

**THE REV. C. DODGSON'S  
NEW TESTS OF  
ORTHODOXY: A LETTER**

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The rev. C. Dodgson's new tests of orthodoxy: a letter by Joseph Birch

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**JOSEPH BIRCH**

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THE REV. C. DODGSON'S  
NEW TESTS OF ORTHODOXY:

A Letter,

ADDRESSED TO THE RIGHT HONOURABLE  
THE EARL OF SHAFTESBURY,  
*President of the Church Pastoral-Aid Society,*

IN CONSEQUENCE OF  
THE REFUSAL OF THE LORD BISHOP OF RIPON TO  
CONFER PRIESTS' ORDERS UPON THE  
REV. GEORGE A. HAYWARD, B.A.  
NOMINATED TO THE CURACY OF BRIGHOUSE.

BY JOSEPH BIRCH, M.A.  
*(Late of Pembroke College, Oxford.)*  
PERPETUAL CURATE OF BRIGHOUSE, YORKSHIRE.

Second Edition,  
WITH AN ENLARGED APPENDIX,  
CONTAINING A CORRESPONDENCE BETWEEN THE REV. C. DODGSON  
AND THE AUTHOR.

LONDON:  
J. H. JACKSON, 21, PATERNOSTER-ROW,  
AND ISLINGTON-GREEN.

1853.

ADVERTISEMENT.

*The Rev. G. A. Hayward is not in any measure responsible for the publication of this Letter; and it is sent to the press entirely on the Author's own responsibility, without any direct or indirect sanction on the part of the committee or secretaries of the Church Pastoral-Aid Society.*



## PREFACE TO THE SECOND EDITION.

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It was with much reluctance and entirely from a sense of duty that I published my "Letter to Lord Shaftesbury." I felt anxious to ascertain whether the Clergy and Laity of the Church of England would quietly submit to regulations, which must, if carried out, exclude from holy orders in this Diocese, men whose opinions *the Court of Appeal* in the case of Gorham *versus* the Bishop of Exeter decided *not* to be heretical. Yorkshire has been highly favoured in having been the primary sphere of ministerial labour for not a few eminent clergymen, now awaiting in the disembodied state the joyful resurrection of the just, who would inevitably have been *refused ordination*, had they been subjected to *the ordeal of "the four propositions"* presented to Mr. Hayward. The long list of departed members of "*the Elland Society*"\* brings before the notice of the clergymen now privileged to pertain to it, a number of honoured names—names of individuals, upon whom hands were laid by the Prelates

\* "The Elland Society" is the oldest clerical meeting in the kingdom. It is at present held at "*the Vicarage, Huddersfield.*" The members are elected by ballot.

then possessing ecclesiastical rule in these parts. Could they have assented to these *new tests*?

The Second Edition of my pamphlet now required, contains an enlarged Appendix, with a correspondence between the Bishop of Ripon's examining Chaplain and myself. I may, perhaps, be permitted to observe that on calmly reviewing my proceedings, I see no reason to regret having brought Mr. Hayward's case before the public. Encouraging letters on this subject have much cheered me.

In causing "my Letter" to be reprinted, I have no wish to grieve either the Bishop of this Diocese, or any one else. From his Lordship I have ever experienced the greatest attention; and in my frequent correspondence with him he has imparted to me much valuable advice. I also trust, in respectfully exerting myself to prevail upon him to rescind his decision regarding my Curate, I have not taken any steps liable to be misconstrued into the slightest approach to an infringement of the canonical obedience due on my part to his Lordship as Bishop of Ripon.

Some years have elapsed since the Editor of a leading Church of England periodical\* passed a just eulogium upon the Bishop, when he wrote as follows:

"His Lordship's unwearied attention to the duties of his high station, his kindness, conscientiousness, and truly Christian spirit, and his zeal and diligence in every good word and work, have justly won for him golden opinions both in his own diocese and in the general intercourse of society."

I can most heartily concur in this commendation. And may the spirit of God incline my beloved Diocesan to see that *fearful consequences* must inevitably result

\* See "Christian Observer" for June, 1838.



to the large population of the territory presided over by him, should his Lordship authorize his Chaplain to persevere in conducting the Ember-week examinations so as to lead to the rejection of candidates for orders, whose sentiments, *founded on Scripture*, accord with those of the *Protestant-Elizabethan* divines of 1571.

Both from inclination and conviction I feel the vast importance of cordially co-operating with the Bishop of the Diocese, in endeavouring to promote the cause of Christ, and the welfare of the Church of England. The injunction, ("Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God,"\*) I wish to be my guide in my lawful submission to authority whether in Church or State. I am also desirous of carrying my obedience to the Bishop so far as cheerfully to comply with all his recommendations, even in matters of themselves *indifferent*, and to which my oath of canonical obedience does not, of course, apply.

It is with pain, and with the greatest reluctance, that I find myself unexpectedly, but conscientiously, in a state bearing the resemblance of one in any measure antagonistic to the authority of an amiable and a holy prelate.

Scripture is our highest authority, and the Church of England gives our spiritual rulers no *right* (though the power may possibly be exercised), to reject candidates for orders for being unwilling to receive, as in accordance with the Word of God, doctrines not amongst "*the things that are written.*"

"As churchmen, we cannot fail to be interested, deeply interested, in the truth and consistency of our

\* Romans xiii. 1.

Church's system; and when we see it attacked on the one hand, and misapplied on the other, it is truly refreshing to the spirit, to be able to bring it fearlessly to the test of God's unerring word."\*

What a blessing it is that we have such an Article as our Sixth, so carefully yet so decisively worded. We can never be sufficiently thankful for our Articles, our Prayer-Book, and our Homilies. And may God continue to favour our Church—ever making her a bulwark for Protestant truth—and a signal blessing in promoting true religion at home, as well as in evangelizing the heathen in distant lands.

BRIGHOUSE PARSONAGE,  
January 15, 1853.

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"In the Church of England, after the Reformation, infants and adults were publicly baptized by *one and the same office*, for nearly a hundred years—that is, till the last review of the Prayer-Book, 1662, when the Service for the Baptism of Adults was added;—a plain proof that infants and adults were both alike looked upon as entering into the conditions and obligations of the covenant." †

\* See "Tracts for Churchmen, No. 6," by Rev. E. Hoare, M.A., Incumbent of Christ Church, Ramsgate.

† See Rev. John Spurgin's "Six Observations," &c.

## NEW TESTS OF ORTHODOXY.

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BRIGHOUSE, YORKSHIRE,  
December 2, 1852.

MY LORD,

In August last I offered my vacant Curacy to the Rev. G. A. Hayward, B. A., then Curate of Elstow, Bedfordshire, who had received Deacons' orders only, from the Lord Bishop of Ely.\* In consequence of the death of his Incumbent the late Rev. John Gaskin, Mr. H. was compelled to quit Elstow without obtaining priests' orders. The stipend of the Curacy of Brighouse arises chiefly from a grant † made by "*The Church Pastoral-Aid Society*," of which, I trust, your Lordship may long live to be the President. The excellent testimonials furnished by the Rev. H. Pearse, Rector of St. John's, Bedford, and the Rev. S. Carr, Vicar of St. Peter's, Colchester, were such as met the approbation of the clerical sub-committee of the Society, and my intended nomination was accepted. The Bishop of Ripon without hesitation allowed me to give Mr. Hayward a title for the ordination, which his Lordship has since held on the 19th of September last. The

\* The examining Chaplain on this occasion was the Rev. G. E. Corrie, B.D., Master of Jesus College, Cambridge.—J.B.

† £50 guaranteed by the Incumbent to be returned.