he pronounced monotone *illegal*. Fortunately, we do not live in the diocese in question, so that this marvellous Ruling does not affect us.

**III.** But I must hurry on to add just a word on my third division. “*Spiritual songs.*” These last, I take it, whatever more definite meaning the expression might bear before the extraordinary gifts of the SPIRIT were withdrawn, may be fairly represented in the sacred songs, [379] hymns, or anthems, wherewith we brighten up our services, and wherein Christian sentiment and emotion find their legitimate vent. We might, perhaps, very roughly associate Psalm, Hymn, Spiritual Song, with Choir, Sanctuary, and Nave respectively of our churches.

It is impossible to estimate the good that popular hymnody has effected, in greatly helping on the great Revival which, through God’s mercy, has been spreading throughout our borders. He was a wise man who said, “Let who will make the laws of our country; let me make its songs.”<sup>1</sup>

Our great danger now is being *deluged* with tunes and hymns. Some people have a perilous facility in writing; they can knock off any number of tunes or hymns with the utmost complacency. And no one shall be either better or worse for them. Having not come from

<sup>1</sup> φ A paraphrase extracted from a pæan to the nation’s capital city and a deprecation of the corruption and debauchery of its leaders and people: “*What great Corruptions do you find in this place, so obstinate and incorrigible, said the Earl. No Laws or Regulations, replied Sir Chr[istopher] are sufficient to restrain the luxury of Women, to banish so many thousands of common Prostitutes, or to prevent a far greater number of that Sex from being debauch’d by the innumerable occasions and opportunities which so vast a City affords...Even the poorer sort of both sexes are daily tempted to all manner of Lewdness by infamous Ballads sung in every corner of the Streets. One would think, said the Earl, this last were of no great Consequence. I said, I knew of a very wise man so much of Sir Chr[istopher]’s sentiment, that he believed if a man were permitted to make all the Ballads, he need not care who should make the Laws of a Nation.*” Fletcher, A “*An Account of a Conversation concerning a right Regulation of Governments for the Common Good of Mankind*” (Edinburgh, 1704). (It is reasonable to doubt—not least because he appeared not to be familiar with the context in which the original statement was made—that Dykes was equating those responsible for the nadir in the hymnody, from which the English Church was at last emerging, with those who delighted in the lewdness of London ballads of the early eighteenth-century.)



the heart, they fail to reach the heart. It is not given to any to write *many* either hymns or tunes which will live on. I suppose, in one case, there must be “a live Coal from the Altar,”<sup>1</sup> and in the other, a special impulse from the “Chief Musician,” before either song or melody is fit for the Sanctuary, or to do a work for GOD.

We are, practically, allowed considerable license in the selection and use of hymns, and we should wisely avail ourselves of it. We need, not only our solemn dogmatic Eucharistic or Office hymns, of the “*Veni Creator*,” or “*O salutaris*” stamp (such as would rather fall under my second division); not only, again, the historical and didactic hymn; but also the more free and emotional ones of the “*O paradise*,” or “*Jerusalem the golden*” type. For this last class of hymn, though it should be used with discretion, and not made the staple of our Church psalmody, has yet a definite and important work to discharge. For our tunes, too, we need not only the stately German chorale; the fine old English psalm-tune; the flowing and unrhythmical plain-song melody, of which we possess some thoroughly grand specimens, all worthy of retention; but also the lighter modern English tunes. All these should be freely employed, care only being taken, in the last division, that the tunes be not too chromatic, or sentimental, or effeminate, and not adaptations from operas. For a good specimen of this modern style of tune, I would instance the admirable tune of Dr Wesley, “*Aurelia*,” which has been sung at this morning’s meeting. And for a specimen of a *bad* tune (whether ancient or modern I cannot say), may I be pardoned for instancing the tune sung to the “*Veni Creator*” at the opening of this Congress<sup>2</sup>. I really think there should be a heavy fine imposed upon the Editor of every new Hymnal for the next six years. Our hymn-books, public and private, may now be counted by hundreds; and, nearly every week, some new supplement, or appendix, or complete hymnal is projected.<sup>3</sup> All this shows a Church alive and at work; but it also shows the existence of a large amount of restlessness, caprice, and self-will. And where is it to end?

Many of these are honest attempts to meet real wants, and, as such, are entitled to respect. Others are mere heartless money speculations: and hymn and tune writers are teased into sending contributions, for which there is no call, in which they can feel no interest or enthusiasm, to the great detriment of genuine Church Hymnody.

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<sup>1</sup> φ Isaiah 6: 6,7

<sup>2</sup> φ Unfortunately, no record is known to exist of the tune used on this occasion

<sup>3</sup> φ Dykes can hardly be thought a disinterested party in this matter, nor can he wholly escape the charge of hypocrisy. In addition to the two editions of *Hymns Ancient & Modern* (1861 and 1868) to which he had already contributed a total of 28 compositions and harmonisations, and the 1875 edition to which he would contribute a further 36, he had also contributed in the past nine years, or would contribute in the remaining four and a half years of his life, to Chope’s *Congregational Hymn and Tune Book* (1862), Wordsworth’s *Holy Year* (1865), Darling’s *Hymns for the Church of England* (1865), Grey’s *Hymnal* (1866), Barry’s *Psalms and Hymns* (1867), *The Sarum Hymnal* (1868), Reid’s *Praise-Book* (1868), Barkworth’s *A Supplement to the Collection of Psalms and Hymns used at Reading* (c1870), *The People’s Hymnal* (1870), *The Anglican Hymn-Book* (1871), *The Parish Church Hymnal* (1871), *Hymns for Infant Children* (1872), *The Child’s Book of Praise* (1873), *Church Hymns* (1874), *A Book of Litanies, Prose and Metrical* (1874), Evans-Freke’s *Song of Praise* (1875), Bickersteth’s *Hymnal Companion* (1875), Tucker’s *Children’s Hymnal* (1877), Brown-Borthwick’s *Supplemental Hymn and Tune Book* (1869), Bemrose’s *Choral-Book* (1861), *The Bristol Tune-Book* (1863), Hall’s *New Mitre Hymnal* (1875), Biden’s *Processional Hymns with Tunes* (1872), Tomlin’s *Hymns for Advent and Lent* (1873), Jude’s *Popular Congregational Music* (18??), Joyce’s *Church of England Hymnology* (1870), Hughes’ *St. Asaph Tune Book* (1876), Cooke’s *Congregational Church Music* (1853), Nisbet’s *Church Praise* (1883), Allon’s *Congregational Psalmist* (1858), Hiles’ *Wesleyan Tune-Book* (1876), Tucker’s *Hymnal with Tunes Old and New* (1870). This list excludes hymnals which reprinted tunes already published.

I cannot think, however, the time has come for a Convocation book. [380] What section of the Church would hail it? Attempting to please all, it would please none. Shocking nobody's prejudices, it would enlist nobody's sympathies.

“Faultily faultless, icily regular, splendidly null,”<sup>1</sup>

Like the good old-fashioned tracts of a Venerable Society, it would not touch the Church's heart. It would merely send into the field a new claimant on popular favour, and so add to existing confusion. What parish would give up its own popular book for the Convocation Hymnal? What new “Mitre Hymnal” would succeed in ousting, for instance, our old friend “Ancient and Modern?” The latter has been more abused, perhaps, than any other Hymnal, but it has steadily maintained its ground. And its daily increasing circulation shows that, somehow or other, it has met and satisfied a real want in the Church. It needs thorough revision, both of music and words (and it will meet with this some day): but I think Convocation must be very sanguine if it expects to bring out a book sufficiently successful to supersede this and other good Hymnals, which have established for themselves a position in the English Church.

It would not be amiss if the Bishops were to authorise a few of the existing Hymnals, which have the largest circulation, for general use. This might do something towards the promotion of a greater uniformity in our worship, and also towards stopping the reckless, and heartless, and meaningless, and bewildering multiplication of Hymnals.

Of children's hymns and services, of the use of metrical litanies, and their composition, of the best means of utilising women's voices in our choirs, and on the introduction of brass instruments at large choral gatherings, I should like to have said a few words, but have no time. I can only ask the choir, in conclusion, to be so good as to sing a setting of that noble hymn of our Right Rev. Chairman, to which no tune seems to do adequate justice, his grand All Saints Hymn, which you have on your Congress paper —

“Hark! the sound of holy voices.”<sup>2</sup>

<sup>1</sup> φ *“Perfectly beautiful: let it be granted her: where is the fault?  
“All that I saw (for her eyes were downcast, not to be seen)  
“Faultily faultless, icily regular, splendidly null,  
“Dead perfection, no more.”*

Alfred, Lord Tennyson, *Maud; A Monodrama*, 1855. Part I, section ii.

<sup>2</sup> φ Speaking after Dykes, the Rev. Robert Brown-Borthwick, Editor of *A Supplemental Hymn- and Tune-Book* (1869) said: ‘If all modern hymn-tunes were as good as that by Dr. Dykes, to which we listened a short time ago, I should have little fear for church music’, clearly suggesting that the tune sung on this occasion was SANCTUARY, published that same year in *The Anglican Hymn Book*.

*The Musical Times, 1 August 1874, p. 589*  
**DYKES'S RESPONSE TO A CRITICAL NOTICE OF HIS ANTHEM**  
**"THE LORD IS MY SHEPHERD"**

TO THE EDITOR OF THE MUSICAL TIMES

SIR,—I am far too conscious of the use of honest criticism, however unfavourable, ever to object to be exposed to its ordeal. We all of us learn by our mistakes: and I trust I shall never be foolish enough not to be thankful to any critic who will take the trouble to point out my own. But I object to captious criticism, and to fault-finding for its own sake. I trust, therefore, you will kindly allow me to offer a few words in reply to the critic who did me the honour to review my Anthem, "The Lord is my Shepherd," last month. Although I must thank him for his flattering words concerning myself personally, he yet plainly considers that because I am a parson I have no business to write music; and that, if I do, I must be true to my cloth and make a suitable number of "clerical errors." He sets himself therefore to detect and point out these.

Had he satisfied himself with mere generalities, I should have had nothing to say. But as he has entered into particulars and adduced *instances* of my want of "artistry," I hope I may without impropriety refer to these instances. One of them I cannot discover as he does not furnish the reference. But as regards the others, I confidently appeal to any sound musician, I care not whom, even to my critic himself, in his normal state, whether there is *one single* point really deserving of reprehension in all that he has adduced, and whether the objections themselves do not rather indicate a determination to find fault somewhere. I ask him if he honestly thinks that I should improve my composition by *altering* it in any of the passages against which he has taken exception? Let me with the utmost brevity glance at these.

(1) What thoughtful composer, *e.g.*, would for a moment be scared by fear of "false relation" into altering the alto E (page 3, score 2, bar 2), because the bass, immediately afterwards, taking up a subject which is repeated in sequence has an E<sup>b</sup>?

(2) As for the alleged error at page 8, score 1, bar 1, I can only express my amazement at an intelligent critic seriously drawing attention to it as an error. I invite examination.

(3) My critic objects to the word "Righteousness" being sung in G; but he does not tell us why.

(4) He complains of the "extraordinary length" of the composition. Well, there is a vast amount of short scrappy writing for the Church now-a-days. The Psalm is one of singular devotional and poetical beauty. Why should I not treat it somewhat fully?

(5) He complains that the voice-part in the bass solo, No. 3, lies low for the voice. Surely he must see that there is a meaning in this. After the "green pastures" and "still waters" of the tenor solo, No. 2, we come to the "Valley of the Shadow of Death." Does not the poetic contrast seem to demand that the sense of gloom should find expression in the range and character of the music? As the song progresses the feeling of confidence in the Heavenly Guide overcomes the first sense of horror, and the voice-part rises to a pitch quite high enough for any bass singer to render with comfort and effect.

(6) My watchful critic proceeds to remark on the "strangely extraneous" key of the next movement (the quintett and chorus, No. 4.) Let me explain. The pastoral chorus and tenor solo, Nos. 1 and 2, are in F. Then we come to the "Dark Valley," in F minor; the song ending in the relative major A<sup>b</sup>. Suddenly this A<sup>b</sup> becomes G<sup>#</sup>; and we find ourselves *out of the Valley*. We are in the bright key of E. I do think my worthy censor must be strangely

insensible to musical effect not to *feel* the effect of the return to light and fresh air produced by this transition of key. But he *does* feel it; for, spite of himself, he lays aside for a moment his severe aspect and begins to smile. This is the only movement in which he has condescended to bestow a word of commendation.

(7) He soon becomes grim again; for he now objects, that there is “little skill in the development” of the Eucharistic melody, “Adoro Te devote,” which I here introduce. I merely answer, that it formed no part of my purpose to “develop” it. I simply introduced it (to borrow a word from my own profession) for *exegetical* purposes, and in order to suggest the Eucharistic association of the words, “Thou shalt prepare a Table,” &c., which, from the earliest times, has been recognised. I should add that the joyous and mirthful character of the music is suggested by the “*Calix inebrianus*” of the Vulgate.

(8) As for the “violent transition” into the key of F, “*which has no warrant in the words,*” I have simply to reply that the transition in question *does not require* “warrant from the words,” inasmuch it is *not associated with any words at all*. The case is merely this, that the movement in E concludes with a short postlude or symphony, returning, by a modulation very familiar to all lovers of Spohr, to the original key of F, the key of the final chorus.

(9) This last movement, he says, is “long and laboured.” Well, it *is* rather long. The words are doubly associated with the idea of *length*: they tell of earthly perpetuity, and heavenly perpetuity. We have first, “Thy loving kindness and tender mercy shall follow me *all the days of my life.*” Then we have, “And I will dwell in the House of the Lord *for ever.*” But I do not consider the chorus “laboured,” except in so far that it was a labour of love to write it.

But my critic has not let me off yet. We have got to the concluding fugue, “And I will dwell,” &c.

(10) In the first place he will only condescend to describe this as a “fugue, *so to speak.*”

(11) In the next place, he says that it is wrongly constructed. Here I must join issue with him. He pronounces that the fugue “*must*” follow the course of a *tonal* fugue. I have chosen to treat its three subjects strictly after the manner of a *real* fugue. If he does not like it, I am sorry: I do.

(12) Then he says that “the further conduct of the fugue is unskilful.” I reply, that a fugue may be treated in an infinite variety of ways. My one object was to treat it in the way best calculated to do justice to the beautiful words, without caring to introduce into it the entire family of regulation puzzles, by way of showing off my own ingenuity. I simply endeavoured so to construct this final chorus as to give due emphasis and expression to its two noble themes — the unfailing Mercy which is to follow us (1) in this life, and (2) in the Life to come; and then to conclude all by a return to the original theme — the care of the Good Shepherd, to whose loving guidance we owe all.

I leave my Anthem to its fate. Experience has taught me that if music is good and genuine, and written from the heart, no amount of adverse criticism will, in the long run, injure it; and that if it is worthless, no amount of puffing will make it live. I wrote a long Anthem some years ago, “These are they which came out of great tribulation,” the only critique of which I ever saw was of a most contemptuous character. The Anthem has survived the criticism, and I am not without hopes that the disparaging remarks of my present and more generous censor will not prove the death of “The Lord is my Shepherd.”

I am, Sir, your most obedient servant,

JOHN B. DYKES.

S. Oswald’s Vicarage, Durham, July 17, 1874.