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A very timely and instructive gift-book is *The Children of India*, (Religious Tract Society); well illustrated, bright and pleasing; a volume of 480 pages, but by no means too large. We quite agree that there are very few good books about missions written for children; there ought to be more. The present work will supply a need.

From Messrs. Nelson and Sons (Paternoster Row) we have received two packets of charming cards—*Plants and Flowers of the Holy Land*.

The new number of the *Quarterly Review* (Murray) has reached us too late for a worthy notice. It contains several ably-written and really interesting articles. The Ecclesiastical Courts question is handled evidently by one thoroughly well up in it, and we trust the paper—eminently sound and judicious—may have its due influence.

A review of Dr. BARDSLEY'S valuable and very timely pamphlet, *Apostolic Succession* (Hatchards), is unavoidably postponed. Several other notices of new books in type are deferred.

To the second volume of Professor SCHAFF'S *Biblical Encyclopædia*, founded on Herzog (T. and T. Clark), we may give the same praise which we afforded to the first volume. When the third volume is published, a review of the work as a whole will of course be given.



THE MONTH.

AT the Carlisle Diocesan Conference the Bishop paid a tribute of respect to that "good and holy man," Canon Battersby.

At the Durham Diocesan Conference, we gladly note, it was agreed to send representatives to the Central Council.¹

In regard to the Ecclesiastical Courts Commission the *Record* remarks on the fact that the constitution of the Final Appeal Court, as recommended, is, according to the Bishop of Oxford, the very essence of the scheme:

This being so, the Ritualists repudiate the Report. They will not concur in the maintenance of the Crown's right to hear appeals from the Church Courts. In other words, they renounce the Supremacy, and consequently, as we have explained, Establishment. It has been clear from

¹ The Bishop of Durham said: "This Central Association has been in existence now two years. Its deliberations have been conducted with great wisdom, and its efforts have already borne fruit. Moreover, it has already won an amount of support which secures its position. You will have to say to-day whether you will send delegates, and, if so, how they shall be appointed. If you decide in the affirmative, I shall heartily concur. It is the only agency which brings together a general representative body of zealous and influential laymen for deliberation with the clergy on the highest interests of the Church, more especially with reference to the action of Parliament. This is confessedly in itself an object of the greatest moment; and, until some better solution of the problem is offered, it may be our wisest course to avail ourselves of the means at hand. Indefinite delay will be the consequence of excessive fastidiousness."

the beginning that Ritualism could not find a home in the Church of England without a revolution. Its advocates have hitherto, for the most part, sought to conceal this fact from the public, and probably have in many cases not perceived it themselves. The publication of the Report, however, seems likely to remove all ambiguity. The Commissioners have done no more than simply retain the Supremacy. By repudiating their scheme the Ritualists are proclaiming themselves the party of disestablishment.

Conservatism is still alive in Ulster. Sir Stafford Northcote's campaign will probably bear fruit at the next General Election.

Dr. Boulton, the honoured Principal of the London College of Divinity, has been made a Prebendary of St. Paul's. His services to the Church will soon, we trust, receive some more substantial acknowledgment.

Some leaders of the Salvation Army have been expelled by the State Council of Neuchâtel. In many country districts of England their Sunday processions, with bands, are a real nuisance.

The King of Spain was hooted by a mob as he passed through the streets of Paris. The French Ministry have not shown much tact in correspondence with the Spanish Government, or in regard to China and Tonquin, or in regard to Madagascar. No apology has yet (October 13) been tendered to Mr. Shaw, the esteemed representative of the London Missionary Society, now in England.

Bishop Short, who resigned the see of Adelaide last year, has entered into rest.

The Congress at Reading was one of the largest of all Church Congresses, and one of the most successful. The number of tickets sold was very large. All the arrangements of the local authorities were admirable; and the hospitality of the town and neighbourhood most generous.¹ The Bishop made an excellent Chairman; as we expected, thoroughly fair. In nearly all the meetings there was a feeling of brotherly-kindness. Oxford has long been decidedly a High Church diocese; and at a Church Congress in that diocese Evangelicals were naturally in a very decided minority. But their representative speakers were, as a rule, listened to with respect; and not seldom they were very generally applauded. The Congress was unmistakably in earnest, and a Christian temper was happily felt.

¹ The Congress sermons were preached by the Archbishop of Canterbury and the Bishops of Winchester and Meath. We enjoyed Lord Plunket's sermon greatly. On Monday night an admirable sermon on the Lord's Supper was preached by Bishop Perry in the church of St. John, Reading. The esteemed and devoted Incumbent of St. John's church, Canon Payne, was one of the Hon. Secs.

The Ritualistic element may have been influenced by many who are High Churchmen and nothing more; it seemed, indeed, as though a word of warning had been privately given; at all events, the prevailing tone was just what devout and loyal Churchmen might desire.¹

There had been some correspondence in the *Record* about the list of readers and speakers; and complaints, naturally enough, were made in regard to the exclusion of Evangelical readers and speakers from two or three of the leading subjects. The criticisms of the *Guardian*, and other newspapers, in fact, were just. In one subject, however (Ecclesiastical Courts), almost at the last moment, changes were made by the Bishop; and in the selection of speakers on the platform his Lordship made it pretty plain that representatives of Evangelical Churchmanship were not excluded by himself.

Canon Hoare was cordially cheered at several of the meetings, and spoke with his usual power and unction. The two speeches of Mr. Sydney Gedge² were full of point; and Mr.

¹ Canon Hoare writes (October 10th): "Nothing could be more fair or friendly than the conduct of those in authority, and the same spirit appeared to pervade the audience. Although there was great freedom of speech, there was none of that noisy violence which has so greatly disturbed the usefulness of some Congresses; and I do not believe that anyone has reason to complain of not having had a fair opportunity of speaking, or a fair reception when he was called by the Chairman to do so. For my own part, therefore, I am thankful that I was present; and I came away having experienced more profit and more pleasure, with less pain, than from any previous Congress."

² Speaking on sermons, Mr. Gedge said: "To a very large proportion of the congregations attending our churches, the Sunday sermon supplies the only religious instruction and education that they ever get. The other part of the service gives the worship and praise of God and prayer, but to 'preach the Word' is the Divinely-appointed means of edifying the saints and converting sinners. Yet preaching has been much neglected of late years. Sermons have been cut down to a minimum to make time for musical services. 'Many (as Pope says), to church repair, not for the doctrine, but the music there,' and the result is that clergy too often preach as if they knew that they must say something for a few minutes rather than because they have something to say; some message from God to deliver. No wonder, then, that the question, 'What was the sermon about?' is answered by the reply, 'About a quarter of an hour,' or that lazy indifference is the attitude with which sermons are generally regarded by the congregation. And I read the other day, turning over the pages of *Once a Week*, an article, the writer of which stated that he could not remember a single word of any sermon he had ever heard. Surely the right course with sermons, as with speeches or lectures on other subjects, is for the preacher to master his subject, think it out, and make up his mind what he has to say upon it, and then to say it in the best language of which he is capable, regardless whether his sermon lasts fifteen or twenty minutes, or three quarters of an hour, or longer."

Dibdin, on the Church Courts question—thoroughly at home—made an excellent speech, closely reasoned, and very effective in reply to Dr. Phillimore.

The Sunday question, we were glad to notice, worthily opened by Mr. Daniel Moore, was reverently and practically debated; and, in his opening address as President, the Bishop of Oxford was emphatic.

From the meeting of Friday morning (subject, "Personal Religion"), Canon Cadman, it was matter of general regret, was prevented from being present. As Canon of Canterbury, the devoted Vicar of Holy Trinity, Marylebone, would have been greeted with a hearty welcome.

Mr. Goe, Mr. Chavasse, Mr. Christopher, Mr. Eugene Stock, and other representative men, either read or spoke. With what may be called the Missionary meeting a few members of the Congress, at all events, were somewhat disappointed.

As soon as the official Congress Report is published, we shall give some extracts and comments upon several of the debates.

Upon the whole, the Reading Congress gives, we believe, reason to thank God and take courage. Many who feel an interest in the Evangelical party, and many who say they care nothing for the "party," but advocate and love Evangelical principles, will thankfully acknowledge that the prayers offered specially with regard to this Church Congress, were answered even as they desired.

The state of affairs, without doubt, is critical. Not only the principle "Church and State," but Christian truth in some of its chiefest forms, may soon have to be debated through the length and breadth of Britain. A small section of English Churchmen, possibly, will make their influence operate on the side of Liberationists and their Secularist allies. It is for all loyal supporters of our grand old Church, Churchmen who love Christ's Gospel,¹ to consider what is at stake, and so to act that, in the well-chosen words of the author of "Church Courts," we may preserve intact—and leave unimpaired to our children—the noble heritage of a Reformed Church established in a Christian kingdom.

¹ The *Record* says that Evangelical truth seems to be making way amongst High Churchmen. "If High Churchmen and Evangelicals can together take their stand on the Scriptural doctrines upon which the Church of England laid firm hold at the Reformation, and can allow to each other such reasonable latitude in other matters, both doctrinal and ceremonial, as the Articles and Formularies permit, the English Church, as the English State, need not fear the small though noisy band of Irreconcilables, but may go on her way in the strength of God as the evangelizer of her own and heathen lands." For ourselves, our readers will remember that the principle which underlies these wise words of the *Record* has prevailed in the conduct of THE CHURCHMAN from the first.