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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THE MONTH.

THE May Meetings, as a rule, were well attended; and many most satisfactory speeches were made. The interest taken in these annual gatherings appears to be fully sustained; and the statistics presented show that, in regard both to the workers and the results, there is abundant cause for thankfulness and hope. The help of prayer is more generally realized. The Lord hath done great things for us, say an increasing number; let us thank God and take courage.

The eighty-third anniversary of the Church Missionary Society was held on the 2nd. The attendance was very large. In an admirable address, the noble Chairman, Lord Chichester, spoke of the importance of parochial Missionary Associations, and of the great missionary work, a promise of strength and blessing, which lies before the Church of England.¹ The first

¹ We cannot refrain from quoting the main portion of the venerated President's remarks. The noble Earl said:—

We have to thank God, not only for the continuance of His blessing and guidance upon His own work, but we have, I think, to thank Him for the progress, such as it is, that is clearly indicated in this Report—progress certainly in the actual work of our foreign missions, but, in my opinion, indications also of progress in the work at home. (Cheers.) Considering all the circumstances of the past year, the general prevalence of real distress in many of the industries of this country, I think it is satisfactory to know that the total of the contributions from Associations is only £300 less than it was last year, which you will remember was a very exceptional year. (Cheers.) Now, to my mind, having watched the financial part of the question as well as its more interesting spiritual side, this state of things, and also what I have heard myself of different Associations in the country, indicate that there is an increased interest in missionary work, and to a certain extent a more liberal disposition to contribute. (Cheers.) . . . I recollect that great and good man, the late Archbishop Sumner (cheers) made a very telling speech on this platform when he was Bishop of Chester. I may just mention two things which he said. One was that as a bishop he felt under great obligations to the Church Missionary Society. (Cheers.) He said that during his visitations he always observed this, that if in any parish there was a Church Missionary Association there was quite certain to be other Christian work going on (cheers); that he was certain to find a Bible-class and a good Sunday-school, and other appliances for encouraging and promoting Christian truth and Christian life. In short, what he said was, that wherever there was a Church Missionary Association in a parish there was certain to be both light and life. (Hear, hear.) The good Bishop told them, and very earnestly, that the more the Congregations were asked to contribute to Christian objects the more they would give and the more they would have to give. Of course the good Bishop did not omit to say that all that proceeded from having first implanted in their hearts the love of Jesus. . . . I am sanguine enough to hope that the advice so ably and feelingly given to us last night by the good

resolution was moved by Sir Bartle Frere, and seconded by Canon Tristram. The subsequent speakers were the Bishop of Victoria, Mr. Bruce, the well-known Missionary from Persia, Bishop Crowther, and the Rev. R. C. Billing. The veteran African Bishop received a hearty welcome. An interesting abstract of the Report was read by the Rev. F. E. Wigram: there is an extension of the Society's work, with a balance-sheet highly satisfactory. The total contributions are £212,910. The expenditure for the year was in accordance with the retrenchment policy of 1880; but the estimates for the current year have been framed on a much more liberal spirit. Evidently, the numbers who take a practical interest in the work of this grand Society are greater than ever.

At the anniversary of the Church Pastoral Aid, the chief speakers were Canon Hoare, the Rev. William Barker (Forest of Dean), Canon Lefroy (Liverpool), and Dr. Walters (Llan-samlet). Canon Lefroy spoke of the deadly influence at work among the upper classes and the working classes; the influence represented by a terrible word—the domestication of infidelity:—

Never I believe in the history of the English Church and literature was infidelity domesticated as it is at present. A gentleman of the West-end who has drifted into the sad practice of late banquets on Saturday nights and late dinners on Sunday, and then lounging through the Park when he ought to be at God's house, is setting a vicious example to others. He then strolls into his club and takes up a journal, perhaps the *Contemporary Review*, or the *Nineteenth Century*, or some such serials as these. In them he finds two articles, one signed by a man of God, advocating the holiest verities of the Christian faith; the other perhaps signed by the late Professor Clifford, laughing at and scorning the sanctities of religion. I need hardly say which is more likely to make an impression. He who reads this in his club is represented by the poor struggling artisan who pays his penny for the *Secularist*, the *Freethinker*, and the *National Reformer*.

Bishop [the Bishop of OSSORY] who preached that admirable sermon, that his what I may call very modest request will soon be fulfilled, of raising our income to £300,000 a year. (Cheers.) . . . Now, I have only one word more to say. I hear and read, and I daresay you do the same, a great many very lugubrious complaints and statements as to the danger to which our beloved Church is at present exposed. There is the danger of going over altogether to Rome which some people believe in, or, at all events, the danger arising from the increase of superstitious ceremonies, and then there is the danger arising from the increase, as it is said, of infidelity, and from other causes which are always at work, and which hinder the work of God and His truth. But, my friends, it strikes me that, following up what Bishop Sumner said of the effect of the Church Missionary Associations in promoting the spiritual growth of the parishes where they exist, as long as the Church is faithful to her Lord's command, and to her great missionary obligations, we may be quite sure that the Lord will not forsake that Church. (Cheers.)

In his impressive closing speech, Lord Shaftesbury referred to Mr. Lefroy's "admirable expression:"—

This "domestication of infidelity" [said the noble Earl], you may now find in every house, from the highest to the lowest. You will find it in a great number of houses lying on the tables, within the reach of those who are not in the least aware that the poison is there. So insidious and so demoralizing is much of the literature of our day that, without any open blasphemy or attack on religion, it is introducing a lower system of morality and an impurity of thought that is tainting the minds and hearts of many of the young. I hope you will bear that phrase "domestication" of infidelity in mind, and be on your guard against this dreadful evil. If, when you return home, you were to examine some of the books which you have purchased, and some of the periodicals which you take in, you would, I dare say, find in some of them something which you were not before in the least aware of.

"Forty-seven times" has the noble President of the Church Pastoral Aid acknowledged a vote of thanks.

At the eighty-seventh anniversary of the British and Foreign Bible Society, the speakers were the Bishop of Bath and Wells, the Rev. Robert Bruce, the Rev. W. L. Harris, the representative of the American Bible Society, and others.¹

At the annual meeting of the London City Mission the Bishop of Liverpool made a telling speech. The Bishop said he welcomed every evangelical effort to do good; nor was he backward to say that "he welcomed any good done by General Booth and the Salvation Army. (Loud cheers.) Of course he did not say that he approved of all the ways in which the work was done. It might not be done in exactly the way he should like, but he thanked God when sinners were brought to Jesus." Canon Fleming said:—

Happily they were living in very practical days, when men were devising every possible means of reaching souls that had never yet been reached. Hence had sprung up the Blue Ribbon Army and the Salvation Army. (Cheers.) The Blue Ribbon Army had come of necessity, because temperance workers had never touched the classes which that organization was reaching, and they had perhaps been

¹ We quote one paragraph from the Report:—"The revision of a version of the Holy Scriptures is a matter with which your Committee have often to deal, and in which they always take the deepest interest. In no revision is that interest deeper than in that of the English version, of which the New Testament has been published since your last anniversary. But inasmuch as the large constituency which they represent is divided in its views upon the part already published, and the work is still incomplete, your Committee have decided that the time has not yet come for discussing with advantage at a general meeting of the Society any modification of its rule which limits its circulation in the languages of the United Kingdom to the 'Authorized Version.'"

in danger of dying of respectability in drawing-room meetings. (Laughter.) As a total abstainer of nearly twenty years' standing (cheers) he must confess his gratification to find from the Report, and from the Bishop's speech, that the subject of temperance was taking such hold, not only upon public opinion, but upon the Churches.

At the annual meeting of the Church Parochial Mission Society, the Archbishop of York, in the chair, spoke of the "immense good" which had been done by Mission Services. "Twenty years ago there was great fear in reference to the C.P.M. Society; now there was none." The Archbishop also referred to the work to be done by the Laity:—

Just now [said his Grace] there was a very curious movement going on known as the Salvation Army. He might tell them, as a sign of the times, that from a large ruridecanal meeting he had received a letter asking how far he sympathized with this movement. What was the truth about this Salvation Army? There had been a prejudice excited, their members had been rather noisy, but there might be worse things than that. In one of the churches of the diocese some of the members of the Army had asked to be allowed to partake of the Holy Communion. They had attended—not the whole body, but a large number, and no more devout or more earnest communicants had ever been seen there. (Loud cheers.) But their claim is this, that they are going down to the lower stratum of society, that they will take no repulse, and that they have now among them many persons who were looked upon a little while ago as the scum of the earth. Some might be disposed to say that this army was doing a good work, and that they of the Church ought to do a little of that kind of thing with them. He was unable at present to say more than that there should be a careful watching of their procedure, for if there were that watching he believed God would bless it, and the work of this Society would become wider in its scope. . . . The Church of England in the future must open her arms to everything that is good. (Cheers.)

The Salvation Army movement was spoken of in Convocation. For ourselves, the movement supplies another proof that in order to reach the masses the Church must show greater powers of adaptation. Too much has been thought of a learned Ministry and ceremonious services; elasticity, freedom from conventionality, attractiveness (not ritual), are required. The services of the Laity must be more largely, freely utilized.

At the anniversary of the Irish Church Missions, the Chairman, Earl Cairns, said:—

We are here to-day at the thirty-third anniversary meeting of the Irish Church Missions, and I am sure that there has never been a meeting of this Society held under circumstances more anxious or more critical. The first thought which now arises in every one's mind on rising in the morning is connected with the present condition of Ireland. We have been horrified in this country within the last two

or three days by news of murders in Ireland more heartrending, more diabolical, than almost any that we have ever heard of. But you must remember that, although those murders may come home more distinctly and clearly to the minds and feelings of people in this country than any previous ones, yet for months past there have been committed from time to time in Ireland murders and outrages not less cruel or heartrending, and which have brought desolation, grief, and agony into many homes in that country. This is not the place to consider from a political point of view what legislative or other measures should be taken in consequence of the present state of that part of the kingdom, but it is the place to consider whether a Society like this may not be able to do that which no legislation can do, that is, to bring home to the people of Ireland what they have not got at present, or have got only in a very limited degree, the inestimable blessing of the Word of God, the pure, full, and free Gospel of our Lord Jesus Christ.

The Duke of Albany, Prince Leopold, was married to the Princess Helen at Windsor Castle. The bride's parents, the Prince and Princess of Waldeck, were present, the King of the Netherlands, and other illustrious visitors.

Lord Carnarvon has drawn attention in the House of Lords to the Oxford University Statutes. Lord Salisbury admitted the truth of much that was advanced, but he thought that the rejection of these statutes would only lead to something worse. The Bishop of Lincoln, however (we gladly note), carried his motion concerning Lincoln College:

Mr. Forster's retirement from the Cabinet, and the release of Messrs. Parnell, Dillon, and O'Kelly, were announced in Parliament on the same day (the 2nd). Mr. Parnell and his two colleague "suspects" from Kilmainham, after two days, took their places in the House; and the new policy of the Government was debated. It was generally felt that the understanding or agreement between the Government and the Land League leaders was a serious mistake. The *Record* of Friday (5th) spoke of dangers to be apprehended from the Riband Lodges and the Fenian Brotherhoods, "kindred although rival organizations."¹

¹ On the 4th, in a statesmanlike speech, Mr. Forster explained the reasons of his resignation. The right hon. gentleman said:—"I think the same reasons which obliged me to vindicate their detention, on the ground of prevention of crime, obliged me to object to their release, because I believe that tends to the encouragement of crime. (Cheers and counter cheers.) Why were these gentlemen [the three members] arrested? The real ground why these gentlemen were arrested, and why many others were arrested, was because they were trying to carry out their own will, their unwritten law, as they often called it, and to carry it out by working the ruin and the injury of the Queen's subjects, by intimidation of one kind or another. And that was carried on to such a degree that no Government could have allowed it to continue without becoming a Government merely in name and a sham. I was obliged to go over the grounds on which these gentlemen were arrested. Under what

Lord Frederick Cavendish, Mr. Forster's successor as Chief Secretary, entered Dublin, with the new Lord Lieutenant, Earl Spencer, on Saturday, the 6th. After transacting necessary business at the Castle, the Chief Secretary walked across the Park to the Viceregal Lodge, having been joined by Mr. Burke, the Under Secretary. It was about half-past seven o'clock. Suddenly, Lord Frederick and Mr. Burke were set upon by four men, and were brutally murdered.

On the 11th, a Government Bill was introduced for the prevention of crime; and on the 15th a Bill dealing with arrears of rent.¹ The debates on the *clôture* have been for the time suspended.

Mr. Stanhope's Church Patronage Bill was talked out by Mr. Richard. A proposal on the part of the Government to submit the Bill, together with Mr. Leatham's, to a Select Committee could not disarm Liberationist opposition.²

Ralph Waldo Emerson did not long survive Longfellow. Originally a Unitarian minister, he was known as a friend of Carlyle. Mr. J. N. Darby, the leader of a great section of the

circumstances could I have approved of their release? I would have released them as soon as I obtained security that the law of the land would no longer be set at naught and trampled under feet by them." (Loud Opposition cheers.)

¹ On the 15th was read a letter from Mr. Parnell which forms a portion of the "documentary evidence" to which the First Lord of the Treasury, while repudiating the notion of a "compact" [the Kilmainham "treaty"] had referred. The last paragraph of Mr. Parnell's letter runs thus:—"The accomplishment of the programme I have sketched out here would in my judgment be regarded by the country as a practical settlement of the Land question, and would, I feel sure, enable us to co-operate cordially in the future with the Liberal Party (loud and prolonged Opposition cheers) in forwarding Liberal principles (Opposition laughter and cheers), and I believe that the Government, at the end of the Session, would, from the state of the country, feel themselves thoroughly justified in dispensing with further coercive measures." (Loud ironical Opposition cheers.)

² We cannot agree with the *Guardian* as to the prohibition of the sale of advowsons. But the advice of the *Guardian's* article (May 10) is admirable:—"Even at this difficult time Churchmen should make up their minds definitely to secure at any rate as much as Mr. Stanhope's Bill gives, and then, with regard to what lies beyond, to be guided by the circumstances and possibilities of the case. . . . The question is in the main ripe for legislation; the present position of affairs shows that so far a fair consensus can be obtained; and nothing is required but steady and determined pressure to carry through a fairly substantial measure. As if to stimulate our energies, we have brought before us at this moment scandals in the traffic in benefices, which are the delight of our enemies, and which should be a shame to ourselves. Once more we would urge that the removal of patent abuses is of far greater consequence to the Church than the settlement of many questions of ritual and jurisdiction which are hotly debated; and that, if the virtual agreement of opinion on this subject were but supported by an unanimity of energetic action, the thing required would soon be done."

Plymouth Brethren, has passed away. Many *In Memoriam* tributes of Mr. Darwin have been published. The *Record's* remarks as to Darwinian "facts" and "theories" are excellent.

The Bishop of London's Union of Benefices (London) Bill has been read a second time, as has also the Bishop of Exeter's Pluralities Acts (Amendment) Bill.

At the Salisbury Synod a proposal to send representatives to the Central Council was negatived. The Bishop said that he "did not want to see a Convocation of *laity!*" The *Guardian* comments on the "jealousy" displayed by a minority of the Lower House of Canterbury.

The Bishop of Rochester has delivered a Charge to the Churchwardens of his diocese. After stating his reason for visiting the churchwardens apart from the clergy, and explaining the origin, nature, and purpose of the office of churchwarden, his Lordship proceeded to deal with its main duties, which he described as threefold—viz., structural, administrative, and disciplinary.

A most severe gale passed over the southern part of England, doing much damage to trees and gardens. Nothing like its blistering effect on leaves is remembered.

In his Visitation, the Archdeacon of Warrington spoke of Contumacious Clerks. The end of all legislation on this question, he said, should be not so much to punish the parson as to protect the parish and to preserve the Protestant Reformation character of the Established Church. If penalty was unavoidable, then let it not involve imprisonment, but speedy suspension, and after renewed offences total deprivation.

That eloquent preacher, Mr. Boyd Carpenter, has been appointed to the Canonry of Windsor vacant by the death of the Rev. Hugh Pearson.

In Convocation of Canterbury the case of the Rev. S. F. Green was again considered. The Archbishop said that a Bill "had been drawn up after very careful consideration on the part of the whole Episcopate. He did not mean to say that they were perfectly unanimous on the subject. In the discussions which took place some proposals were made which went further, and some which did not go so far, but that was the result, and he did not think there was in it any chance of wandering off into a wider field of discussion." In the House of Commons on the 9th, the second reading of the Contumacious Clerks' Bill was moved by Mr. Morgan Lloyd; after some debate adjournment was agreed to. At the Conference¹ of the Church Association, on the 10th, some strong protests were made against the Bill of the Archbishops.

¹ At this Conference an excellent paper on "Evangelical Protestantism," by Canon Clayton, was read.