

CHARISMATIC CONFUSION



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CHARISMATIC CONFUSION

A REPRINT OF
THE MODERN CLAIMS
TO THE POSSESSION OF THE EXTRAORDINARY
GIFTS OF THE SPIRIT

WILLIAM GOODE DD. FSA
LATE DEAN OF RIPON

INTRODUCTION BY DR NICK NEEDHAM
APPENDIXES BY DR NICK NEEDHAM AND ALAN HOWE

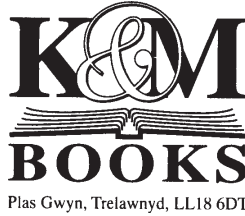
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PREFACE

TO THE THIRD EDITION

THE volume contains a re-print of the second edition of the Revd. William Goode's '**The Modern Claims to the Possession of the Extraordinary Gifts of the Spirit Stated and Examined...**' The work came out as a response to the Irvingite delusion in the early 1800s and shows that, far from being new, such pretensions are a regularly occurring phenomenon throughout the Christian centuries.

Irving himself went to an early death and his 'apostles' died in due course, but the 20th century has seen a renewal of these claims, first as Pentecostalism and since as the 'Charismatic' movement. It is time then for a re-print of Goode's classic work.

I am grateful to Nick Needham for calling my attention to it and providing an Introduction to the author. He and Alan Howe have provided in the Appendices, some material helping to update matters to the contemporary scene. Some of the material has appeared in the Magazine of the Christian Research Network whose permission to re-print is acknowledged. The Evangelical Library provided the copy from which the re-production has been made.

Michael Kimmitt

April 2000

INTRODUCTION

HISTORY has not been kind to William Goode (1801-1868). His name is largely unknown to the present generation of English-speaking Evangelicals. Yet in his own lifetime, Goode was one of the Church of England's most outstanding and effective literary champions of the Evangelical and Protestant faith. Owen Chadwick, in his magisterial *The Victorian Church*, refers to Goode as a churchman "whose learning bore comparison with that of any English divine" (vol.1, p.450). Certainly Goode was the most distinguished Anglican of his day to articulate a coherent and cogent response to the more Romanizing claims of the Oxford Movement, notably in the once famous Gorham Case of 1847. A veritable flood of scholarly, virile and perceptive writings flowed from his pen, and for a time he edited the influential *Christian Observer* magazine. Yet who today has heard of William Goode?

It is not, indeed, that many 19th century Anglican Evangelicals are remembered today. The only one to have remained alive in the popular consciousness is J.C.Ryle. Yet one cannot help thinking that Goode deserved a better fate. What, then, do historical sources tell us of this forgotten giant? Let me sketch a brief outline of his life, and then a list of his chief writings, before offering an account of the genesis of his *Modern Claims to the Possession of the Extraordinary Gifts of the Spirit*, Goode's most enduring masterpiece.

William Goode was born on November 10th 1801. He was the youngest child in the large family of William Goode the elder (1762-1816), Anglican rector of the London church of St Anne's, Blackfriars, near the north bank of the Thames. William the elder had begun his ministry there as the curate of the illustrious William Romaine (1714-95), one of London's most prominent Evangelical ministers, immortalised in chapter 6 of J.C.Ryle's *Christian Leaders of the 18th Century*. William the

younger was taught at home by his father, apparently being too delicate for school life owing to an accident at the age of four. In fact, he remained physically lame throughout his life. However, by the time he was eleven, he was well enough to go to St Paul's School, where he won two scholarships which sustained him through his university years.

After St Paul's, Goode studied at Trinity College, Cambridge, where he achieved a first in classics in 1822. In 1825 he was ordained deacon and priest in the Church of England, acting as the curate of Samuel Crowther in Christchurch, Newgate Street, in east London. In 1830 he married Crowther's daughter. Then in 1834 the Conservative Prime Minister, Sir Robert Peel, presented him to St Antholin's, Watling Street, quite close to his father's old church in Blackfriars. It seemed like a new dawn for Goode: at last he had a church of his own.

However, the next decade ushered a series of tragedies into Goode's life which embittered the sweet cup. First a fire burnt his house to the ground, destroying the manuscript of a book he had written on the *Antiquities of Ancient Britain, its Churches and Crosses*. Then Goode's eldest son died, aged eight. In 1846 his second son died at the still more tender age of four. This bereavement was followed by the death of his wife on Christmas day that same year, just two weeks after the death of their third and last baby boy. Goode was no stranger to the discipline of suffering. His growing stature as an apologist for Reformation Anglicanism emerged in these years of personal tribulation, the spiritual pearl in the oyster of pain.

Goode's sun rose to its public splendour in the Gorham Case of 1847. Briefly, this concerned George Cornelius Gorham (1787-1857), vicar of Penwith in Cornwall, whom his bishop, Henry Phillpotts of Exeter (1778-1869), refused to appoint to the vicarage of Brampford Speke in 1847, on the basis of Gorham's alleged unsoundness on the doctrine of baptismal regeneration. Phillpotts was an old-

fashioned High Anglican with sympathies for the Oxford Movement, and he believed in the intrinsic regenerative efficacy of baptism. Gorham, a Calvinistic Evangelical and student of the Reformers, denied this understanding of baptism; he contended that the regenerating work of the Spirit could not be tied down to the exact moment of baptism, although the Spirit was free to work at that point in baptised infants if He so chose. The controversy aroused immense nationwide interest. Victory finally went to Gorham when the judicial committee of the Privy Council decided in his favour in 1850.

Some 50 works of literary warfare were published on the Gorham Case. The most devastating defence of Gorham and his baptismal doctrine issued from Goode's pen - his *The Doctrine of the Church of England as to the Effects of Baptism in the case of Infants*, published in 1849. Goode's mastery of the writings and theology of the fathers of the Reformed English Church proved largely unanswerable by Phillpotts and his allies, even if it must be granted that most Anglican Evangelicals in those days had somewhat higher views of baptism than their modern Zwinglian descendants. At least no-one could now, in the Gorham Case's aftermath, doubt that Reformed Anglican Evangelicalism enjoyed in William Goode a star of the first magnitude.

The same year that Goode's triumphant vindication of Gorham rolled from the press, archbishop Sumner of Canterbury presented Goode to the church of Allhallows the Great and Less in Thames Street. From 1853 to 1857, as if to seal his public status, Goode delivered the then celebrated Warburton lectures (a series of twelve sermons to be preached and then published over a four year period); his subject was *Fulfilled Prophecy*. In 1856, Goode was on his travels again, when the Lord Chancellor presented him to St Margaret's, Lothbury; in 1860, he became dean of Ripon in Yorkshire, and in November that year he married Miss K.I.Cust. As dean of Ripon, Goode played a leading part in the restoration of Ripon cathedral. He also founded

an Industrial Home for young servants, and (in London) a Central Office for Promoting Female Welfare.

Goode died unexpectedly on August 13th 1868. Had he lived, it seems certain he would have been elevated to the bishopric of Peterborough. By the time of his death, he was the acknowledged theological champion of the Evangelical party in the Anglican Church.

Goode left a substantial legacy of writings. I here offer a bibliography of his main works, which gives a fair picture of the range and volume of his literary activities:

- Names and Titles of Christ* (1822), by Goode's father, edited with a biographical preface by himself.
- The Modern Claims to the Possession of the Extraordinary Gifts of the Spirit* (2nd edition 1834).
- Answer to a Letter of the Lord Chancellor on the Case of the Dissenters* (1834)
- A Reply to the Letters on the Voluntary Principle* (1834)
- A Brief History of Church Rates* (2nd edition 1838)
- The Divine Rule of Faith and Practice* (1842)
- Tract 90 Historically Refuted* (1845)
- The Doctrine of the Church of England as to the Effects of Baptism in the case of Infants* (1849)
- A Vindication of the Doctrine of the Church of England on the Validity of the Orders of the Scotch and Foreign Non-Episcopal Churches* (1852)
- The Nature of Christ's Presence in the Eucharist* (1856)
- Fulfilled Prophecy: A Proof of the Truth of Revealed Religion* (the Warburton lectures, 1863)

Other works by Goode include *Altars Prohibited by the Church of England*, *Defence of the 39 Articles*, and *Rome's Tactics*.

Apart from his book on the proto-charismatic Irvingite movement, of which this present volume is a reprint, Goode's most valuable literary work was his *Divine Rule of Faith and Practice*, a defence of the sufficiency and supreme authority of Scripture. Written in response to the

Oxford Movement, it vindicated the historic Protestant doctrine of Scripture with special attention being paid to the views of the early Church fathers, whom Goode enlisted convincingly on the Protestant side. Cardinal Newman himself conceded that it was hopeless to try to deny the sufficiency of Scripture on patristic grounds. Goode's book proved a popular success. Originally published in two volumes, he expanded it into a three volume edition in 1853. The previous year an abridged version had appeared in Italian; it achieved the notable accolade of being put on Rome's *Index of Forbidden Books*.

Goode's magnum opus, his *Modern Claims to the Possession of the Extraordinary Gifts of the Spirit*, was the most learned and comprehensive of contemporary responses to the first modern charismatic movement, the Catholic Apostolic Church - usually labelled "Irvingism" after its father-figure, the Scottish preacher and writer Edward Irving (1792-1834). It is not our business here to tell the colourful story of Irving's life or attempt an assessment of his many-faceted theology (notably his teaching that Christ took a "fallen" human nature in the incarnation, a view popularised in this century by Karl Barth). Suffice it to say that Irving provided the crucial channel, in his own day, for an otherwise obscure charismatic outpouring to flow into national prominence through its conjunction with his own fame as a pulpit orator.

Irving was inducted in 1822 as minister of the Church of Scotland congregation in Hatton Garden, London (it relocated to Regent Square in 1827). From the beginning of his ministry there, young Irving became the preaching sensation of the hour. His sacred rhetoric entranced the capital, and the tiny Scotch church found itself swamped by a massive influx of "statesmen, philosophers, poets, painters, and literary men; peers, merchants and fashionable ladies" (A.L.Drummond, *Edward Irving and his Circle*, p.49). Among Irving's (not uncritical) admirers was the Romantic poet, theologian and philosopher Samuel

Taylor Coleridge (1772-1834), sometimes called the father of the “Broad Church” movement (a sort of synthesis of Trinitarian orthodoxy with Schleiermacherian liberalism).

The charismatic flowering which scattered its potent seeds into Irving’s ultra-fashionable church was of Scottish origin. In early 1830, west of Glasgow, Mary Campbell of Fernicarry (died 1840) on the shores of the beautiful Gareloch, and the brothers James and George MacDonald (1800-35) of Greenock, experienced what they believed to be the baptism of the Holy Spirit, evidenced by speaking in tongues. They soon became the focal point of an excited revivalistic movement. The link with Irving was forged by Alexander John Scott (1805-66), one of 19th century Britain’s great Christian intellectuals; Scott was an intimate friend of Irving’s, and it was Scott’s teaching about Spirit-baptism that paved the way for the charismatic experience of Mary Campbell and the MacDonalds. Ironically, Scott himself rejected the authenticity of the glossolalia and other spiritual phenomena in the “Gareloch pentecost” (prophecy, Spirit-dictated writing, miraculous healing). His disciple Irving, however, was bolder (or more credulous) than his mentor, and welcomed the manifestation of the gifts in his London church in 1831. Henceforward the movement was inextricably linked with Irving’s name - “Irvingism”.

The immediate result was a bitter division between Irving and his elders, who rejected the new movement. The Church of Scotland’s London presbytery condemned Irving in May 1832, and the trustees of the Regent Square church locked him and his congregation out of the building. The “Irvingites” established themselves in the West Picture Gallery in Newman Street, off Oxford Street, and soon evolved into a new denomination, governed by 12 apostles, under whom functioned prophets and “angels” (pastors - the title was taken from the angels of the seven churches in Revelation chapters 2 and 3). By another twist of irony, however, Irving himself never exercised any of

the spiritual gifts current in the movement that bore his name, and was appointed to no higher office than angel - he was never a prophet or apostle. His health and talents deteriorated, and Irving died a broken man in 1834.

The movement by no means died with Irving. He had never been its originator or organiser, only its public champion, the “front man”. Carried forward by its own dynamic inner life, “Irvingism” evolved into the Catholic Apostolic Church, a kind of High Anglican liturgical-sacramental Pentecostalism. Now virtually extinct in its native Britain, it survives in continental Europe in twofold form, as the New Apostolic Church (in Germany) and the Western Orthodox Church.

Irvingism in its springtime charismatic phase had no shortage of contemporary Evangelical critics. For example, the “grand old man” of Anglican Evangelicalism, Charles Simeon of Cambridge (1759-1836), preached a series of sermons on the Holy Spirit in 1832, designed to correct Irvingite errors. Not one to mince words, Simeon called Irving and his followers “brainsick enthusiasts”, and declared “my abhorrence both of their principles and proceedings”. “If I say the truth,” he rumbled, “I think it *charity* to account for Mr Irving’s sentiments and conduct by tracing them to an aberration of mind.” The incipient Catholic Apostolic Church, according to one of Simeon’s friends, “never had a more determined, uncompromising enemy than in Simeon” (W. Carus, *Memoirs of the Life of the Rev. Charles Simeon*, pp.484-6). Simeon was no lone voice. In striking contrast to the modern scene, 19th century British Evangelicals presented an almost unbroken phalanx of opposition against the charismatic movement of their own day.

Among contemporary critiques of Irvingism, the crown must be awarded to Goode’s *Modern Claims to the Possession of the Extraordinary Gifts of the Spirit*. Indeed, Goode’s work transcended its immediate context, embodying for us what is probably the definitive and

timeless classic on the whole subject of the extraordinary spiritual gifts of the apostolic age. When first published, it won golden reviews in the literary organs of 19th century religious opinion - the *British Magazine*, *British Critic and Quarterly Theological Review*, *Gentleman's Magazine*, *Christian Guardian*, *Evangelical Magazine*, and *Christian Observer*. The second edition of 1834, here reprinted, was a revised and expanded version.*

Why Goode's masterpiece is not more widely known is one of the unsolved mysteries of Evangelical life. As far as I am aware, the only modern author to have discerned its worth was Victor Budgen, who used it extensively in his *The Charismatics and the Word of God* (1989), and paid warm tribute to its high value. I would emphatically echo this verdict. If one wants to see the case for non-charismatic Christianity set forth with lucid and compelling Scriptural exegesis, coupled with a sound knowledge of Church history (especially the writings of the early Church fathers), Goode excels to the point of unsurpassed brilliance.

In the cause of spiritual sanity within an Evangelicalism which has lost its collective mind, this is one of two luminous 19th century books I have prayed for some time to see back in print. (The other one is John Williamson Nevin's *The Anxious Bench*. Any takers?). Being able to write an introduction to this long overdue reprint is, for me, like a dream come true. May God's people today find nourishment and refreshment for their minds and spirits in William Goode's abiding wisdom. If it helps any believer to retain or recover his sanity in the face of charismatic chaos, this reprint will have been richly justified.

Dr Nick Needham
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* I have not been able to ascertain with precision the year of the first edition's publication, but the magazine reviews appeared in 1833 and 1834.

THE
MODERN CLAIMS
TO THE POSSESSION OF THE EXTRAORDINARY
GIFTS OF THE SPIRIT,
STATED AND EXAMINED ;
AND COMPARED WITH
THE MOST REMARKABLE CASES OF A SIMILAR KIND THAT HAVE
OCCURRED IN THE CHRISTIAN CHURCH :
WITH
SOME GENERAL OBSERVATIONS ON THE SUBJECT.

BY THE
REV. WILLIAM GOODE, A. M.
OF TRINITY COLLEGE, CAMBRIDGE ; CURATE OF CHRIST CHURCH WITH ST.
LEONARD FOSTER, AND LECTURER OF ST. MARY WOOLNOTH, LONDON.

Second Edition.
WITH NUMEROUS ADDITIONS, AND
AN APPENDIX
ON THE HERESY WITH WHICH THE CLAIMS ARE CONNECTED.

“Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end.”—DAN. xi. 35.

“Pontius fecit miraculum, et Donatus oravit et respondit ei Deus de cœlo. Primò, aut falluntur, aut fallunt. Postremò, fac illum montes transferre. Caritatem autem, inquit, non habeam, nihil sum. . . . *Contra istos, ut sic loquar, mirabiliarios cautum me fecit Deus meus, dicens, In novissimis temporibus exsurgent pseudoprophetæ Ergo cautos nos fecit Sponsus, quia et miraculis decipi non debemus.*”—AUGUSTIN. *In Joh. Evang.* c. iii. Tract. xiii. §. 17.

“Christians should never fail to do now what they then [*i. e.* in the time of the Montanists] did,—namely, they should *examine, expose, condemn, and separate themselves from such delusions.*”—MILNER’S *Hist. of the Church of Christ*, vol. i. p. 261.

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