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“as ‘Congregational Christians.’ The men talk, reason, act, like Separatists. They would have been disowned by ‘Churchmen’ of every age and every school, I may add, and of every clime, from the beginning until now.”

The Dean then quotes from Bishop Wilberforce:—“It is a decrepitude. It is not something very sublime and impressive, but something very feeble and contemptible.” Yes, says the Dean—

It is something “very feeble and contemptible” indeed. But, in fact, it is a worse thing than that, or we could afford to pass it by in silence, with pity or with contempt. It is, *treasonable* as well. Not only are principles now freely taught, which, forty years ago, would have been rejected with abhorrence by all respectable persons;—not only have practices crept in which, at the time I speak of, were not so much as known among professing Churchmen;—not only is phraseology in vogue which is essentially Romish, as when the celebration of Holy Communion is familiarly spoken of as “High” and “Low Mass”—but no attempt is any longer made by the more advanced of the party to conceal the Romeward tendency of their practices and their teaching. They even glory in their treasonable intention.

We should gladly quote other passages, but we must refer our readers to the pamphlet.

The Dean makes, in concluding, a strong appeal to Canon Gregory—*“Pray come out from the camp of those disloyal, those unfaithful men.”*

One statement, in the closing passages, is, we believe, thoroughly true. Ritualism blocks the way of “Comprehension,” and hampers Church Defence. These “mediæval extravagances are making, if they have not already made, reconciliation with our Wesleyan brethren a thing impossible. There is no telling in fact how fatal is this retrograde movement to the progress of real Churchmanship throughout the length and breadth of the land. ‘Ritualism’ (for so *disloyalty to the Church* is “absurdly called) is the great difficulty with a surprising number of the Clergy in our large towns—especially in the northern dioceses. The working people simply *hate* it. They will not listen to ‘Church defence’ while this ugly phantom looms before them. Hundreds are being driven by it into dissent. ‘I dare not call a Church defence meeting in this town’ (writes an able and faithful incumbent); ‘it would be instantly turned into an anti-Ritualistic demonstration.’ Thus, the cause of Christianity itself is suffering by the extravagances of a little handful of misguided men.”



## Short Notices.

*The Imprisoned Clergy: Pleas of Conscience.* A Letter to the Right Rev. the Lord Bishop of Manchester. By B. A. HEYWOOD, M.A., Trinity College, Cambridge. With his Lordship's Reply. London: James Cornish & Sons, 297, High Holborn.

We extract a portion of Mr. Heywood's forcible and timely “Letter.” On “the Plea of Conscience” he writes:—

In 1840, the Court of Queen's Bench was more than once occupied with applications respecting Dissenters who had been imprisoned for refusing to obey the monitions of the Court of Arches with reference to the payment of church rates. These persons were imprisoned under precisely the same legal process as that recently adopted in the cases of the Rev. Messrs. Dale, Enraght, and

Green. The names of two of them were Thorogood and Baines, and the latter, failing to get his release through the courts of law, presented a petition to the House of Commons, where a Motion was made in his favour to the purport that his imprisonment was an infringement of religious liberty. This Motion was opposed by the leaders on both sides of the House. Lord J. Russell "thought that in setting an example of disobedience to the established laws of the country Mr. Baines was acting in a way to shake the authority of the law, and the confidence and respect which ought to belong to it;" and Sir R. Peel held "the true and only safe principle to be, that while the law remained in force it must be obeyed. Alter the law if they pleased, but while it remained in force there would be a dissolution of the bonds of society, if upon the allegation of religious scruples individuals should presume to violate it." The *Times* of the 20th of March, 1841, wrote thus: "The whole argument about Baines' conscience, seeing that his allegiance as a British subject involves his submission to every statute until his liberty of protest can induce the Legislature to repeal its provisions, is an insult to common sense. Had the Motion succeeded . . . it is evident that the sovereignty of our legal code would gradually be supplanted by the supremacy of private conscience—a state of things which would be tantamount to the wildest anarchy and misrule." Mr. C. G. Prideaux, Q. C., a well-known lawyer of decided High Church sympathies, treated the matter thus:—"The plea of conscience, even when sincere, cannot under any circumstances be admitted as a valid excuse for disobedience to the laws of the country; for if this were once permitted, the natural result must be that the authority of the law would be superseded by the supremacy of private judgment, and every man would, in his own case, be the sole judge of the measure of his obedience due to the State in which he lived." (See Churchwarden's Guide," 11th edition, p. 282.) No objection can be taken to the foregoing remarks, so far as relates to the general principles comprised in them, but the language of the *John Bull* newspaper of 28th March, 1841, was really offensive. "We are sick," wrote the journalist, "at the dishonesty of this new-patent-safety-Church-rate-martyrdom-system, and regard your Thorogoods, your Baineses, and their supporters as equally entitled to imprisonment and to public commiseration for it."

*The Life of George Stephenson.* By S. SMILES, LL.D. Centenary Edition. Pp. 230. London: John Murray.

The first edition of this deeply-interesting biography, a brief preface tells us, was published twenty-four years ago. Since then much new information has been communicated to the author by pupils of George Stephenson—railway engineers, engine drivers, and platelayers. For the first fifty years of his life Stephenson "had everything against him. He owed nothing to luck, to patronage, to the advantages of education. He owed everything to bravery, to intense conviction, and prolonged perseverance. He had to teach himself everything, from the A B C to the principles of mechanics. He had to conquer every inch of the ground on which he stood." How he succeeded in perfecting the locomotive, in overcoming the opposition of scientific men, in laying down "impossible" railroads, is well told in the book before us. The centenary of Stephenson's birth was celebrated on the 9th of June last.

*A Discourse on Scottish Church History from the Reformation to the Present Time.* With Prefatory Remarks on the St. Giles's Lectures, and Appendices of Notes and References. By CHARLES WORDSWORTH, D.C.L., Bishop of St. Andrews. Pp. 104. Edinburgh and London: Wm. Blackwood and Sons. 1881.

This is an exceedingly interesting work, and we have read it with pleasure. Here and there we agree with the learned prelate, and sometimes we differ from him; but we can cordially recommend his "Discourse." The "Lectures" by eminent clergymen of the Established Church of Scotland to which he refers we have not seen.

*Instruction for Confirmation, for the use of Senior Class Teachers. With some Suggestions as to Instruction for Baptism.* By the Rev. E. P. CACHEMAILLE, M.A., Vicar of St. James, Muswell Hill, Author of "The Church Sunday School Handbook." Second Edition, pp. 128. Church of England Sunday School Institute, 1881.

This is one of the many really useful little works for which Churchmen are indebted to the Sunday School Institute. Mr. Cachemaille has done his work—by no means an unimportant one—with skill and sound judgment, and although in his preface he says no pretence to originality is made, yet his Manual, so far as we know, stands alone. We heartily recommend it. Such books ought to be much more widely circulated among Evangelical Churchmen than at present (so far as we know) they are.

*The Greek Testament, with the Readings adopted by the Revisers of the Authorized Version.* Oxford: at the Clarendon Press. London: Henry Frowde, 7, Paternoster Row.

To this companion of the Revised Version, to the preface of which is appended the name of Archdeacon Palmer, we shall return. We merely mention, at present, that the proof sheets were looked over by Dr. Scrivener, and that the typographical work is well done.

*The Children's Hymn Book.* For use in Children's Services, Sunday Schools, and Families. Arranged in Order of the Church's Year. With Accompanying Tunes. Rivingtons, Seeley and Co.

The Editor of this hymn book is Mrs. Carey Brock. We have always heartily recommended the books written by Mrs. Carey Brock; and not small is the number of really sound and attractive works which have proceeded from the Deanery, Guernsey, and which have had a large circulation. As regards the present work, we were fully prepared to give it a cordial welcome. The title-page, together with the preface, tells us that the selection of hymns has been revised by Bishops Oxenden and Walsham How, and the Rev. John Ellerton, and the hymn book is really the work of several "Compilers." So far as we have examined, the selection is doctrinally, viewing it as a whole, sound and good; but there are two or three hymns which we should not ourselves have inserted. We can well believe that the work—which in many respects we can commend—is the result of "years of thought and labour." There are several editions—one at a penny. The edition with music is well printed and well arranged. Of tunes there is a great variety, and a musical critic is likely, we believe, to praise them warmly. We may quote two verses of a hymn for Holy Communion (Dr. Neale's):

Behold thy servant drawing near  
Thine altar, Lord, to day;  
And though I come with doubt and fear,  
Oh! send me not away.

I would not dare to seek Thy Throne,  
With such a guilty soul,  
But that Thy Flesh and Blood alone  
Can make a sinner whole.

*The Revision of the New Testament.* By GEORGE SALMON, D.D., Dublin. Hodges, Figgis & Co. Pp. 27.

A Paper read before the Irish Church Conference a month ago by the able and accomplished Divinity Professor of T. C. D.

In the last CHURCHMAN we gave a notice of Mr. Trevelyan's "Early History of Charles James Fox," containing several references to the state of religion at the commencement of the reign of George III. In Dr.

STOUGHTON'S *The Church in the Georgian Era*, being the sixth volume of his *History of Religion in England*, a new (a cheaper) edition of which has just been published (Hodder and Stoughton), appear many extremely interesting passages, from which we should gladly quote. The following touches the movement in regard to subscription, to which reference was made in our review of C. J. Fox:—"Francis Blackburne, Archdeacon of Cleveland—a learned, clever, and honest man, of firm decision, and of courage bordering on audacity; ready with his pen, addicted beyond measure to controversy, attacking Warburton and Butler, and intensely disliking Secker, appears to have been an Arian of the same type as Samuel Clarke. It is plain that he differed from the formularies of the Church in many respects; and it seemed to be a main object ever before him to seek a change in the law of clerical subscription. Relinquishing a position he had once held, namely, that the Church formularies were entitled to a wide interpretation, he attacked the principle of subscription altogether, contending that Churches had no right to make creeds, and that every creed contains material decisions from which an intelligent Christian who has duly examined the Scriptures may not unreasonably dissent. He affirmed that to impose interpretation of the Bible is to interfere with the right of private judgment, so vigorously asserted at the period of the Reformation. . . . In accordance with such proposals a meeting of London clergymen was convened, when a petition drawn up by the zealous Archdeacon was adopted. It asserted the rights of conscience, and then it prayed for the Protestant privilege of interpreting Scripture without being bound by human explanations. The document received 250 signatures, including those of thirty or forty physicians and lawyers. The petition, presented to the House of Commons in February, 1772, by Sir William Meredith, was opposed as a blow for 'the absolute destruction of the Church;' and was supported on the ground that some of the Articles were 'incomprehensible and self-contradictory.' . . . The proposal to receive the petition was negatived by 217 to 71." We are somewhat surprised that Dr. Stoughton did not quote a few sentences from the speech of Burke against the petition.

From Messrs. Hatchards we have received a pamphlet of sixteen pages, *Union in Church Missions: Is it Desirable or Practicable?* By FRANCIS CLOSE, D.D., Dean of Carlisle. (Carlisle: Thurnam.) We quote the honoured Dean's closing words:

To convey salvation to the perishing heathen, in strict accordance with the rites and ordinances of the Church of England, in subordination to its discipline, in accordance with its faithful adherence to the doctrines of the Gospel, and in obedience to the great command, "Go ye into all the world, and preach the Gospel to every creature," this [the C.M.S.] Society originated, and has since maintained its firm, uninterrupted course, with results far surpassing the most sanguine expectation of its founders and early supporters; and it presents itself now to our view, and solicits our support, under circumstances of the deepest interest, and demands our most earnest consideration. It stands alone in the amount of its income, in the marvellous outstretching of its labours, reaching from within the Arctic Circle on the North to the extremity of New Zealand on the South, penetrating many countries, extending its benevolent influence in the four quarters of the world; it surely may and ought to sustain its undoubted independence, and not to be entangled in the co-operation of another Society

which is only partially a Missionary Society, dividing the interest and disturbing the support of thousands who now, with a zeal and self-denial of no ordinary character, by their labours and by their prayers in public and social life, urge it on its way to spread the pure Gospel in all lands, gathering out of them a people redeemed and dedicated to the worship and service of God. Loving this great work as I do, and in one way or another having served its interest and followed its fortunes since the year 1812, I cannot help feeling jealous of any measure which, in my judgment, appears likely to impede its progress, and even to hazard its very existence. My counsel therefore is, Let each Society pursue its independent course on its own lines. We desire no jealousy, no opposition, while at the same time we seriously deprecate any combination or union whatever between the two Societies.

We are pleased to recommend Mr. JOHN B. GOUGH's *Gleanings from my Life Work*, entitled *Sunlight and Shadow*. (Dickinson, 89, Farringdon Street.) A cheap edition of an interesting work.

A selection of hymns, 54 in number, *Lispings for the Little Ones*, has been prepared by Mrs. CAMPBELL-COLQUHOUN (Christian Book Society), neatly got up and cheap. The little book may be found very useful.

We understand that, in answer to the correspondence which has recently appeared in a contemporary concerning the desirability of a Church Year Book being issued, Mr. Elliot Stock will publish annually "The Year Book of the Church," and that the work will be edited by Mr. Charles Mackeson, the compiler of "The Guide to the Churches of London."

In the *Antiquary* appears, as usual, a good deal of information. The last number contained an interesting paper, following one in the March number, on the settlement of French Protestants in America. Ten years before Baron de Sancé conceived the idea for exodus of French Protestants from England to Carolina, the English Ambassador at the Hague was instrumental in the departure of some sixty French and Walloon Protestant families to the infant colony of Virginia. About the middle of the sixteenth century, as will be remembered, Admiral Coligny attempted to form a colony of Huguenots in Florida. Serviceable covers for the *Antiquary* numbers (Elliot Stock), we may here remark, are handsome and cheap.

We are much pleased with Mrs. Warley's *Lodger* (Religious Tract Society), one of a good large type series, cheap, attractive, with an illustration.

From Messrs. Hodder and Stoughton we have received another volume of their series, "Men Worth Remembering," viz., *Thomas Chalmers*, by DONALD FRASER, D.D. An interesting and well-written book.

From Messrs. Clarke, of Edinburgh we have received the second volume of Professor GODET's *Commentary on the Romans*, and the second volume of Professor DORNER's *System of Christian Doctrines*, another instalment of their valuable "Foreign Theological Library."

We heartily recommend a valuable little book, just published (Elliot Stock) *The Choice of Wisdom*, by the Rev. Canon BELL. It contains eight chapters: such as, "The Wise Choice," "The Holy War," "Ways of Pleasantness and Peace." We are not acquainted with any work of the kind so good as this. We hope Dr. Bell's earnest and affectionate counsels may reach many anxious inquirers. The little book has a very tasteful cover.

*The Morning Star of the Reformation* (R. T. S.) is simple, but accurate and full. The author has made good use of Lechler. Cheap and well printed, this book ought to be widely known.

The Magazines of the Religious Tract Society are quite up to their usual standard. With an article on the Revised New Testament in *The Sunday at Home*, by Dr. GREEN, we are much pleased.