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The first sitting of the new Land Court was held in Dublin on the 20th.

At the Manchester Diocesan Conference the Bishop gave the facts concerning Mr. Green's case.

At Peterborough,¹ Manchester, and St. Albans, representatives were chosen for the Central Council. At Bath, on the proposal of Archdeacon Denison, the subject was shelved; and at Gloucester it was decided to watch, and a committee was elected to report.

The Sunday Closing Movement, we note with thankfulness, is steadily growing stronger.

The Prime Minister was received in Leeds with great enthusiasm. The Marquis of Salisbury and Sir Stafford Northcote have made vigorous speeches at Conservative gatherings.

The state of affairs in Tunis and in Egypt is serious.

THE CHURCH CONGRESS.

The Newcastle Congress has been a very large gathering. Of "full members" tickets, it is said, there were 3,500; and the proportion of other tickets has been great. The series of meetings to which working-men and working-women were invited seems to have been a success. At every Congress, perhaps, the Working Men's Meeting has been a hopeful feature and the plan received a considerable development this year.

According to the *Guardian*, "a characteristic of this Congress was the marked boldness which set the assembly face to face with the most anxious and exciting ecclesiastical problems of the day. And the result has abundantly justified the enterprise of the Newcastle Committee. There was, perhaps, less heat and temper shown on their platforms than have ever elsewhere been exhibited. The President's authority was never for a moment strained, hardly ever called into exercise. And the speakers on either side showed a conciliatory disposition towards each other,

the utmost pain, and, indeed, with absolute dismay, the manifesto issued yesterday by the leading incarcerated patriots in Kilmainham Gaol, and publicly proclaimed to the country at large on their behalf from the Land League Rooms in Sackville Street. Against the committal of the people of this country, even under still more exciting and critical circumstances than the present, to the doctrine of the non-payment of rent, though but for a certain specified time, I must, and hereby do enter my solemn protest."

¹ The Bishop of Peterborough would have preferred a Lay Council. But "the majority of the dioceses had sent up representatives to the Council, and he should be sorry if they seemed to throw anything like cold water upon a movement which was promoted in the interests of the Church."

and even a yearning to declare that they saw much that was reasonable in what their opponents urged."

The subject, "The Temperance Work of the Church, especially in Relation to its Parochial Organization," was opened by the Rev. J. Ingham Brooke (Aigburth, Liverpool), who said that at present there are about two thousand parochial associations, and new ones were coming into existence every day. Canon Ellison was introduced by the chairman (Archdeacon Prest) as the "virtual founder of the Church Temperance Movement." The Rev. G. Everard instanced his own parish as one in which, since 1875, the members had increased to 454 adults and 460 children. The Rev. W. Barker (West Cowes) said that localities should have an absolute voice in the granting, renewing, increasing, and diminishing the number of licences. There was every probability—and he was speaking from some little knowledge—of a bill being introduced by the Government next session, embodying in some way or other this principle. The Dean of Ripon contrasted with the present state of the movement the difficulty which he had had twenty years ago in procuring leave for Canon Ellison to read a Paper at Oxford:—

On that occasion there was an audience of six or eight, and Bishop Wilberforce said, "Well, Ellison, I don't think you have a leg to stand upon." At Ripon great good had of late been effected by a Saturday night meeting; for the sake of which he, a Dean, had become the proprietor of a Methodist chapel. If we could only stop Saturday drinking, and carry a Sunday Closing Bill, a great check would be given to intemperance.

Archdeacon Bardsley congratulated the meeting on the satisfactory tone of its proceedings. What had been denounced was drunkenness rather than drink. It was doubtful, he said, whether, even now, Churchmen were turning their magnificent organization to the best account, and whether they had not much to learn from "General" Booth.

On "The Proper Attitude of the Church towards the Question of Sunday Observance," a Paper was read by the Rev. John Gritton. Dr. Gritton said:—

How, then, should the Church, in faithfulness to her King, in the loyal maintenance of her own precious privileges, and in the discharge of her high duty to society, stand related to the observance of Sunday? We can desire nothing better than her continuance in the old paths of her ecclesiastical life. She has embodied the Sabbath Law in her Communion Service and taught it in her Catechism. In the one she teaches her worshippers, Sunday by Sunday, that transgression of that law is a sin to be confessed, and obedience to it a grace to be supplicated; in the other, she instructs her children, out of the Fourth Commandment, to serve God truly all the days of their life, by giving six days to the completion of all their worldly business,

and by ever remembering the seventh, the Sabbath, to keep it as a holy or separated day unto the Lord.

On the Parochial System, Sir R. A. Cross read a practical Paper. The Right Hon. gentleman said :—

This right of presentation is a trust of the highest character, to be exercised for the benefit of the parishioners and of the Church at large, but for no private or selfish reason. How, then, if it be bought or sold? The sooner the wise maxim of Chief Justice de Grey be recognized, and the true nature of this high trust be thoroughly appreciated, and the sale of all next presentations in any form or by any side-wind be abolished, the better for the Church; and I freely admit legislation on this point to be necessary and to be urgently required.

In reading a Paper on “The Principles of the English Reformation,” the Rev. Dr. Boulton pointed out that ruling ideas, root-principles, can be distinctly discerned :—

One principle meets us at the very commencement of the movement which dominated the whole. It is this : The assertion of national independence and national completeness in the most absolute sense ; the determination that English law, English Judges, were and should be sufficient for all Englishmen, clerical as well as lay.

The second principle of the Reformation speedily received distinct enunciation, and rallied men like a clear trumpet-call. When the cables were cut which bound the Church of England to the Roman shore, Henry intended to allow no drift of doctrine, and by the methods of that age strove to prevent it. But the drift began nevertheless, and went on as men were allowed to read the Bible. Twenty years had not passed when the sixth of the present Thirty-nine Articles decreed that whatsoever was not read in or proved by Holy Scripture was not to be required of any man as a matter of faith or as requisite to salvation. That sheet anchor brought up the Church of England, and stopped the drift of doctrine. Whatever storms have come, by that anchor she has been riding ever since.

Thirdly, I take it to be a clear “principle of the English Reformation,” that formularies and discipline are open to review and to change, however venerable their antiquity ; that ancient ecclesiastical usage possesses no quasi-divine authority, but must bend to “the edification of the people.” I must honestly add that this Reformation principle did not exempt even the Episcopal organization of the Church. It was pronounced to be of primitive antiquity, but was not held to be indispensable.

The Rev. Prebendary Cadman, in reply to a previous speaker said :—

He feared there were two locks to the prison-door, and one of them was inside. He was very sorry for it, and although conscience had a great deal to do with it, yet they read of the expression of making shipwreck of a good conscience, which he did not apply to anybody. (Laughter.) But he applied this, that shipwreck implied both a ship

and a cargo, and a very good ship might have a very bad cargo; and a very good man might have some opinions which had better be thrown overboard. (Cheers.) As to the subject before the Congress, the Reformation was the great question of the day; but it must always be remembered that the Church of England was not a Church newly started in the sixteenth century. The Church of Christ in this country existed before Romish corruptions were admitted. He advised all parties to study how nearly they could draw together, and not to try and magnify their differences. (Cheers.)

The conciliatory remarks of Prebendary Cadman, says the *Guardian*, were evidently very much relished and approved. The Rev. G. Body said that:—

He did not dispute his classification in the newspapers as a Ritualist. He did not assent to the principles of the Reformation if they depended on the sanctity of the character of Henry VIII.—(a laugh)—nor if Parliament was to be taken as the sacred synod of the realm. But if they meant devotion to the nationality of the Church, the supremacy of the Scriptures, and the paramount position of the Sacrifice which was consummated upon the cross, he believed in those principles. (Cheers.) And if, in addition, they meant by the spirit of the Reformation a large-minded liberality not inconsistent with definite principles, he claimed to be one who had always held out his hand to every one who loved the Lord Jesus Christ in sincerity. (Cheers.) Probably, after all, in regard to deep fundamental principles, they all stood much nearer than they sometimes imagined. Recognizing freely the position of the Evangelicals, he also claimed as a High Churchman to be loyal to the great principles of the English Reformation. The leading principles were the continuity of the English Church, and an appeal on the part of the English Church back from the corruptions of mediæval days in practice and in faith, not to the isolated opinions of individual men, but to the supreme authority of the God-guided Church. (Cheers.)

The Chairman, in winding up the discussion, said:—

I think we shall all agree with these final words as to that great principle of the Reformation, the continuity of the Church of England, and the appeal to Holy Scripture and to primitive antiquity, which would then be—God grant it always may be—not merely the fundamental principle of the Reformation 300 years ago, but the fundamental principle of the Church of England as, God be thanked, we have it now. (Cheers.)

¹ In reporting the "field-day" of the English Church Union at Newcastle during the Congress week, the *Guardian* Correspondent says:—"It looked as if there was something of an organization of *claqueurs*, so aptly came in the clapping of hands and the cheers when they were wanted; but we only guess this." The Correspondent adds, as the impression left upon his mind, that the ultra-Church section is "rising, resolute, . . . well-drilled, acting as one man."