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Street, W.C.) a handsome packet of their Easter Cards. We are much pleased with the cards; they are bright and beautiful. Some of the flowers are specially well done. On the back of each card is an appropriate scripture or verse.

Messrs. Hatchard have sent us several volumes by Bishop OXENDEN. Our notice, for lack of time, must appear in the May number.

*Winsome Christianity*, by the Rev. RICHARD GLOVER, M.A. (T. Nelson and Sons), will be read by many with much interest. The Vicar of St. Luke's, West Holloway, has a persuasive pen, and his first object in writing this book, his preface says, was to urge his fellow Christians to make their religion more attractive to those all round them. In treating of Christian Manliness, he quotes the remark of that blunt old truth-speaker, Robinson, predecessor of Robert Hall, at Cambridge, as to "godly boobies," and he says that, in our day, more mental robustness is needed. Mr. Glover's second object was to show to those who admire not "the beauty of holiness," how lovely and engaging a thing the religion of Christ is.

We gladly repeat a word of praise in regard to Miss GIBERNE'S tale, *Sweetbriar* (Seeley & Co.). A lady friend tells us it ought to have been more warmly recommended in THE CHURCHMAN, and we readily take the hint to say that *Sweetbriar* is a worthy companion of "The Rector's Home," and other religious stories by the same gifted author.

*The Voice of Time*, by Mr. J. STROUD (Cassell), has reached a thirty-seventh thousand. The little book—cheap and tastefully got up—contains a meditation for each hour of the day, simple, earnest, and scriptural.



## THE MONTH.

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AN attempt upon the life of the Queen by a crazed creature, named Maclean, was made on the 2nd, at Windsor, when her Majesty with Princess Beatrice, in a close carriage, was leaving the railway station. Providentially, no one was hurt by the shot from the revolver, and her Majesty has in nowise suffered. A most gratifying burst of loyalty from her subjects, at home and abroad, was called forth, and the goodwill of foreign nations was displayed in most hearty congratulations. In almost every place of worship in Great Britain, and largely in Ireland, certainly in the Protestant churches and chapels, a special offering of thankfulness for her Majesty's deliverance was made on the following Sunday.

Before leaving England for a month's stay at Mentone, the Queen sent to the Home Secretary the following letter,<sup>1</sup> published in the *Gazette* of the 14th:—

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<sup>1</sup> *Church Bells* says:—"The queenliness of Her Majesty has been demonstrated on many occasions when exceptional circumstances have

“Windsor Castle, March 12, 1882.

“The Queen wishes, before she leaves England for a short while for some comparative rest and quiet, to express from her heart how very deeply touched she is by the outburst of enthusiastic loyalty, affection, and devotion which the painful event of the 2nd inst. has called forth from all classes and from all parts of her vast empire, as well as by the universal sympathy evinced by the Sovereigns and people of other nations. The Queen cannot sufficiently express how deeply gratified she is by these demonstrations, and would wish to convey to all, from the highest to the humblest, her warmest and most heartfelt thanks.

“It has ever been her greatest object to do all she can for her subjects and to uphold the honour and glory of her dear country, as well as to promote the prosperity and happiness of those over whom she has reigned so long : and these efforts will be continued unceasingly to the last hour of her life. The Queen thanks God that He spared her beloved child, who is her constant and devoted companion, and those who were with her in the moment of danger, as well as herself, and she prays that He will continue to protect her for her people's sake as He has hitherto so visibly done.”

The Meeting of the Central Council of Diocesan Conferences was held on the 7th, in the National Society's Rooms, Westminster, the Right Hon. Cecil Raikes, M.P., in the chair. The Report was read by Archdeacon Emery.<sup>1</sup> The constitution of

called it forth, but it is to the womanliness which has found a fresh outlet in this gracious message that the strong attachment of Her Majesty to her subjects, and their devotion to her person and her throne, is so largely due. And if any other point in this characteristic little piece of ‘the Queen's English’ should be noticed, it is the prominence given to the overruling hand of God and to the direct action of prayer, a feature in the royal utterance which at the present moment, when Parliament is being invited to ignore this fundamental principle of public faith and morals, is peculiarly opportune. Queen Victoria's gratitude to her people appropriately takes the form of an assurance that they will unite with her in tracing her deliverance to the mercy of God, and the invocation with which she closes the few but happily chosen sentences sets forth her unwavering trust in the same Almighty power for her future safety. It is well in such times as these that the national conscience should be awakened, and the national mind recalled to first principles, and apart from their immediate reference the Queen's words can scarcely fail to have this effect.”

<sup>1</sup> The following are the opening sentences of the Report :—

“Since the first meeting of the Council, July 7, 1881, its printed Proceedings have been much canvassed, both in Diocesan Conferences and in the public press. The result seems full of encouragement.

“Twenty-four Diocesan Conferences have now had the matter distinctly put before them. Nineteen out of the twenty-four have, by large majorities, and in several cases unanimously, agreed to the appointment of lay and clerical representatives—viz., Winchester, Bangor, Chichester, Ely, Hereford, Lichfield, Lincoln, Norwich, Oxford, Peterborough, Rochester, St. Alban's, St. Asaph, Truro, Ripon, Chester, Carlisle, Manchester, Sodor and Man. Only one Conference, Bath and Wells, suggested another plan.

the Council was amended in conformity with the advice of the Committee; and the first paragraph of the altered document runs thus:—

The object of the Central Council shall be to give greater unity of action to diocesan conferences by considering, through representative members, the resolutions at which such conferences may have arrived, and other matters concerning the interests of the Church, which the council may deem it expedient to suggest for discussion by the conferences; and so the general opinion of the Church at large may be obtained on matters affecting its welfare, with a view to their being brought prominently, if thought desirable, before the Convocations and Parliament.

The Diocesan Conference Committee of the Lower House of Canterbury, appointed in 1879, have now reported, it was stated, in favour of the Central Council. The subject of Church Patronage, in connection with Mr. Stanhope's Bill, was brought forward by Canon Temple. Mr. Cropper, M.P., hoped that the Bill might be got through this session; but Mr. Stanhope said he did not feel very sanguine about its prospects.<sup>1</sup> Mr. Russell, M.P., Mr. Gurdon, M.P., and other laymen spoke. A resolution moved by Mr. Stanley Leighton, M.P., that "the landowners should in all cases pay the tithe rent-charge," was carried by a large majority. A resolution as to the extraordinary tithe, moved by Canon Crosse, a repetition of Mr. Talbot's motion in the House of Commons, was also carried by a large majority. It was resolved to consider the new Education Code. The following were adopted as subjects to be suggested as desirable for early discussion in Diocesan Conferences:—Church Courts and report of Royal Commission thereon. Church Legislation—draft Bill as approved by both Convocations and commonly known as the Bishop of London's Bill. Church Boards and Church Councils. Cathedral Commission Report.

On the same day, the 7th, in the afternoon, a very important

"Committees of the Conferences of Canterbury, Gloucester and Bristol, Salisbury, and Liverpool, have been appointed to consider a report on the subject.

"The Conferences of Exeter, St. David's, York, and Durham, have not had the matter brought before them. The Dioceses of London, Llandaff, and Worcester have at present no Conferences, but this very day an important meeting of laymen of the Diocese of London has been summoned by the Bishop, to consider the desirableness of one for London, according to a draft plan already prepared."

<sup>1</sup> Mr. Stanhope said that as to the sale of next presentations, the principle of their abolition had actually been carried by Sir Richard Cross in the House of Commons, though his right hon. friend's bill had unfortunately failed in the end to pass. He agreed that his (Mr. Stanhope's) bill left many things to be desired, but he felt it would not be wise to overweight it. He could not admit, however, that more inquiry was needed. There had been inquiry enough. (Cheers.)

meeting of lay consultees, called by the Bishop of London, was held at Willis's Rooms, to consider the feasibility of establishing a diocesan conference for London. His lordship had previously taken the opinion of the clergy. The room was crowded. In the course of an admirable opening address, his lordship said :—

He would guard himself, in the first instance, from the supposition that he undervalued in any respect the importance of lay co-operation. He believed in that co-operation most thoroughly, and had always laboured to impress upon his clergy a sense of its importance. But the idea of inviting the laity to take part in diocesan work belonged to these later times. Indeed, it might be said to have been contemporaneous with his coming into the diocese. He became Bishop of London in 1869, and he believed the first diocesan conference was held in Bangor in 1866; and was followed by similar gatherings in the diocese of Ely and Lincoln. London was not a diocese in which to begin experiments, and he did not feel disposed, with the amount of work before him, to attempt the introduction of what was comparatively untried. But since then, twelve years had elapsed, and conferences had been formed in all the dioceses of the country except three. Of these London was one. Another was Worcester, the Bishop of which (Dr. Philpott) was an extremely able man, and an admirable administrator and man of business; but he did not believe in collective wisdom, and never made his appearance even in Convocation. The Bishop of Llandaff (Dr. Ollivant) considered that a conference would be most desirable for his diocese, but he was obliged to refrain from calling one, and he had the unanswerable excuse of eighty-four years of age. (Cheers.) He (Bishop Jackson) had endeavoured to ascertain from the Bishops, the clergy, and the laity what their impressions were with regard to the advantages derived from their respective conferences. The Bishops, without exception, said they believed that the work of their dioceses had benefited from them, though some of their lordships seemed to have been a little disappointed, and to think that all the good had not been attained that they had hoped. The clergy as a body seemed to like them, and the laity were generally of opinion that they were advantageous.

It was a great argument in support of the lay view, continued the Bishop, that in the course of twelve years nearly all the dioceses of the country should have joined in the movement :—

Now, what were the advantages which were supposed to have been gained by its adoption? One was that the diocesan conference was a practical exhibition of the principle that the clergy and the laity together formed the Church. . . . He might be quite wrong, but he confessed that during the last five-and-twenty years he had watched with great anxiety what appeared to him to be a tendency on the part of the clergy to draw still farther away from the laity; and if diocesan conferences had only the effect of counteracting that tendency he should say that they would be most valuable. (Cheers.) Then, if it was true that the laity were a part of the Church, they had a right

to be heard upon Church matters, and diocesan conferences gave them an opportunity not only of expressing their views, but of offering advice on Church questions. . . . Another object of diocesan conferences was the engaging the interest of the laity more than was now practicable in Church work. No doubt in many dioceses that had been effected; but in this he would not lay much stress upon it, for he did not think it was needed. There was nothing for which he felt more thankful to Almighty God than the difference which he observed had taken place in the state of the diocese since he was rector of that parish (St. James's, Piccadilly) thirty years ago. At that time there were some district visitors, who were mostly ladies; but he was never more surprised in his life than when a young Guardsman (who had since become an English earl) came and asked him if he could find him some work to do amongst the poor. (Cheers.) At the present moment there were in the diocese 180 lay-readers commissioned to hold services in unlicensed rooms, and more than 3,000 registered lay-helpers, besides 300 ladies of all ranks, who were engaged in endeavouring to promote religion and morality throughout the diocese. (Cheers.) There was yet another work that laymen could do, and that was to promote in Parliament and elsewhere such objects as we all believed were necessary for the benefit of our Church. (Cheers.) Another object was to carry on the movement for Church extension, education, and other works for the welfare of the country. As Bishop of London, he could not but be thankful for the fund which had been set on foot by his predecessor. That fund had succeeded in raising 680,000*l.*, which had been administered with admirable wisdom and prudence in relieving the spiritual destitution of this great metropolis. (Loud cheers.) There was still another work in which diocesan conferences were doing good, and that was in bringing together clergy and laity—of different opinions and schools of thought, as they were termed. They enabled them to know and understand one another better; and to learn how very much more numerous were the points upon which they agreed than those upon which they differed. (Cheers.)

The Right Hon. J. G. Hubbard, Sir Richard Cross, Mr. G. W. Russell, and other Members of Parliament spoke.

For the third time, though by a diminished majority, Mr. Bradlaugh has been returned for Northampton. He was not permitted to take the oath (by a vote of 257 against 242).

In withdrawing the resolution calling for the open intervention of her Majesty's Government with the Russian Government on behalf of the Jews, Baron de Worms showed discretion. The debate could hardly fail to do good.

The first report of the Cathedral Commission will probably give general satisfaction.

By a majority of 68, Mr. Gladstone carried his vote of censure on the House of Lords, in regard to the Land Act Committee. The Lords' Committee is gathering evidence which will no doubt prove useful. In the House of Commons the waste of time has been deplorable.

In an admirable Pastoral Letter the Bishop of Liverpool invites attention to the expediency of appointing Sidesmen as well as Churchwardens in every parish.

In an able article on the New Code, the *Guardian* says:—

Let Codes and Department and Training Colleges do what they may, much will depend on the managers in respect of the tone and spirit of a school; and it is in this that by common consent the Voluntary Schools have a marked superiority over Board Schools. We again venture to commend this truth, especially to Churchmen, and, above all, to the clergy. The New Code may still need amendments, and these can scarcely be known with certainty till it has been in operation. But we believe that it is framed with an honest attempt to secure efficiency under our present system, and to do justice all round; and we hope that it will accordingly be frankly accepted and fairly tried by all who are interested in Voluntary Schools. Like all changes and advances to promote efficiency, it will probably bring with it some pressure and difficulty. But, convinced as much as ever that the voluntary system has its own peculiär elements of vitality and power, we believe that it will soon adapt itself to the new conditions, and flourish at least as well as under the old.

The *Manchester Guardian* says:—

The Rev. Canon Hume, who has been mainly instrumental in carrying out the Liverpool census, is well known as a skilful statistician and as an erudite antiquary. . . . In the new part of the *CHURCHMAN* he has explained the manner in which the enumeration was made and states its results. . . . Whatever else may be said of these figures they cannot be satisfactory to Churchmen.

In an article on the *Record*, the *Times* says:—

The *Record* has had a stormy career. It was founded in the crisis of the struggle for and against Roman Catholic emancipation. The Duke of Wellington and Sir Robert Peel for a short time, Lord Eldon for longer, were among its heroes. When silence had settled down on that angry controversy, High Church and Low Church brought their rival banners into as wrathful collision. The *Record* had been from its birth on the side of the Church of England against the Church of Rome. In ranging itself in opposition to the Oxford school it still was, at the beginning, for authority against innovation. . . . An alteration such as the *Record* wisely contemplates in its seasons and manner of publication has an interest for others than its conductors and subscribers for the evidence the step affords of this modern revolution in ideas. . . . A journal entitled to communicate the wants and wishes of the great Evangelical division of Churchmen, and evincing no desire to inflame the passions of adherents by outraging the susceptibilities of antagonists, would not have to rely solely upon countenance from within. It might count upon being studied, perhaps not rarely upon being approved, by a much larger number of uncovenanted readers than the few who now glance at a religious newspaper to amuse themselves with observing in what vindictiveness so-called Christians can indulge.