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Catholic Church in its attack upon the Church of England. The author's motive in writing his life-story is intelligible enough ; that of the translators is naïvely stated in their introduction : " Nous avons essayé de faire ressortir cette nécessité de la prière pour obtenir le retour de l'Angleterre à la foi dans nos deux ouvrages : ' La Crise religieuse en Angleterre ' et ' L'Anglo-Catholicisme.' Mais le récit de M. Chapman, sans y viser, y réussit mieux que nos deux volumes." Comment is needless. The book from which the French hierarchy expects such great results may be interesting psychologically, but we should not think much of the mental balance of anyone who was seriously affected by it.

3. In "The Gospel of Common Sense" Mr. Stephen Claye runs a-tilt against the modern cleric of every denomination—especially "the priest"—in a way that does more credit to his zeal than to his discretion. Our readers will not suspect us of leaning towards sacerdotalism, but we must confess that we are pleased with neither the tone nor the form of this attack. Common-sense is a good thing, but Mr. Claye's common-sense would be more convincing if it were tempered with taste, information or style of a better quality than he here exhibits. The book is both stupid and vulgar.

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## The Month.

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THE news from abroad has been frequently of a sensational character. It has also been extremely painful and disquieting in more than one notable instance. The assassination of the King of Italy, through an anarchist plot, has not only shocked the civilized world, but also shows the dreadful lengths to which the doctrines of "anarchy" lead men. By a most providential turn of events, the Shah missed, though only narrowly, a similar fate.

From China we learn that on August 15 the Allied forces entered Pekin after continuous fighting. We earnestly hope that peace may shortly be restored in the Chinese Empire now that the object of the campaign, the relief of the Legations, is, thank God ! assured.

In South Africa there have been few developments of serious note. General de Wet still eludes the vigilance of Lords Roberts and Kitchener, and is likely to cause much trouble, though the ultimate result is certain. We have been too lenient with the Boers ; now, perhaps, Lord Roberts's decisive proclamation may convince the foe that we do not propose to make it easy for traitors any longer.

There is only too good reason to believe that another horrible massacre of Armenians has taken place. Truly the rule of the Turk is one of the most dreadful anachronisms of these times !

In the Senate Hall in Rome, King Victor Emmanuel III. took the oath of fidelity to the Constitution in the presence of the members of the Senate and Chamber, Queen Elena, the foreign envoys who had attended the funeral of King Humbert, the high State functionaries, and the members of the Diplomatic Body. In his speech from the throne the King said he dedicated himself to his country with all the ardour and strength of which he was capable, with all the force given

him by the examples and traditions of his House. Italy would continue in his reign to be an instrument of external concord. But peace abroad did not suffice ; they wanted also peace at home, for which the monarchy and Parliament must work hand in hand.

The British Association will hold its seventieth annual meeting in Bradford this year, commencing on September 5. The president, Sir William Turner, one of the most distinguished anatomists of the day, will deliver the opening address in St. George's Hall. Various receptions and entertainments have been arranged by the local committee.

The Bishop of Liverpool, acknowledging an address of welcome from the Liverpool Wesleyan Methodist Council, says : "I heartily thank the Liverpool Wesleyan Methodist Council for their very cordial welcome and for their good wishes. I know the happy relations which existed between my predecessor, Bishop Ryle, and the Wesleyan Church, and trust the same sense of brotherhood in Christ will be not less strongly felt in the future. The Church of Christ must close its ranks and be at peace within itself if it is to make any impression upon the appalling mass of sin and indifference by which it is surrounded."

The Queen has been pleased to approve the appointment of the Rev. Joseph Armitage Robinson, D.D., to the canony of Westminster, vacated by the death of Archdeacon Furse. The Rev. Dr. Robinson previously held the canony of Westminster, to which the rectorship of St. Margaret's is attached, and has now been transferred to a canony without rectorship. There is still, therefore, a vacant canony of Westminster carrying with it the important rectory of St. Margaret's. A similar transference to that now made took place in the case of the late Archdeacon Furse, who originally held the canony to which was attached the rectory of St. John's. Canon Robinson has stated that during the past fifteen months his literary work has, owing to the imperative calls upon his time, been at a standstill. He will now, it is earnestly to be hoped, be free to pursue those studies in theology in which he has already won so high a name. Scholars are waiting impatiently for his edition of the Ephesians.

At the annual prize-giving held at the Grammar School, Sandwich, Kent, the headmaster (Mr. E. H. Blakeney, M.A.) was able to give an encouraging report. During the past year the numbers have reached their full limit, and the list of successes in examinations has been most satisfactory. A sanatorium has recently been added to the school buildings.

The *Tablet* announces that the Rev. Archibald Charles Heurtley, formerly curate at St. Peter's, London Docks, and late in charge of St. Mark's, Jarrow ; the Rev. G. T. Gorman, curate of St. Clement's, City Road, London ; and Mr. M. G. Dunlop, Chairman of the Bishops-gate Branch of the English Church Union, have been received into the Church of Rome by the Rev. Oliver Vassall, C.S.S.R., at Bishops Stortford. The Rev. A. C. Heurtley is a grandson of the late Dr. Heurtley for many years Margaret Professor of Divinity at Oxford.

The proceedings connected with the fourth International Congress in furtherance of the Zionist movement, which aims at the settlement of a large portion of the Jewish people in Palestine, opened with a mass meeting held at the Assembly Hall, Mile End, to welcome the delegates to the gathering. The hall was crowded in every part, and many persons

besieging the doors were unable to obtain admission. The assemblage of those who found entrance was variously estimated to number from 7,000 to 8,000. London Jews formed the great majority, but there were present many from other centres of the United Kingdom and from over the seas, besides the appointed delegates from all quarters of the world. The delegates numbered between 300 and 400, this country contributing about a third part of them. The "Zionist" movement originated a few years ago as the result of a pamphlet, "The Jewish State," written by Dr. Theodor Herzl, a publicist in Vienna, who saw in the creation of such a State the sole panacea for the prevailing anti-Semitism. He paid a private visit to London, where his plan was coldly received, nor did it make headway among the Jews on the Continent until he was induced to advocate Palestine as the location of the proposed Jewish State. Since then Zionism has won many thousands of adherents in all parts of the world; but in the great capitals those who take the lead in Jewish affairs and in the administration of its institutions have with very few exceptions held aloof. In London the only two Jews of any standing in their community who are adherents of the Zionist cause are Dr. Moses Gaster and Sir Francis Montefiore. The earlier congresses were held at Bâle, and at the first of these gatherings, in 1897, it was decided not to include the founding of a State in the Zionist programme, but to declare as the aim of Zionism, "The creation for the Jewish people of a legally-assured home" in Palestine. The instrument through which it is hoped to attain this goal is a financial corporation styled "The Jewish Colonial Trust."

The Archbishop of York has appointed Mr. C. A. Cripps, Q.C., M.P., to be Chancellor and Vicar-General of the Diocese of York, in succession to Lord Grimthorpe, who has resigned that position on account of failing health.

Lord Wenlock has published the following letter from his Grace the Archbishop of York, written to his Lordship after the receipt of the letter addressed to his Grace, and given below:

"BISHOPTHORPE, August 7, 1900.

"MY DEAR LORD WENLOCK,—I am gratified by the letter which you kindly forwarded from 300 of the lay members of the Church in the Diocese of York. I desire to offer to them all my warmest thanks.

"I was indeed sorry to hear of the resolution to which you refer as having been passed by the York Branch of the English Church Union; but after the line taken by the Society itself one could not feel greatly surprised.

"I confidently hope that this leaven of disorder will work itself out before long. I am inclined to think that already there are signs of a better mind. But, however this may be, there can be no doubt that the overwhelming majority of both clergy and laity are ranged on the side of order in support of the doctrine of the Book of Common Prayer; and the Church will go on her way and do her work in quietness and confidence unmoved by the strife of tongues.

"Believe me, my dear Lord Wenlock, yours very truly and gratefully,  
"WILLELM EBOR.

"To LORD WENLOCK, G.S.C.I."

The letter referred to was as follows:

"To his Grace the Archbishop of York, Primate of England and Metropolitan.

"At a meeting held in York on May 3 last, at which there was said to be a good attendance of both clergy and laity, a resolution was passed on

behalf of the York branch of the English Church Union in the following words: 'That the sincerest sympathy of this branch be and is hereby tendered to all priests of the Church of England, especially in the Diocese of York, who are defending such Catholic practices as the liturgical use of incense and the Reservation of the Blessed Sacrament.' Therefore we, the undersigned laity of the Diocese of York, as in duty bound, beg to assure your Grace that, in our judgment, such priests in present circumstances deserve condemnation rather than sympathy from English Churchmen. We stand by the assertion that the 'Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them.' We thank your Grace for the pains you have taken to affirm this; and we pray that, notwithstanding any threats of disobedience on the part of your subordinates, the endeavours of your Grace as Bishop of this diocese, and as Metropolitan, may promote the peace and welfare of the Church and the true knowledge of our Lord and of His teaching.

"Dated, *July*, 1900."

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Professor Ince has responded to the widely-expressed desire that he should issue his criticisms of the E.C.U. declaration on the Real Presence in pamphlet form. The pamphlet, which is published by Messrs. Longmans and Co. at 6d., contains the text of the declaration, the *Times* letter of June 21, and some "additional remarks" by Dr. Ince, which will be read with great interest. We venture to make one or two quotations from them:

"If during the first six or seven centuries we cannot find any formal declarations of the effect of consecration upon the material elements of bread and wine, we are referred to the doctrine which may be gathered from the writings of the Fathers, the chief exponents of Christian theology in those early days. It must be perfectly well known to the framers of the Union declaration that there is no universally consentient teaching on this mysterious subject to be extracted from these ancient writers. Naturally, before the period of precise determinations of doctrine they wrote loosely, rhetorically, unguardedly, devotionally, as there was then no need for caution. It is known to all theologians that from the time of the Reformation there has been a controversy as to the true interpretation of the teaching of the Fathers on the doctrine of the Eucharist. The general conclusion which seems to emerge from the controversy is that in early Christian writers we may discern two different tendencies of thought, one spiritualistic, one materialistic. To estimate their real sentiments, we must be careful not to press rigidly isolated passages taken from a glowing sermon or exposition, but must balance one passage by another, and, above all, ascertain the general tenor of the writer's teaching, and his general attitude towards philosophical speculations. It was not till towards the middle of the ninth century that the doctrine of the actual conversion of the sacred elements into the flesh and blood of Christ was formerly taught by Paschasius Radbert, Abbot of Corbie in France. It was formulated as a dogma of the Western Church by the fourth Lateran Council, held in 1215, which expressly decreed that 'the Body and Blood of Christ are in the Sacrament of the altar truly contained under the species of bread and wine, the bread being transubstantiated into the Body and the wine into the Blood by Divine power, so that to complete the mystery of unity (between Christ and His people) we receive of His what He received of ours.' This doctrine, as one of the English Articles says, 'gave occasion to many superstitions.' At the time

of the Reformation, the most prominent controversy on theological doctrine, both in England and on the Continent, was that which arose about the Eucharist.

"Our English Reformers repudiated the whole Lateran theory and the subtle philosophical formulæ in which the Schoolmen had clothed it, and declared it to be contrary to Scripture and to the doctrine taught by the Fathers of the first six centuries. It may be proved that the teaching of the Caroline divines who lived immediately before and after the period of this last revision of the English formularies, on the subject of the Real Presence in no way differed from that of the earlier Reformers. It is quite certain, judging from their own writings, that Cranmer, and Ridley, and Hooker, and Andrewes, and Jeremy Taylor and Cosin would all alike have repudiated the doctrine of the Real Presence, proclaimed by the English Church Union to be part of the faith and teaching of the one Holy Catholic and Apostolic Church. It is strange, indeed, that a Union, professing to be an English Church Union, should not have referred to the office of Holy Communion in the Prayer-Book, or to the Thirty-nine Articles, in which the English Church has given its authoritative statement of belief and teaching in regard to the Sacrament of the Lord's Supper. The only official document of the Church of England to which reference is made is the Catechism. It is assumed that the answer given to the question, 'What is the inward part, or thing signified?' which teaches that 'the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper,' is a confirmation of the doctrine of a real objective presence in the elements effected by consecration. It has been abundantly shown by Dean Goode, in his work on the Eucharist, that all the accredited expositions of the Catechism interpret this answer as an assertion that the Body and Blood of Christ are received in this Sacrament by the *faithful* only, meaning by 'the faithful' communicants who with a true penitent heart and lively faith receive the Holy Sacrament. The truth is that this declaration of the E.C.U. is at variance with the doctrine maintained by the consensus of all the most eminent theologians of the Church of England since the Reformation, nor can it be reconciled with the natural interpretation of the English liturgy or the 28th and 29th Articles. It is a deliberate attempt to undo the work of the Reformation, which delivered our Church and realm from the tyranny of the many accretions of false doctrine which the Church of Rome had imposed upon Christians as necessary articles of faith, but which the Church of England declared to be unsanctioned by Scripture or by the teaching of the primitive ages of the Church.

The doctrine now propounded for our acceptance is, as has justly been observed recently by Mr. Arthur Galton, the writer of some most interesting articles in the *National Review*, a return to the doctrine formulated by the Lateran Council of the thirteenth century, though unencumbered by the impossible philosophical theory of the existence of attributes without any substance of subject. And it tends to the reintroduction of various innovations of ritual practice, such as elevation of the elements for purposes of adoration, ringing a bell at the moment of consecration, observance of a festival of Corpus Christi, most of which, originating at the end of the eleventh century in France, and gradually spreading during the twelfth century, had by the time of the Lateran Council become almost universal in the Western Church. It ought to be matter for sincere satisfaction to men of all parties, moderate High Churchmen, Low Churchmen, Broad Churchmen, and the many who refuse to allow themselves to be labelled by any party names, that the Lower House of the Convocation of Canterbury, at its recent session, passed by a very large majority a resolution deprecating the pronouncement by voluntary

societies of declarations such as that put forth at the recent meeting of the E.C.U., in terms which may be interpreted to suggest resistance on the part of the clergy to their spiritual rulers. It is also, I think, a matter for surprise and regret that members of the Union should be content to refrain from obtaining definite information from the Council of their Society whether the declaration was not intended to counsel resistance to authority by maintaining the practice of reservation of the Sacrament. Such ambiguity is deplorable, and tends to bring discredit on religion."

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#### BEQUESTS.

Under the will of the late Mr. John Spofforth Dixon, of Hollybank Dibden, Hants, and of South Norwood, who died on July 9, aged 87, the following bequests are made: "The Royal National Lifeboat Institution, £1,000; the Brompton Hospital for Consumption, £1,000; the Earlswood Asylum for Idiots, £1,000; the Church Missionary Society for Africa and the East, £1,000; the Incorporated Society for the Enlargement and Building of Churches, £1,000; the All Saints' Schools at Upper Norwood, £200; and St. Mark's District Schools, South Norwood, £200.

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### Obituary.

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**P**REBENDARY GEORGE EDWARD TATE has just died, at Bath, in his eighty-third year. He was a scholar and exhibitioner of St. John's College, Cambridge, and was placed at the bottom of the Wranglers in the Mathematical Tripos of 1841, when Sir George Stokes was Senior Wrangler. He was ordained by Bishop Charles Sumner in the same year to the curacy of Godstone, then in the diocese of Winchester. In 1847 he became curate of Warley, Essex, and in 1849, on the nomination of trustees, he accepted the incumbency of St. Jude, Southwark, which was constituted a vicarage in the following year. He worked there till 1856, when the Simeon's Trustees made him Vicar of Widcombe, Bath, a city with which he maintained his association to the last. In 1871 Lord Arthur Hervey nominated him to the prebendal stall of Taunton, in Wells Cathedral, which he retained till his death. In 1873 he became Rector of Lowestoft, the patronage of which was in the gift of the Bishop of Norwich (Dr. Pelham), and in 1880 he moved to the less exacting parish of Kippington, Sevenoaks, retiring in 1895. His chief claim to notice is the work that he did as senior member and the virtual secretary of the body called the Simeon Trustees. Among his associates in the trust are Professor Moule, Archdeacon Richardson, Prebendary Eardley Wilmot, and Canon Girdlestone. They have rather more than 120 benefices in their gift, in towns such as Cheltenham, Ipswich, and Clifton. Prebendary Tate made it his business to keep his eye on the fit and proper men. "During his Kippington days he would invite them down that he might decide as to their pulpit powers, and his gentle personality saved the ordeal from its apparent unpleasantness. Notwithstanding the care exercised by himself and his colleagues, it need hardly be said that they were sometimes deceived, and that their nominees developed views and adopted practices which Charles Simeon would have regarded with suspicion, if not with horror."—From the *Times*.