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and learning of the officers of the Palestine Exploration Fund have furnished an immense amount of information, but there are still isolated spots whose hidden archæological treasures are still waiting to be unearthed.

It is disappointing to find no allusion made in the book to the beneficial effects of evangelical missions: the schools and colleges, preachings and Bible distribution, hospitals and orphanages of Germans, Americans, and English, which are exercising an important influence all over the country.

THOMAS CHAPLIN, M.D.



ART. IV.—THE CHURCH AND THE JUBILEE.

BEFORE another number of *THE CHURCHMAN* appears the Jubilee Festival of our loved and honoured Queen will have been celebrated, and we shall be once more settling down to the routine work of life. It is not an inopportune moment to ask with what thoughts and dispositions it becomes an English Churchman to regard the event and the rejoicings. The past half-century has been one of considerable trial and many searchings of heart for the Church. It has been no time of rest and peace; our enemies have been always active and often confident; attacks from without have been supplemented by dissensions within; and even the brief period of respite from assault during the past few months has been signalized by an amount of distress among the rural clergy of which few except those in actual contact with it—and not all of them—have any idea. Nevertheless, our alarms have been greater than our dangers; want of faith has been more to blame for our fears than the strength of the foe; no weapon that has been formed against us has wounded us to our real hurt; the work of the Church is better done than it was; clergy and laity are more in earnest; we have taken seriously in hand to purge out the old abuses; our position in the country is a far higher one to-day than when the Liberation Society was formed forty-three years ago; and, I would ask confidently, who is there amongst us that would exchange our present strife with the world for the former torpor of acquiescence in the world? In looking back fifty years we, indeed, of all men, have good cause to be thankful for the blessings, open or disguised, bestowed upon the Church during the reign of our present gracious Queen. And for these special blessings it is desirable that clergy and laity should combine to provide some thank-offering—perhaps more than one—worthy of the occasion. This, however, is somewhat apart from

the object of the present paper, which is to regard the Jubilee celebration rather in its wider aspects, though always from the standpoint of Churchmen.

No one can have watched with any attention the growth of the idea of a Jubilee without seeing that the chief thing we are about to celebrate is really our own national and imperial greatness. What we are mainly called upon to contemplate is our marvelous empire, spread over all parts of the globe, and ruling members of every human race; extending its benevolent sway alike in the frozen North or the burning Tropics, and over civilized and savage, Asiatic and European, Negro and American Indian. The vision of these ample materials of a world-wide dominion is passed before our eyes; and the task of welding them together into an enduring union is presented to us as an undertaking worthy of the imperial race whose pioneers have ever led the van of progress, whose merchants are in every mart, and their ships in every sea. This was the moral of the Indian and Colonial Exhibition of last year, and this is to be the pervading idea and purpose of the Imperial Institute, by which the present Jubilee is to be commemorated. Of course the Queen is the central figure. Her reign has been associated not less with an enormous territorial aggrandizement than with a wonderful development within the realm she inherited. On her accession Canada was for the most part an unpeopled waste, and it has already begun to be a power in the Western world. Australia was less known and far less cared for than Canada; but our colonists there are now first among the peoples south of the equator, and, after another generation at the same rate of progress, will have no rival in the Pacific or the South Asian Archipelago. India, though governed from England, was not yet an appanage of the Crown, and Burmah was still independent, while the greater part of our present African possessions was hardly even explored. So, too, at home, railways were hardly known, steam navigation was yet in its infancy, and there was scarcely even a promise of the vast expansion of trade and commerce that has since taken place. All this, and much more, affords abundant reason for associating the Jubilee of Queen Victoria's reign very closely with the coincident prosperity and progress. And an additional justification for this may be found in the virtues and graces which the Queen has uniformly displayed. The dignity, prudence, and sagacity which we look for in a sovereign, have been no less conspicuous than the tact and consideration which mark a lady, or the tenderness, the outspoken sympathy, and the deepfeeling which designate her a true woman. Combined with all these, the Queen has ever shown a devotion to duty, in respect of which she may fairly claim to have been, so far as her station gave the opportunity, an active co-operator in furthering the

greatness of her kingdom. But whilst all this is true the fact remains that, while welcoming so noble a text for mutual congratulations as her reign affords, the nation has yet something more than an afterthought for its own share in the results achieved.

It is, of course, natural enough, and altogether harmless, that we should all rejoice in realizing—most of us for the first time—how great are the achievements of the past, how unlimited the opportunities for the future. During all these years that we have been plodding along in the occupation of buying and selling, with little thought of the British inheritance beyond the seas, and with but poor appreciation of the new instruments of power that men of science were from day to day placing in our hands, our greatness has grown upon us almost without our knowledge, or at any rate without our sparing it more than a passing thought. But now an occasion arises that forces us to raise our eyes and steadily take in both the retrospect and the prospect. Surely, if ever rejoicing was justifiable it is at the moment when the mind first comprehends the true past, present, and future purport of such a vision as that which is before us. A man can hardly be an Englishman and deny it. But Christian people—at least if they believe in their own professions—are bound to have, not only very definite ideas as to the sources of national or imperial greatness, but also very clear notions as to the duty of acknowledging them by something more than mere tacit admission on great occasions like the present. It is in deference to this sense of propriety that the Queen will attend a solemn service of thanksgiving in Westminster Abbey, where, in obedience to the same thought, 'she was anointed and crowned forty-nine years ago. Constructively, all the subjects of her empire will be present on this latter occasion; but there the formality ends. Is a constructive participation in such a service a sufficient counterpoise to a feeling which it has been one of the objects of writers and speakers during the past few months to generate—the feeling of exultation which finds utterance in such words as, "Is not this great Babylon, which I have builded?" Nebuchadnezzar could boast that the walls which he commanded to rise were the work of thousands of slaves who lived but to execute his orders; but we claim that the very forces of nature are subject to our control. Steam, that generates the earthquake, either draws our chariot or twirls our spinning-wheel, as we desire; while the lightning carries our messages to the ends of the earth, or serves as candle in our banqueting-rooms. Nebuchadnezzar could never have vaunted himself in this strain. But it cannot be said that these phrases, and this vein of self-glorification, are not almost painfully familiar to us in these days, and especially in connection with our exhibitions, imperial or international. Is

not this our danger? Are we not in the habit of stopping short at these mere instruments of our prosperity, and failing to give the "glory to the Lord of Hosts from whom all glories are"? If so, the error is a very serious one; for assuredly such lessons as those of Nebuchadnezzar and of Herod are not intended to have a merely speculative value. They are revelations of the Divine method of punishing the spirit of national vainglory—the very spirit that is just now supremely active amongst us. It is, then, the plain duty of every Christian Englishman to check this tendency in himself, and, so far as he may, in his fellow-men. Happily, this task is not one involving mere trite exhortations, or the vain repetition of the commonplaces of religious truth. For, unless I have very much misread the teachings of history, they afford in our case a striking example of the growth of empire going hand in hand with the acceptance of its higher responsibilities.

There can be no better test of fitness to receive more, than the performance of our duty in respect of what we have; and, in this sense, nothing can be more righteous than the law that "to him that hath shall be given." The highest duty of a Christian nation in respect to a heathen world is that of spreading the knowledge of the Gospel. Britain, after emerging from European entanglements, and from the long contest with Spain for the supremacy of the ocean, was, in the seventeenth century, brought for the first time since the Saxon era into contact with a world practically heathen. Idolatry in its various forms was encountered all over the world, whilst, in the East, we were confronted with degenerate forms of some of the oldest and most spiritual of human beliefs. Strangely enough, as early as the middle of the seventeenth century, England began to recognise her duty to the heathen by missions to the North American Indians. At that time, except in America, our colonial empire was no more than a handful of scattered settlements, and our acquisitions in India were yet in their infancy. Throughout the eighteenth century the Society for the Propagation of the Gospel in Foreign Parts was doing good work. Our rule spread slowly, for the acquisition of Canada in 1759 was balanced by the loss of the United States twenty years later. But the great era of missionary awakening was the thirty years comprised between 1790 and 1820. In those years England had to confront the whole forces of revolution, and to combat the monstrous tyranny that threatened to follow in its wake. Then, if at any time, she might have been excused for adopting the prudential maxims which declare self-preservation to be the first law of nature, and exhort that charity should begin at home. But it was precisely at those supreme moments of political earthquake, when thrones were tottering and society seemed shaken to its centre, that England found time for con-

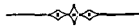
sidering the needs of the heathen and sending out workers into the Master's harvest-field. In these years were founded the Church Missionary Society, the London Missionary Society, and the Wesleyan Methodist and the Baptist Societies, while the old Society of the S.P.G. renewed its youth. Now turn to the list of British possessions, and read the dates of their acquisition by settlement, cession, or capture. Turn also to the history of India, and find in what years our empire there first took definite shape, or see when Australia and New Zealand first began to be actively colonized. In all cases the answer is the same. They began with the beginning of missionary enterprise; they grew with its growth, and were perfected with its success and progress. No doubt the missionary work, if closely scrutinized, will be found to have often been marred by evil passions, by ignorance, by want of tact, and by worldly greed. But what human work ever did anything but fall woefully short of perfection? Did it not please God to bless far beyond its deserts such effort as is made in His name, we might well despair. What I contend is that the work was done by British instrumentality, and that the rapid growth of empire that accompanied its performance was no mere coincidence. Nor can I see anything to wonder at in the fact. "Them that honour Me I will honour," is God's promise. Unquestionably there was honour to God alike in the sudden outburst of missionary zeal at the close of the last century, and in the great evangelical revival at home at the same time. In these years, too, the tempest that wrecked all Europe left these islands unscathed, and while kingdoms were overturned the foundations of British rule were deepened and its domain widened.

And if this view be true, it follows not only that we hold our empire as the gift of God, but that it was conferred upon us, not through any merit of our own, but because it pleased Him to choose us as the instrument for spreading His glory among the nations. It was for this that, during the ages, His Providence moulded our composite race, and endowed with the characteristics of enterprise, love of commerce, national persistency, capacity for rule, and religious earnestness. For this, in the ages before man was, He fitted these islands by situation and products to take the lead in universal, as distinguished from European politics; and for this, too, when the time was come, He gave us the priceless boon of "the everlasting Gospel." Is not this a more ennobling source of gratification than mere gloating over our material prosperity or our advance in the manipulation of natural forces? Can any destiny be higher than to be the messengers of God's goodwill to the world, and to have the privilege—it has been partly done, is still doing, and is yet to do—of lifting the heavy curse from the necks of the sons of Ham?

But if these were our tasks while the sun of our empire was rising, are they to be abandoned now that it is approaching its meridian? Surely not; for the work is as yet very far indeed from its completion, and the conditions of our growth are also the conditions of our maintenance. It may be that the final accomplishment of our toil will be entrusted to other hands. Perhaps the full ingathering of the heathen is delayed till the veil shall be taken from the eyes of those in whom all the nations of the earth are to be blessed, and whose conversion is to be to the world as "life from the dead." Yet, even so, happy shall we be if we have prepared the way for such a consummation, and are found still labouring to bring it about. This, as it seems to me, should be our leading thought and purpose as Churchmen in connection with the Queen's Jubilee, and if so, our duty for the future seems clearly indicated by the above considerations. But there is one other matter, on which I may touch, that seems to reinforce our conclusion. From the earliest times the Church of England has been maintained by endowments. All the chief benefactions to the Church at home, even now, take the permanent form of providing at once for all time. I do not say that there is no need of supplementing our endowments by voluntary contributions, or that the progress of endowment keeps pace with the growth of population. But it is obvious that the chief burden of support falls upon the endowments; and it follows as a necessary corollary that, to that extent at any rate, the hands of the men of this generation are free. Free, for what? To spend their money for themselves, and thank the piety of their forefathers that left them nothing to do? Hardly so. Two obligations come at once to the front, and by them we are bound precisely to the extent that our fathers left us free. We have to grapple with the increase of population at home, and the evangelization of the heathen with whom our world-wide empire brings us into contact. These are not things which we may take credit for doing as works of supererogation; they are imposed upon us as duties by those who took out of our hands the work of providing for our own Church. Can anyone plead that this reasoning is unfair?—can anyone urge that it has been adequately taken to heart? Measured by the requirements here indicated, it is clear that our utmost efforts—thankful as we may be for having made them—fall a long way short of what we ought to have done. Measurements, however, in matters of this kind, are to be deprecated, unless for purposes of self-rebuke; for we are not to be commended for providing first for our own needs and then giving what we can spare. There never was a more exorbitant demand in this world's story than Elijah's "Make me thereof a little cake first;" and never did obedience bring a more signal blessing.

Here, then, we pause. If it be indeed true—as all revelation teaches, and as reason itself requires—that the course of this world is ordered by the Providence of God, it follows that the glory of our empire and its Sovereign have been part of the Divine purpose for the fulfilment of His Will. If we will discern what He would have us to do, and can second His purpose with heart and soul and strength, happy are we, and may go on and celebrate our Queen's Jubilee with all rejoicing. But if not—if we are blinded by prosperity, or rendered indolent by security—let us be sure that His purpose shall be accomplished without our aid, while we, as an instrument which has proved untrustworthy in His hands, shall either be passed through the tempering fires and waters of suffering, or, perchance, be thrown altogether aside as others have been before us.

GILBERT VENABLES.



ART. V.—JAMES FRASER, SECOND BISHOP OF
MANCHESTER.

James Fraser, Second Bishop of Manchester. A Memoir by THOS. HUGHES, Q.C. Macmillan and Co.

FEW men valued public applause less than Bishop Fraser, yet few men have obtained so large a measure of it. It was not unmixed with unfriendly criticism; but he seldom condescended to notice either the censure or the praise. His influence in Lancashire was a marvel to strangers. Mr. Thomas Hughes's biography will partly explain it. His wonderful activity and capacity for public duties, combined with his anxiety to help in every good work, involved him in engagements the fulfilment of which seemed incredible. His sympathy with his struggling clergy, his genial and cheery manner, bringing an atmosphere of brightness wherever he went, caused him to be so much sought after that the old Ignatian proverb, "Nothing without the Bishop," received a new rendering in his diocese. Nothing could be done well unless the Bishop did it, or helped to do it.

If life is to be measured by the work done, few have attained to the years of Bishop Fraser. If work is to be valued by its influence for good, we believe few Bishops in these latter times will have a brighter record on high.

Mr. Hughes has given us a charming biography of his friend, and an able vindication of his episcopate. Our only wish is that he had told us more. The work contains some trifling mistakes, likely to occur where the writer was not personally acquainted with the localities and circumstances. Bishop Lee