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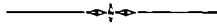
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We have also received the following (April) magazines : *Blackwood's, Cornhill, Good Words, Quiver, Sunday Magazine, The Leisure Hour, The Critical Review, The Anglican Church Magazine, The Church Missionary Intelligencer, The Evangelical Churchman, The Church Sunday-School Magazine, The Fireside, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Sunday Hours, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Child's Companion, Boy's and Girl's Companion, The Children's World, Daybreak, Day of Days, Home Words, Hand and Heart, and Church and People*; and also Part IV. of a particularly admirable magazine for boys and girls called *Sunday Hours*, published by the R.T.S.



The Month.

THE ARCHBISHOPS AND THE PAPAL BULL.

IN September of last year a Papal Bull claiming infallibility, styled from its opening words *Apostolica Cura*, was sent from Rome by Leo XIII. to be printed and circulated in Latin and English in this country. The occasion of this document, quite apart from its contents, gave rise to warrantable annoyance within the Church of England, for it was compiled in consequence of the attitude, if not at the express wish, of some few of her members. In that Bull the Pope declared that Anglican Orders "have been and are absolutely null and utterly void" in matter, form, and intention. In a still more recent Encyclical he assures "the sons of the British Empire, who are not of our faith," that this sentence is a "straightforward and final pronouncement."

The late Archbishop of Canterbury was already preparing some notes for an authoritative reply to the Papal dictum, when he was removed by sudden death. A full, learned, and sufficient answer has now been issued under the joint names of the two Primates. It is composed both in Ecclesiastical Latin and in English, is divided into twenty sections, followed by a note on the case of John Gordon, Bishop of Galloway, and is published by Messrs. Longman, Green and Co. It is addressed not only to "our venerable brother, Pope Leo XIII.," but also to "the whole body of Bishops of the Catholic Church."

The Archbishops point out, that so far as the tradition coming from the Lord and His Apostles is concerned, the matter of holy orders is the laying on of hands, and the form is prayer or blessing appropriate to the ministry to be conferred. Nothing certain or decisive is to be found otherwise in either Provincial or Œcumenical Councils throughout the history of the Christian Church.

As regards the practice of Rome concerning re-ordination, there has been no certain uniformity through the centuries. For instance, the work of reconciliation under Queen Mary (July 6, 1553, to November 17, 1558), was in great measure finished under Royal and Episcopal authority, before the arrival of the Legate Pole. There is no documentary evidence of even Pole's constant procedure; his faculties are not in evidence, and complete uncertainty prevails concerning the scope and nature of his actions in this matter.

Nor can anything be proved from the case of John Gordon, Bishop of

Galloway, who became a Roman Catholic in 1704. Gordon petitioned to be re-ordained, and no evidence was heard on the other side. His petition was based on the Nag's Head fable and other falsehoods. The documents cited by the Pope are full of obscurity. The decree of the Holy Office conflicts with another similar one on Abyssinian ordinations given at the same period. Finally Gordon only received minor orders.

With reference to the matter of the Anglican rite, if the doctrine of William of Auxerre (1215 A.D.) be accepted, that each sacrament ought to have a single form and matter exactly defined, then both the Oriental and the Roman Churches fall in another place by this argument. For both Greeks and Romans hold confirmation to be a sacrament. But the Greeks hold Chrism to be the matter (with Eugenius IV.), and use no laying on of hands, while the Roman Church has for centuries permitted the stretching out of hands over or towards those who are to be confirmed. If the identity of matter be insisted on, then the Romans administer confirmation imperfectly, and for centuries the Greeks have had none.

The arguments used against the form and intention of our rite are examined at length and answered in the most conclusive manner. It is clearly shown that, while the Pope shows considerable ignorance of our form for the ordering of Bishops, he manifests a total neglect of that concerning priests. Such poverty of knowledge militates greatly against the worth of his decision. Again, he either does not know, or utterly neglects, the declaration of intention set forth in the title and preface of the Ordinal, which was to continue and reverently use and esteem those orders of ministers in Christ's Church, Bishops, Priests, and Deacons, which from the Apostles' time have ever been. And, indeed, if he insists upon this identity of form and intention, he not only condemns the Orientals, in company with ourselves, but also "his own predecessors, who surely enjoyed with himself in an equal measure the gift of the Holy Spirit." If our "hierarchy has become extinct on account of the nullity of the form," and so there remains no longer power of ordaining, then by the selfsame law the Church of Rome herself has an invalid priesthood, and the reformers of the Sacramentaries can do nothing to remedy her rites, because higher up in the stream of her succession Hippolytus, and Victor, and Leo, and Gelasius, and Gregory, have said too little about priesthood and high-priesthood, and nothing about the power of offering the sacrifice of the Body and Blood of Christ.

In short, infallibility, having with temerity for once ventured upon reasons in order to substantiate its own pronouncement, unfortunately for its credit, cannot in the least satisfy the intelligence of ordinary fallibility. The primates have made a valuable addition to that mass of theological and historical witness to the rightful nature and worthy position of the Christian Church established in this land. They have also shown the strength of their argument by the absolute freedom from the *odium theologicum* in which they have written. It may be that, in her usual way of dealing with inconvenient truths, Rome will promptly place the Archbishops' reply on her *Index Expurgatorius*. But it is to be hoped that the Latin text may first of all reach the aged and thoughtful dialectician, that he may ponder upon its statements as he paces his well-trimmed garden-paths at the Vatican. The sad conviction is, however, necessary, that, whatever private wishes and even sure beliefs he may have, he is the helpless centre-pivot of an inexorable machinery, and must be the mechanical mouthpiece of those political schemers and philosophic dreamers who lurk beneath the pontifical mantle and the triple crown.

THE NEW CODE.

The Revised Code of the Education Department is now in circulation. It has grown still more bulky and technical, and bears witness on every

page to the extreme laboriousness of the officers of the Committee of Council.

At the present there are 19,800 schools, with 30,377 departments. The denominational distribution is as follows :

Church of England,	16,517	departments,	and	2,707,780	places.
Wesleyans	753	"	"	189,955	"
Roman Catholics	1,693	"	"	367,344	"
British and others	1,662	"	"	355,726	"
School Boards	9,572	"	"	2,345,467	"

Thus voluntary managers provide 20,625 departments, against 9,752 of the School Board, and the ratio of their school scale is three to two.

The average grant in Board schools is 19s. 5d., in Voluntary schools 18s. 5½d. The average expenditure of Voluntary schools per scholar is £1 18s. 11¼d., against £2 10s. 1¾d. in Board schools. In London the expenditure per child in Voluntary schools is £2 6s., in Board schools £3 8s. 3¼d.

With reference to the curriculum of the schools, in addition to the ordinary subjects there is a formidable list of specific subjects. But in order to safeguard from cramming for additional grant and so spoiling the more essential elements of education, not more than two specific subjects may be taught to a scholar. Some of these are exceedingly useful, such as cookery, doing work, domestic economy, cottage gardening, laundry work, etc.

Children still leave school very young. Out of 5,325,858 children on the registers, less than 700,000 were over twelve years of age.

The changes in the Code are not very numerous or important. Facilities are given for enabling certificated Irish teachers to take up work in England. This will be a boon to Roman Catholic schools. The articles respecting pupil-teachers are amended, and provide that such teachers must be not less than 15 years of age at the beginning of their apprenticeship, except under special conditions in rural schools. Agreements in writing between managers and teachers must henceforth follow a model given in Schedule VI.

Division of the Diocese of York.

The Archbishop of York has laid before the clergy and leading laity of Sheffield the outline of his scheme for the sub-division of the Diocese of York, and the creation of two new sees. "He had considered," he said, "from his earliest experience of the diocese, that this sub-division was urgently necessary. It was the largest of all the Northern dioceses in population and area, being 90 miles long and 40 miles wide, containing some 4,000 square miles, with a population of a million and a half. The number of benefices was 630, and the number of clergy 900. He proposed that Sheffield should be the see-city of a new diocese in South Yorkshire, bounded by the rivers Aire and Ouse. It would have a population of 700,000, with 180 benefices. Towards its income he proposed to surrender £1,000 a year from the revenues of York.

Before long, also, he hoped to see another diocese formed, to include the whole East Riding, towards the foundation of which he was willing to yield another £1,000 per annum from his official income. A suitable residence and an additional income of £1,000 a year for each new diocese were necessary in his opinion. The appointing of fresh suffragan-bishops was not sufficient for the need, and he trusted that Yorkshire churchmen would give liberal support, for the result of such sub-division of dioceses during the past twenty years had resulted everywhere in the most remarkable strengthening of Church life and extension of Church work.

THE BRITISH DRINK BILL.

The figures for the Liquor Bill of 1896 now confront the public. There were those who believed, from various reasons, that the sum would be a large one; but few, we suspect, would have ventured to give an estimate at all approaching what proves to be the reality. In 1895 the total expenditure on alcoholic beverages was £142,415,812, and many hoped that temperance work would perceptibly stay any rapid increase of this total in the future. Such has not, however, proved to be the case. The year 1896 must be known as the one in which the Drink Bill was increased by six and a half million pounds sterling over any previous year, reaching the enormous sum of £148,972,230.

We are not among those strange reasoners who look upon such an expenditure with complacency. It is true that the increase manifests in an unmistakable manner that the nation has passed through a period of considerable prosperity. It would be proper to feel less dissatisfaction if it could be shown that a proportionate amount of the country's additional wealth had gone into channels more productive of lasting benefit to the community. But this would be hard to prove. The fact remains that this magnificent sum has been squandered upon an article of luxury concerning which the best that can be said is that it yields no beneficial results at all adequate to its cost. It is not the fanatical visionary, but the earnest Christian worker who sees most clearly the evil caused by this national sin of unwarrantable extravagance and self-gratification. And it should be the persevering endeavour of every thoughtful and right-minded person to inculcate, both by example and precept, those habits of simplicity of life and of self-restraint which conduce alike to the material and the moral welfare of mankind.

CONFIRMATION.

Those who are engaged in the responsible task of preparing candidates for confirmation will welcome the publication of a little book called "Outlines of Confirmation Lectures," by the Rev. Arthur J. Robinson, Rector of Holy Trinity, St. Marylebone. Here are the results of many years of practical experience in such work, and in these thirteen outlines of lectures there is a wonderfully complete presentment of Bible and Prayer-Book teaching suitable for confirmation classes. But not only is the matter adequate, it is also admirably arranged, so that it cannot fail to come home with interest and effect. In its way the book is unique, and supplies a distinct need. We believe that the clergy will find it useful to consult these lectures from year to year at confirmation times. Many will like to give copies to their candidates. For this reason the price is made purposely low. Twopence will purchase a single copy, and Messrs. Elliot Stock, the publishers, are prepared to furnish larger quantities at a still further reduced rate.

THE LAMBETH CONFERENCE.

The Lambeth Conference will commence on June 30, and continue until August 2. It will discuss a variety of important topics, among them being the following: the organization of the Anglican Communion; the relation of religious communities within the Church to the episcopate; Foreign Missions; Reformation Movements on the Continent of Europe and elsewhere; Church Unity in relation to the Eastern Church, the Latin Church, and other Christian bodies; International Arbitration; the office of the Church with respect to industrial problems; the Prayer-Book, with respect to additional services and local adaptations; the duties of the Church to the Colonies. The Conference will begin with a devotional day and a service in Westminster Abbey, will include a visit to the landing-place of St. Augustine in the Isle of Thanet, and will end with a service in St. Paul's Cathedral.

THE BETTING ACT.

The case of *Hawke v. Dunn* has been fully developed before a bench of five judges upon the question whether the Tattersall enclosure can be considered "a place" within the meaning of the Act of 1853. Section 1 of that Act says that "no house, office, room, or other place shall be opened, kept, or used" for the purpose mentioned in the preamble. The justices of Kingston had held that because Mr. Dunn did not remain in one spot in carrying on his business as a bookmaker in the Tattersall enclosure on a certain occasion, he was therefore not liable under the Betting Act. But the judges have now reversed this decision, and have declared that the whole enclosure called Tattersall's Ring comes within the meaning of the Act. This decision is likely to become historic.

THE WALLACE BEQUEST.

Privileged persons have from time to time been permitted to see the splendid collection of paintings, furniture, and other artistic treasures in the galleries of Hertford House, Manchester Square, the home of the late Sir Richard and Lady Wallace. It is with feelings of lively satisfaction that lovers of art will learn that the whole collection, with a few unimportant exceptions, has been left to the nation, provided that it be kept together under the name of the "Wallace Collection," and suitably housed in a central part of London. Since the days of Mazarin, no private *virtuoso* has accumulated such priceless gems. There is hardly a second-rate article in the whole collection. Pictures of the highest importance—Dutch, French, Spanish, English, Flemish; china, glass, old French furniture, and fine armour, are comprised in the bequest, the worth of which is estimated at not less than a million and a half sterling, and probably far exceeds that sum.

THE BISHOP OF SODOR AND MAN AND THE C.P.A.S.

Anniversary sermons and meetings have recently been held at Blackburn in connection with the C.P.A.S. The Bishop of Sodor and Man was among the preachers, and also delivered a powerful address in the Town Hall, which had great effect. He said that it was estimated that there were 14 000 parishes at the present time in England and Wales. Some of them were enormous in area, and others enormous in population. Such parishes the C.P.A.S. sought to help. The main population of England had shifted from the country to the towns. In 1836, when the Society was founded, the population of the country was 70 per cent., while that of the towns was only 30 per cent. To-day the population of the towns is 71 per cent., while that of the country is 29 per cent. These changed conditions brought a tremendous overtaxing of the religious provision in towns. Having spoken of the deplorable spiritual condition of many of the parishes, he gave details of the admirable and effective remedy supplied by the Society, ending with an earnest appeal for help from Lancashire and Yorkshire, which benefit so largely from its help.

Mr. Sedley Taylor has written in the *Cambridge Review* a candid and pathetic avowal of what, in his opinion, is the logical outcome of the Higher Criticism. He considers that it has destroyed the foundations on which many of the essential doctrines of Christianity rest. He says: "I do not hesitate to risk incurring a charge of egotism by saying that it is inability to find a basis sufficiently firm to bear a dogmatic superstructure which has dislocated, and in a great measure crippled, a life which I had hoped and fully resolved to spend in active work as a clergyman of the Church of England. I feel very strongly that distinguished clergymen who publicly announce their acceptance of the results of the Higher Criticism, and are fortunate enough, as their retention of office in the

Church proves, to have found such a basis as I have sought for in vain, are morally bound to tell us, with equal publicity and explicitness, what that basis is."

The ancient hospice of the Great St. Bernard has been seriously damaged by an avalanche of snow. The dining-hall, kitchen, and other portions of the monastery have been completely wrecked. The monks were seated in the refectory at the time of the catastrophe, and had to dig their way through the snow.

Mgr. Procopius, Metropolitan of Athens, has telegraphed to the Archbishop of Canterbury begging for the sympathy and prayers of the Anglican Church for Crete in the present crisis. The Archbishop has replied: "The Anglican Church prays earnestly to the Almighty that He may give the Cretans liberty, justice and peace."

President M'Kinley has spoken noble words, which will greatly help forward the scheme of arbitration between the British and American nations. "War should never be entered upon until every agency of peace fails. Peace is preferable to war in almost every contingency. The treaty of arbitration between the United States and Great Britain is a glorious example, and its ratification by the Senate is a duty to mankind."

At the desire of the Archbishop of Canterbury, the Ecclesiastical Commissioners have consented to the sale of Addington Park, near Croydon, which has been the country residence of the see since the time of Archbishop Mannors Sutton, 1805-1828. The property has been a pleasant, though a costly, appendage. The sum resulting from the sale will be used to purchase a smaller house for the Archbishop at Canterbury, and the balance will be devoted to Church work in the diocese.

A Bill to regulate the transfer of Church Patronage has been introduced by Mr. Stanley Leighton, Mr. Herbert Gladstone, and Sir John Kennaway. It seeks to provide that any assignment or transfer of the right of patronage or presentation to any benefice or cure of souls shall be void unless notice of the same, together with the name of the transferee, shall have been given four weeks previously to the registrar of the diocese, and a deed of assignment or transfer be deposited at the same time at the diocesan registry.

The financial year of the Church Missionary Society closes with March, and a heavy deficit seems impending. For some time past the expenditure has been £18,000 in excess of previous years. There is a considerable growth in the income from associations and appropriated contributions, but legacies are £10,000 less. Altogether, some £30,000 are needed if the Society is to go forward with a clean balance-sheet.

Admiral Hollmann, secretary for the German Navy, has demanded, in the name of the Emperor, a sum of £17,000,000 sterling from the Budget Committee, to be expended on the building of fresh war-vessels within the next two years. A fresh general election and the return of more Socialists will be the almost inevitable consequence.

The Education Bill makes but slow progress in the committee stage. The Opposition is doing its legitimate utmost to kill the Bill with amend-

ments. alike by their nature and number. On the other hand, the Government is using all the expedients which the rules and customs of the House allow to force the Bill forward against all obstacles.

The waters of the Victoria Nyanza are now navigated by the steamer placed there mainly by the efforts of the *Record* newspaper. The good effect upon civilizing and missionary enterprise is likely to be marked.

The Vicar of Aston, the Rev. H. Sutton, who has just been appointed an Hon. Canon in Worcester Cathedral, set apart February 21 as a thank-offering Sunday, with the result that £1,300 were given, mainly by members of the regular congregation, towards the needs of the parish.

The Bampton Lecturer for the present year is the Rev. R. L. Ottley, Fellow of Magdalen College, who has chosen for his general subject the practical value to the spiritual life of to-day of the Old Testament as seen in the light of modern criticism.



Obituary.

THE Rev. WILLIAM ARCHIBALD SCOTT ROBERTSON, Hon. Canon of Canterbury. Canon Robertson was a Senior Optime in 1859, and was ordained the same year. His life was mainly spent in country parishes, and his published studies in archæology are numerous and excellent.

The Rev. WILLIAM HARDING GIRDLESTONE, D.D., Hon. Canon of Gloucester, aged seventy-five. A scholar of Christ's College, Cambridge, he was ordained in 1849, was Vicar of Ryde in 1863, and Principal of Gloucester College, 1868-1875.

The Very Rev. EVAN OWEN PHILLIPS, Dean of St. David's, died somewhat suddenly on March 2. He was a native of Pembrokeshire, and was educated at Cardigan Grammar School and Corpus Christi College, Cambridge. He was eighteenth Wrangler in 1849. From 1854-1861 he was Warden of Llandoverly, and afterwards Rector of Aberystwith, in both of which positions he did valuable constructive work. He became Canon of St. David's in 1874, and Chancellor of the Cathedral in 1879. Dr. Phillips was a man of many parts, a good scholar, an excellent preacher, and an accomplished organist.

The Rev. F. E. WIGRAM, Prebendary of St. Paul's Cathedral, after a long and painful illness. A graduate of Trinity, Cambridge, in 1857, he was ordained the following year, and held several curacies, until in 1880 he became hon. secretary to the Church Missionary Society. How faithfully and manfully he laboured in this great post is told by a comparatively early death.

THE Rev. EBENEZER COBHAM BREWER, LL.D., died on March 6, at the age of eighty-six. He took a first class in law from Trinity Hall, Cambridge, in 1835, and was ordained the same year in the diocese of Ely. He published his widely known "Guide to Science" in 1850. His "Dictionary of Phrase and Fable," first published in 1868, has reached its twenty-fifth edition.