

**THE CHURCHES OF ENGLAND
AND ROME BRIEFLY TESTED
BY THE NICENE CREED, AS
APPLIED BY MR. NORTHCOTE**

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The Churches of England and Rome Briefly Tested by the Nicene Creed, As Applied by Mr. Northcote by Member of the Church of England

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MEMBER OF THE CHURCH OF ENGLAND

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THE
CHURCHES OF ENGLAND AND ROME
BRIEFLY TESTED
BY THE NICENE CREED,
AS APPLIED BY MR. NORTHCOTE.

BY A
MEMBER OF THE CHURCH OF ENGLAND.

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BATH: W. FOCOCK.



1847.

ERRATA.

- Page 4, line 18, for *whole*, read *the whole*.
10, last note, for § *Council* read || *Council*.
..... || *Ad Exogr*, read § *Ad Exogr*.
17, line 31, for *question*, read *questions*.
19, lines 18 & 32, for *Basli*, read *Basel*.
27, line 16, for , *exactly*, read . *Exactly*,
28, line 20, for *New Cross*, read *new cross*.
29, line 29, for *Pontifical*, read *Pontifical*.
34, line 25, leave out comma after *her*.
63, line 10, put in a comma after *de*.
64, bottom, for *Euseb*, read *Euseb*.
72, note, for 177,214, read 177-214.
75, line 3, for *sudours*, read *endours*.
76, line 16, for *reversed*, read *reversed*.
81, references at the bottom, for *s*, read §
89, line 13, for *sacrifice*," read *sacrifice* ;
89, line 27, for *denied*, read *denied*."
103, line 3, for *probably*, read *probable*.
105, line 3, for *vow*," read *vow*.
105, line 3, for *huc*, read *huc*.
105, line 13, for *Holmann*, read *Holymann*.
105, line 18, for *castitatem*," read *castitatem*."
120, line 15, for *their*, read *their*.
121, line 5, for *examination*, read *examination*.
126, line 4, for *but*, read *best*.
136, line 4, for *Hooker*," read *Hooker*.
136, line 8, for *are*," read *are*."
142, line 14, for *thing*, read *things*.
142, line 31, for *Langfranc*, read *Langfranc*.
146, line 8, for *prawe*, read *prawe*.
147, line 13, for *her*, read *it's*.
173, line 28, leave out *most*.
180, line 21, for *glorify*, read *glorify*."

PREFACE.

SOME apology seems required for the late appearance of the following pages—they were in fact announced at the beginning of the present year, as shortly to be published; but circumstances have unavoidably delayed the publication. Originally mere marginal notes to the pamphlet published by Mr. Northcote, it was intended to put them forth in a very brief form last year. In the meantime however Mr. Gresley's letters appeared, and the intention was suspended, but again renewed, as Mr. Gresley's letters did not touch upon many points of detail. It was expected that these observations would have been very brief, and ready for the public in three or four weeks, therefore they were announced as shortly to appear. It soon however became evident that, in order to carry out the intention of them, the observations must go much more into detail, and be extended to a much greater length than was originally intended. Since that time many other urgent duties and private cares have intervened, and these, together with many delays on the part of the publisher, have caused the delay to be so very great. It may seem absurd to send out an answer to a mere pamphlet such as Mr. Northcote's, so long after its first appearance, and when very

probably its appearance has been forgotten; and had it been possible so to do, this would have been altered, and published as having no immediate reference to the pamphlet in question. But it is so mixed up with that pamphlet, that any such alteration would be impossible, without re-writing the whole. It must therefore appear as it is with this explanation and apology.

It is a difficult thing to write briefly on great matters, and I have found myself engaged in no easy task in compressing, what I wished to say, even into its present compass. Moreover to answer requires more words than to write. There are so many assertions made by Mr. Northcote in a few lines, which require some pages to disprove them; and the style which he has adopted makes this be unusually needful. I trust that I have not written anything needlessly uncharitable, and I must acknowledge that I have seldom if ever seen a more kind and loving mode of controversial writing than Mr. Northcote's. Yet this very charity has produced evil: it has betrayed him into a loose style of writing; caused him to express himself vaguely; and rendered his conclusions very illogical, and his statements incorrect. I fear I cannot discharge him of great want of care; his historical inaccuracies, and his misquotations and misrepresentations are very frequent and very grievous; nor is it easy to understand from what he has written, whether he was a high-churchman or a low-churchman, whilst a member of the English Church. He certainly in his pamphlet represents the English Church as holding low-church, "evangelical" doctrines—to wit in her article on Baptism, in her teaching on the Real Presence, Episcopacy, &c. But unhappily this is no criterion, for the new converts seem to change all their

opinions, not only as regards doctrines, but also as regards facts, so soon as they change their position. Thus doctrines, which whilst members of the English Church they would have strenuously maintained as the plain undoubted teaching of that Church, they at once affirm her to deny, so soon as they leave her. Perhaps in a small unimportant way an amusing instance of this is afforded in the use of the term Protestant. As members of the English Church, these new Romanists would have disclaimed the term, not merely as one of which they disapproved, but as historically untrue and as repudiated formally by our Church. But no sooner are they gone, than history changes, repudiations are forgotten, and the term is used as if it were the most true and expressive one imaginable. They seem to be afflicted with a judicial blindness. However it is not difficult to see that Mr. Northcote, even whilst a member of the English Church, was unconsciously resting on principles, which she does not allow to her children. What wonder then that they gave way and precipitated him into the gulph of Rome. So it must ever be with all, who venture to go beyond, or fall short of, the teaching of their Church. Principles thus held must sooner or later be discovered to be inadmissible in members of our Church; and then arise doubts not of the principles, but of the Church which rejects them; and these doubts increase until they become insupportable, and a refuge is sought there, where they may raise less disturbance in the mind. So fatal is it, to endeavour to teach ourselves and model our own faith, in however slight a degree, when our Church does not warrant us in so doing. If we once begin such a system, we know not where it may stop; if we once

begin to rest on a rotten foundation, we do not know how soon it may give way, and our building, being over-balanced, fall headlong altogether. There is no safety, but in holding in all their fulness all the principles of our Church, and in going beyond none of them. Those who will trifle with dangers, must expect sometime to feel the consequences. We must not allow our faith to be tampered with; we must not stray, however slightly, into forbidden pastures; here we have been placed by Providence; and our business is with the English Church, and not the Roman. We shall indeed find much to discourage us; our daily services are in many places a dead letter; the solemn majesty of our glorious Cathedrals is deserted; their services are slovenly and carelessly performed; our churches are closed throughout the day; we meet with heterodoxy, and find it unreprieved and unpunished; and what do we do? Too many begin to murmur and repine; then to doubt and waver. They charge these things upon their Church; they persuade themselves that it is her system, forgetting that it is a violation of it; and then they look abroad, they see another Communion, which seems to be free from these evils; they begin to sigh and long for it; they grow distrustful and impatient, and end by throwing themselves into the arms spread open to receive them, deserting her who had been the nurse of their childhood. So with regard to books,—they dabble in Romanism; their imagination, it may be, becomes excited; they do not think of their danger, but close their eyes to it, and thus they are insensibly led away; they wake up in a Romish mist, and the teaching of their Church looks indistinct, dull, and displeasing to their eyes; they go on and the process is the same as in the former case. Rome is

cautious enough, she only displays herself by degrees; she allures by the fair side of her countenance: Fenelon, Massillon, Bossuet,—these come first, that the mind may not be disgusted or startled; afterwards other stronger works appear, when the mind has been gradually led on and prepared to receive them. What ought men to do? To be on their guard, to suspect themselves, when they find themselves too much pleased with these Romish works, or too full of longings for Romish fancied perfections. They should doubt their own discontented, impatient spirit, their own overwrought unchecked imagination. They should endeavour to sober themselves, to grow more patient and trustful, and should learn to see what is the real system of their Church, and to live in her real true spirit. Would they but do this, they would find that rest and contentment for which they seek, without passing through forbidden doors.* Moreover they would do well to

* In page 102, Mr. Northcote complains of the "painful feeling," which he experienced, as an Anglican, in reading the Fathers. Did it never occur to him that the "incoherences" were not in his Church but in his own mind? Surely when we think of such men as Hooker, Andrews, Beveridge, Ken, Bull, and others like them; men of a most sincere heart, of an extensive theological learning, (such as none in the present day can equal,) of a most Catholic spirit and primitive piety, and whose minds were moulded by the Ancient Church;—when we consider that they with all their learning felt persuaded of, and maintained, the superior Catholicity of our teaching to the Roman; and though they so heartily entered into the spirit of the Fathers, yet that they, as Anglo-Catholics, felt none of that "impression of strangeness and incongruity," but believed themselves to be truly in "sympathy with the ancient days;"—surely we may well hesitate to trust to our "painful feelings," (if we have any,) and to place our inexperienced ignorance against their learning and experience. We may well believe that the fault is in ourselves, and our own minds; and that if we are but faithful, as our Church did to them so also will she do to us, and give us "the key wherewith to open the secret treasures of Holy Scripture, and make us feel, whether we read the Acts of the Apostles or the writings of the Fathers, that we are really in the same Church with them—the Church alike of all ages, as of all places, One, indefectible, and Catholic." Although Mr. Northcote went to "that source, to which his own communion directed him, the teaching of the Primitive Church; yet his pamphlet more than once betrays, that he did