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THE MONTH.

THE County Council elections have commanded a large share of public interest. The results, on the whole, are satisfactory. Peers and Squires and other magistrates, men of reputation and experience, remain to carry on their old work and to discharge still greater functions.

The text of the citation to the Bishop of Lincoln has been published. The case will be heard at Lambeth Palace on February 12.

Bishop Barry, Primate of Australia, has announced his acceptance of the post of Assistant-Bishop of Rochester.

Canon Basil Wilberforce, replying to an anonymous letter in the *Times*, has written :

Based upon the threefold foundation of, first, voluntary total abstinence for the individual, upon the principle, "We that are strong ought to bear the infirmities of the weak, and not please ourselves, for even Christ pleased not Himself" (Rom. xv. 1); secondly, progressive prohibition for the community as the people are educated into desiring it for themselves; and, thirdly, the public acknowledgment that it is not a religion, but a hand-maiden to the Gospel of Christ, the total abstinence movement has steadily advanced, strengthened by the unremitting opposition which has pruned its redundancies while stimulating its growth, and at this moment it represents a force in the political, social, and religious life of the nation which absolutely declines to be ignored. Moreover, inasmuch as every conclusion from science is increasingly in its favour, as happiness and prosperity invariably follow in its train, as it prolongs life, saves money, prevents crime, and strengthens religion, far from "having its spin and being forgotten," it will never recede from the position it occupies at this moment.

At the Islington Clerical Meeting, on the 15th, papers were read by the Bishop of Liverpool, Canons Hoare and Bardsley, Archdeacon Richardson, and others. The *Record* says :

The most striking feature of the day was, of course, the comprehensive and masterly paper read by the Bishop of Liverpool. Whilst the lucid, concise statements of doctrine were followed with close and sustained interest, the more practical and personal details deeply moved the audience. There are few writers or speakers who possess in a higher degree than Dr. Ryle the happy quality of conveying much in few words, and conveying it in terms impossible of misconception. What he gave his hearers on Tuesday was a convenient summary of right and wrong beliefs touching the Lord's Supper. He appended to this some most wholesome advice to those who "live in perilous times" from "an old witness"—advice which deserves to be read and pondered by others as well as the "younger brethren" to whom it was more particularly addressed.

In his annual address, the Bishop of Gloucester and Bristol refers to a question of "really limitless importance" :

It came before the Lambeth Conference; it was freely ventilated at the Manchester Congress, and even found a place in one or two of the Diocesan conferences of the past autumn. The question is this: To what extent may the established results of recent Biblical criticism form a part of our general Church teaching? What answer are we prepared to return? Can it be otherwise than this? That until these so-called established results are clearly shown to be so, and accepted as such—not merely by a few representative thinkers in a singularly unstable period of our spiritual history, but accepted by the Church at large—they ought not to be set forth, or even suggested, as a part of its general teaching.

Tidings from Uganda were received on the 11th (Zanzibar, January 10). The Missionaries were plundered and expelled; they arrived in safety at Usambiro. King Mwanga, it appears, was compelled to flee for his life. A second revolution made the Arab traders supreme.