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bright buttons. I thought you were a man of sense, but find I was mistaken. I always judge a man by his buttons." "My lord," he observed to a Bishop, "take care of your curates. They will be more attentive to their duties if they think you remember them, for there is not one of them that would not do more for a living of a hundred a year than for the whole kingdom of heaven."

He was offered a D.D. degree in 1781, but declined the honour. His portrait was painted by an artist in 1782, but he made the condition of sitting that the lady who gave the commission would destroy the picture before her death. He survived five years longer, but became very feeble. He was eighty-one years of age. The faithful Burdy, a very Boswell to this Johnson, records his having said to him, "I know I shall never see you again, but God be with you. Trust in Christ, and He will preserve you. Preach the Gospel to your people without any false refinements. Act always as God's minister, and He will reward you."

On May 4th, 1787, just a hundred and one years ago, this long and remarkable life was ended.¹ He left behind him a few trifling debts, which being paid, a sum of £700 remained, of which £540 was *uncollected* tithe, so that the total accumulations of his lifetime reckoned up at last in actual money to £160.

We shall not comment on the above unvarnished record. The life speaks for itself. We live in days of more superficial polish. We are all obliged to run in our groove, or feel the lash of an unsparing criticism. But are there in our age of knowledge, refinement, and boasted piety, many men who, taking them all in all, are serving God and His poor with more single-minded devotion than the subject of our sketch, who shines like a bright distant star in the obscure firmament of the Irish Church a century and a half ago?

G. R. WYNNE.



ART. III.—"FACTS AND FICTIONS CONCERNING CHURCHES AND TITHES."

Facts and Fictions concerning Churches and Tithes. By the Earl of SELBORNE. Macmillans.

LORD SELBORNE rendered excellent service by his "Defence of the Church of England against Disestablishment," and has now followed up that telling volume by another,

¹ He always had had a dread of being buried alive, so he enjoined on his physician not to let him be buried until marks of corruption appeared.

which may well be called a companion to it. This new work exhibits considerable portions of the original authorities on which the arguments in the earlier one were based; it shows, as it were, the substructure of important parts of them. It is naturally and necessarily a book of a less popular kind than that is; and for the purposes of the "general reader" it will serve often rather as a sort of book of reference when further illustration is desired of what is stated in the "Defence," or when the grounds asked for on which special positions are taken up, than as a treatise to be perused for its own sake. Lord Selborne's attention is up to the very last chapter limited to the period preceding the Norman Conquest, and the body of the work is divided into two parts, the first relating to the Churches of the Continent; the second to the Anglo-Saxon Church. It is not, of course, supposed that the laws and customs of the ancient British or Anglo-Saxon Church were merely borrowed from Gaul or Italy; but undoubtedly a knowledge of the regulations which prevailed in the latter countries throws much light in the way of explanation upon many obscure particulars in the ecclesiastical arrangements of this island, and, indeed, the latter were at times greatly influenced from the Continent, even before the Norman Conquest, which brought in a mass of foreign Churchmen and foreign Church notions and ways. In the second part the author has found himself constrained to discuss at some length the authenticity and value of several ancient documents, such as collections of canons and statutes, and to go into many particulars belonging to the department of the antiquarian. Very much has been added since the date of Selden's great work on tithes to our store of ecclesiastical and historical documents, and many manuscripts with which he could not have been acquainted are now available. "The advantages we possess leave room for something to be added to his researches, sometimes by way of verification or illustration, sometimes by way of correction and supplement." Lord Selborne characterizes his work as "an attempt to trace those developments of early ecclesiastical institutions which resulted in the formation of the modern parochial system and its general endowment with tithes."

The general establishment of the parochial system throughout the land, and the endowment of the parish churches with tithes, was accomplished, Lord Selborne thinks, by the end of the twelfth century. We should have been disposed to have put it somewhat later; but Lord Selborne's authority on such a point is weighty, and he is the last who has examined the subject with the aid of modern lights. The germ of the parochial system is to be discerned in the establishment in quite early times—say the seventh or even the sixth century—

of churches up and down the land as local centres of Church administration. There the sacrament of baptism was publicly administered by the Bishop at Easter, Whitsuntide, and sometimes at Epiphany, from which fact they were termed "Baptismal Churches." These greater and more ancient churches obtained recognised rights and exclusive privileges within certain districts, and the chapels and oratories within those districts were dependent on them and at first served from them. There was originally only one such church in each diocese, but the number soon had to be increased. Tithes grew up originally as a form of offering based upon the precedents of the Mosaic law, and sometimes were urged by councils and Church writers as of Divine obligation and authority. The tithes originally went to these mother churches, and were, along with other revenues and offerings, distributed by the bishops for purposes of hospitality and for the poor, for the maintenance of the fabrics, and for the support of the ministers. These arrangements, however, appeared to be more clearly discoverable and to have been more precisely fixed in Continental Churches than in any customs or canons that can be proved to have had currency in England. At a later time landowners began to desire a resident priest on their own estates, and built churches and manses to secure this. They were permitted by the bishops, sometimes encouraged, to allot tithe to the support of the priests of their own parishes. Sometimes a third of the whole tithe was thus apportioned, whilst the other two-thirds still went to the mother church. This principle is recognised and enjoined in King Edgar's laws, A.D. 970 or thereabout, and in those of Canute, *circiter* A.D. 1030. One interesting question, hard to answer and much controverted, is, How did this third pass into the whole? For before the Reformation the whole ordinary tithe had become annexed to the parish churches, though many of these with their tithes and all had been absorbed by the abbeyes.

Lord Selborne discusses the point, and holds with Selden, as against Deans Comber, Prideaux and others, that it came about not by any general enforcement of the principle of paying tithes to the parish priest and the parish church as of Divine right or State expediency, but by "arbitrary consecration," as Selden called it. The lords of the soil, in fact, exercised a large discretion in the matter up to the third Lateran Council, A.D. 1189-90. So long as the tithes were assigned to some ecclesiastical purpose, the payers were made free to give them to parish church or abbey, or minister, or chantry perhaps, and on the Continent they sometimes even bestowed them upon laymen. This liberty was abridged or put an end to by the constitutions of that Council, concerning the exact

sense and force of which, however, difference of opinion exists. Certain it is, however, that there is in English history no general enactment, ecclesiastical or civil, which conferred on the parishes the rights to their tithes bestowed upon them; the parochial right to tithes is a thing, as Lord Selborne says, "to be historically accounted for;" in other words, it is a result brought about by the action of individuals, who did what they thought best with their own, each lord of the soil giving as he in his conscience felt bound to do, or deemed to be best for the interests of those for whom he was responsible. It is needless to point out the practical importance of a conclusion like this, reached after careful reflection and research, by a mind trained in weighing evidence, and proposed as a result clearly emerging from an exhaustive inquiry into the facts and the testimony. The parochial endowments of the Church of England were not entrusted to her by the State, nor made over to her by the strong hand of the law; they were throughout the land the freewill offerings of her own sons, and were bestowed to secure the spiritual oversight and instruction of the tenants and neighbours of those who gave them. All that the law ever did was to come in afterwards and oblige those who had inherited lands subject to tithes to fulfil the just obligations attaching to their holdings.

Lord Selborne examines very carefully the allegations made that the tithe originally was divided into three or four parts, one part only being allotted to the clergy. The quadripartite division—bishop, clergy, churches, poor—prevailed in early times in Italy, and thence found its way into other Churches north of the Alps, under Roman influence. The tripartite division was found elsewhere; the bishop sharing with the clergy, or taking the burden of maintaining the churches along with his own third. But such customs were local, and were perhaps regarded rather as general maxims for the administration of Church revenues than as exact and definite rules to be observed in a hard and fast manner. Very much was left to the discretion of bishops, and their consent was always regarded as necessary before any portion of the Church revenues was cut off from the common stock and localized for any purpose whatever. When the lord of the manor built and endowed the parish church he would always have to satisfy the bishop as regards the building, the provision for the priest, and other accessories of his pious undertaking. But of the existence in fact of the tripartite or quadripartite division of tithes, there is no clear trace whatever in England at any place or at any time. Doubtless, in some places, one-third of the parochial tithes was for a time assigned to the local church, the other two-

thirds belonging to the mother church, which originally had all. Doubtless, too, the duty of hospitality and care of the poor was always recognised as incumbent on those who received Church revenues, and was frequently and urgently enjoined. But no instance can be produced, so far as Lord Selborne's learned and thorough researches enable us to ascertain, of any such positive regulation ever having been laid down by Anglican authority, nor of any custom having been acted upon here about the partition of tithes, as is found in old days to have existed in other parts of the Western Church. There is evidence that attempts were made on more than one occasion to introduce Continental rules into England about this as about other matters, as *e.g.* in the Canons of Ælfric, which are placed by Lord Selborne between A.D. 990 and 1000. But this was only a "tentative recommendation," one of several others intended to promote a stricter performance of clerical duty and a higher tone of Church life. It did not pass into practice then or ever; and as regards the present endowments of our parishes, we may rest assured that they were sundered from the general revenues of the cathedral or mother churches to which they were originally paid, and were allotted to the parochial cures by the joint act of the owners of the soil who paid them and the bishops who at first received them.

The bearing of results like these upon contemporary discussions is too evident to be missed. We thank Lord Selborne for having supplied this learned and exhaustive analysis and description of the materials and authorities on which the claim of the Church to her property is founded.

THOMAS E. ESPIN, D.D.



ART. IV.—THE FIRST THREE CHAPTERS OF GENESIS: AN APPLICATION OF SCIENCE AND PHILOSOPHY.

THE FIRST CHAPTER.

ONE of the greatest scientific and philosophical facts that modern research has verified is: that Eternal Power is the cause of all things. Whatever our senses take cognizance of, all natural phenomena, are various forms of matter and force, whose realities are unseen; but, thus manifested, are proofs that the Absolute and Eternal has brought Himself in relation to the finite and temporal—"God created."

This fact, the seen reveals and proves the unseen, is in connection with another. There was no time without creation,