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blood, as they certainly know that they have received the bread and wine with their mouth and stomach."

And this teaching is nothing more than was constantly defended and maintained—and rightly so—by the Reformed.

I must only ask space for one or two examples :

1. Bishop Hooper (who led "the extremer school of Reformers," see Mr. Medd, *Intr. to first book of Ed.*, p. xii.) says : "I believe and confess . . . that always and as often as we use this bread and wine, according to the ordinance and institution of Christ, we do verily and indeed receive His body and blood." (*Later Writings*, P.S. edit., p. 49.)

2. Bishop Jewel (stigmatized as "an irreverent Dissenter," but whom Hooker pronounced to be "the worthiest divine that Christendom hath bred for the space of some hundreds of years"—*Ec. Pol.*, B. II., ch. vi., § 4) says : "We teach the people, not that a naked sign or token, but that Christ's body and blood indeed and verily is given unto us ; that we verily eat it ; that we verily drink it ; that we verily be relieved and live by it." (*Sermon and Harding*, P.S. edit., p. 448.)

It may be worth while to add a selection of a few extracts from Reformed Confessions of Faith.

1. The later Swiss Confession, 1566, says : "By this holy Supper . . . the faithful . . . receive the flesh and blood of the Lord." (*Hall's Harmony*, p. 317.) "By spiritual meat we mean not any imaginary thing, but the very body of our Lord Jesus, given to us : which is received of the faithful . . . by faith." (*Ibid.*, p. 318.)

2. The Belgian Confession, 1566, confirmed 1579, declares : "As truly as we do receive and hold in our hands this sign . . . so truly we do by faith . . . receive the very body and true blood of Christ." (*Ibid.*, pp. 336, 337.)

3. The Irish Articles of 1615 say : "But in the inward and spiritual part, the same body and blood is really and substantially presented unto all those who have grace to receive the Son of God, even to all those that believe in His Name." (# (*Neal's "History of Puritans,"* vol. iii., p. 517.)

A comparison of Hooker, *Ec. Pol.*, B. V., ch. lxxvii., § 7, 8, 11, and 12, will show that his teaching did not fall short of this teaching of the Reformed.

I have been as brief as possible, but I venture to add that I have endeavoured to enter fully and at some length into the subject in "Papers on the Eucharistic Presence," No. VI., where much additional evidence will be found.—Yours faithfully,

N. DIMOCK.

Eastbourne, October 9th, 1889.

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## Review.

*The Epistles of St. John.* Twenty-one Discourses, with Greek Text, Comparative Versions and Notes, chiefly exegetical, by WILLIAM ALEXANDER, D.D., D.C.L., Brasenose College, Oxford, Lord Bishop of Derry and Raphoe. Hodder and Stoughton, 1889.

AS an expositor of the writings of St. John, the Bishop of Derry—the Chrysostom of the Irish Bench, has very special qualifications. In the volume before us the critical powers of the theologian are not more apparent than the spiritual insight displayed, combined as it is with an earnest and tender appreciation of all that is best in modern culture. The plan pursued is eminently popular, inasmuch as while no real difficulty is evaded, much of the extra-critical matter is deferred to

footnotes or to the notes at the end of each chapter, moreover there is the additional advantage for scholars and ordinary readers alike, that the full Greek text is given along with the Latin translation, and that of the A.V. and R.V. in parallel columns, to which is added a translation from the Bishop himself, the many felicities of which are ample excuse for its insertion here.

The connection between Epistles and Gospel is strongly insisted upon as the only method for a full comprehension of either, just as the historical record of some many-sided and eventful life has its ideas and impressions elucidated for the general reader by an accompanying introduction or appendix.

The discussion of the polemical element in these Epistles is as admirable as it is just now important in the face of much modern writing in novels and reviews, distinguished rather for sentiment than logical consistency. "The method of this widely diffused school is to separate the *sentiments* of admiration which the history (of our Lord) inspires from the *history* itself; to sever the *ideas* of the faith from the *facts* of the faith, and then to present the *ideas* thus surviving the dissolvents of criticism as at once the refutation of the facts and the substitute for them."

In a review of Dr. Plummer's edition of "The Pastoral Epistles," some time ago in the CHURCHMAN, we took occasion to commend his method of linking present subjects of moral and intellectual controversy with manifestations of the same spirit under different forms in the past. This fresh volume of the same admirable series gives abundant and successful evidence of a similar desire on the part of the expositor. We are convinced by daily experience that to allow the plausible, though often utterly groundless, statements in regard to historical Christianity, to pass unheeded in the pages of novel and magazine, read as they are by uncritical and unthinking readers, is to most faithlessly *disregard* the Apostolic precept, "Contend earnestly for the faith, once for all delivered to the saints." As we read writings such as this of the Bishop of Derry—written, as he tells us, amid the often distracting cares of an Irish Bishop; begun in the noonday of life, completed with life's sunset shining in his eyes—we of the clergy at least ought to give up the idea of trying to live in a fools' paradise, spending time and energy, if we be contentious, upon matters of "mint and anise and cumin;" if we be peacefully disposed, upon even the infinitely nobler work of attending to our parishes and "feeding Christ's flock," while all the time the cry of maimed and doubting hearts is asking of us, their teachers, "How can these things be? Answer me this, and this, and this." And even though it were true, that such doubts did not now arise among, such questions were not asked by, the members of our Bible-classes, our Communicants' Unions, or even our congregations as a whole, still, a loosening of the components of popular belief around us, a growth of the idea that the mere components of belief—the specific articles of a creed—matter little, if at all, may possibly, nay, rather must, affect ourselves. It is only a truism to mechanically repeat that the Gospel-records are quite able to take care of themselves; that those who *will* doubt must doubt; that doubt itself presupposes sin or indicates a relaxation of the moral standards. Thus did not the Master act: "Behold My hands and My feet." He allows the possibility of honest doubt; He admits, nay, sanctions, the duty laid upon the truth to vindicate itself by all lawful means.

It is with such convictions that we welcome this new volume from the pen of the gifted Bishop. In the light of an old man's experience, with the aid of a deep and many-sided culture, above all, by faith in God once "manifested in the flesh," he can face the gathering problems of his age fearlessly and hopefully, and he tells out to us, his

younger brethren, his thoughts on all these things, the meaning of his confidence, the secret of his strength. "All the long chain of manifold witness to Christ is consummated and crowned when it passes into the inner world of the individual life. 'He that believeth on the Son of God hath the witness in himself.' But that sweet witness in a man's self is not merely in books and syllogisms. It is the creed of a living soul. It lies folded in a man's heart, and never dies—part of the great principle of victory fought and won over again in each true life—until the man dies, and ceasing then only because he sees that which is the object of its witness."—P. 253.

RICHARD W. SEAVER.

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## Short Notices.

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*Murray's Magazine.* October. John Murray.

*Church and People.* No. 3. Quarterly Paper. Church Pastoral Aid Society.

*The Newbery House Magazine.* October. Griffith, Farran, Okeden and Welsh.

"**B**ROTHERHOODS of the Poor" is the title of an article by Archdeacon Farrar, in the first of the three periodicals which we have here placed together. The Archdeacon says that "the Brothers of the Poor, whose establishment is in question, will not be monks in any sense of the word. Their vows will never be permitted to be permanent." But in the *Newbery House Magazine*, the Rev. C. H. Sharpe writes :

In the question of the duration of vows, it may be said that those truly called of God will *ipso facto* remain to the end. *Nemo Christianus nisi qui ad finem perseveraverit.* . . . But if those truly called of God would remain to the end, there can be no possible objection to their having the great benefit of being allowed to take perpetual vows.

In *Church and People* appears a very interesting paper, containing the opinions of eminent clergymen and laymen on this subject.

*The Church Monthly.* An illustrated magazine for home reading. London : *Church Monthly Office*, 31, New Bridge Street.

Among good and cheap gift-books or prizes, or books for the parish library, this annual will rank high. Bright, informing, and attractive as regards both matter and illustrations, it will be welcome and useful. Two of the illustrations are "Bishop Barry" and "Knapdale," the mansion in Upper Tooting given by Mr. Macmillan, the eminent publisher, for the Bishop Suffragan of Rochester. The volume, cheap as it is, contains no less than 200 fine engravings, and contributions from many representative writers, with capital Tales.

*The Quiver.* New and enlarged series. 1889. Cassell and Company.

Our opinion of the *Quiver* has been several times expressed during the past year, and it is enough now to commend the Annual.

*The Brook and its Banks.* By the Rev. J. G. WOOD, M.A. The Religious Tract Society.

This volume is wonderfully well turned out, and among choice "Christmas Books" it will on all grounds rank high. How Mr. Wood could write of the Brook and its banks, who does not know ?

*Stronger than Fate.* By MARY BRADFORD WHITING, pp. 250. Society for Promoting Christian Knowledge.

This Tale is thoroughly good. It is well written, and has promise of