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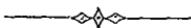
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A table of contents for *The Churchman* can be found here:

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

“his people,’ the local magistrate, he does not—for that were folly—go to law. Nor does he lie in wait for his adversary and knife him surreptitiously—your true Chinaman is far too prudent for that. Early some morning appears on a convenient and conspicuous wall, by choice in the near neighbourhood of the offender, a full and particular, though possibly not over-true, account of his transgression, the whole professedly written by a Friend to Justice. Precisely how far in the direction of scurrility the writer will venture to go depends on the amount of support he can expect from public opinion. If the party attacked be the self-denying Sisters of Mercy with their hospitals and *crèches*, or the Catholic missionaries (who, *pace* the correspondent of *Truth*, are not beloved by the Chinese), then any amount of filthy abuse may be indulged in with comparative impunity. Officialdom, on the other hand, must only be impugned in general terms. To say that ‘every civilian has three hands, every army officer three feet’—in other words, to impute venality to the magistrates and cowardice to the military—is a stale truism which no official would venture to confute by a beating; but if the Friend of Justice indicts some individual magistrate by name, as he sometimes does, then matters will be made serious for him—when he is caught. Now, it very soon occurred to the Friends of Justice aforesaid that, all things considered, it would be much more satisfactory if the necessary reviling could be performed without any of the unpleasant consequences usually found to result from manuscript placarding. Accordingly they hastened to patronize the new press, protected as it was by the still powerful foreigner. Of course, the obscene lies directed against foreign missionaries were inadmissible, and too luxuriant abuse was pruned down. Still, enough remained to furnish forth a crop of libel actions had China been blessed with a Lord Campbell, and to keep several deserving barristers from starvation if the genus had been known in China. For many weeks the columns of the Shanghai paper a few years ago were adorned with the portrait of a bespectacled and befathered mandarin. Above the portrait appeared the legend, ‘He still wears a red button and a peacock’s feather’—as who should say, He still styles himself a Right Honourable and a K.C.B. Below the portrait was the indictment, commencing with this promising sentence: ‘Behold a cashiered Intendant of Hupeh, a man without a conscience, an avaricious schemer, one whose vileness is patent to all!’ Then followed names and details, which it were tedious to repeat.”



THE MONTH.

THE friends and supporters of the Church Missionary Society, it is probable, will regard the result of the Lambeth inquiry as eminently satisfactory. The document which states the facts of the case as between Bishop Blyth and the Committee, gives also the “advice” of the Prelates: “We, the Archbishop of Canterbury, and Bishops of London, Durham, Winchester, and of Carlisle, in the vacancy of the See of York.” The *Record* says that the document “amounts to a complete vindication of the C.M.S.”

The Bishop of Rochester, in a letter to the Archdeacons of his diocese, writes as follows:

From the Census returns of last April it would appear that the population of the diocese of Rochester is now about 2,000,000, a larger population than is to be found in any other diocese in England; or, perhaps, the world, London only excepted. In these

circumstances I have, as you are already aware, felt it to be my duty to apply to the Crown for the necessary sanction to the consecration of a Bishop Suffragan. The sanction has been given, and Canon Yeatman, now Vicar of St. Bartholomew's, Sydenham, will, I hope, be consecrated at Michaelmas as Bishop Suffragan of Southwark.

A communicated article in the *Guardian*, touching Church Congresses (should one be held every year?), "probably expresses the secret conviction of many."

In the newspaper with "the largest circulation in the world" appeared the following :

People often speak of the emptiness of the City churches. On Sunday week, a correspondent to the *City Press*, I formed one of a party of visitors to Lichfield Cathedral, when, during Litany, there were only five other people in the place; total of the congregation, eleven.

Free Education came into force on the 1st. Among the rural clergy, probably, the feeling is general that gain rather than loss will result from the new system; but managers of voluntary schools in towns may at first, at all events, find themselves in some difficulty. Increased efficiency is the great need.

Archbishop Maclagan was enthroned in York Minster on the 15th.

We record with regret the death (apparently from over-work) of the Right Hon. Cecil Raikes, Postmaster-General, one of the Members for the University of Cambridge. Mr. Raikes was an earnest and judicious Churchman.

The Liberation Society have decided to join hands with the Welsh Disestablishment Campaign Committee. The Rev. H. Granville Dickson, general secretary of the Church Defence Institution, has addressed a timely letter to the clergy on this subject, and good work, we hope, will soon be done. The Earl of Selborne has written, in a letter to a Carlisle correspondent, as follows :

The agitation for Disestablishment in Wales means, of course, the general disestablishment of the Church of England, and nothing else; it being, apparently, thought more easy to succeed by dividing the operation and taking Wales first. There is no separate Church in Wales (as there was in Ireland and is in Scotland), but only four dioceses of the Church of England; the most ancient, and (from their representation of the early British Church) certainly not the least interesting. I have treated the subject in the concluding chapter of my book in "Defence of the Church of England against Disestablishment and Disendowment," and need not, therefore, now do more than refer you to what I have there said, and to what Mr. Gladstone said in 1870, which is quoted there. . . . As to the countenance given by Mr. Gladstone to this movement, I prefer not to say what I think. You ask whether I think there is any chance of its being successful if English Churchmen resist it as becomes those who care for their Church (for so I interpret your words). I am no prophet, and in this and some other things I may, perhaps, give my countrymen credit for knowing the value of the good institutions which they have inherited from their ancestors beyond what the event (which is in the hands of God) may justify; but I can say with confidence that if English Churchmen do their duty they have power to prevent the success of this movement, and of all that would follow its success against their Church; and I should hope that their resistance will be conducted in a manner more worthy of the Christian name than the attacks.

At the age of eighty-seven, Canon Carus, the friend and biographer of Simeon, has entered into rest.

The Rev. Canon Eliot, preaching in Holy Trinity Church, Bournemouth, from the words, "Therefore are they before the throne of God, and serve Him day and night in His Temple" (Rev. vii. 15), said :

"There are occasions when the realities of another world and

“another life are pressed home close upon us. The veil between here and there is never indeed drawn back, but we are made conscious that it is only a veil, as someone from among us passes within. We do not see with bodily gaze what was granted to the Apostle, but the vision granted to him stands out before us with sharper distinctness. This I believe is the case with many in the congregation this morning. One who took a lively interest in the early history of this church and parish, and who was a member of this congregation for several years, has just been called within the veil. The late Canon Carus was one of the few remaining links with a generation that has passed. His career at Cambridge was a distinguished one: it was marked not only by conspicuous learning, but by the devotion of a holy life and the attraction of a consistent example. He felt and he strove to extend the great influence of the life of Charles Simeon. In those days the blessedness, the force, the usefulness of spiritual as distinguished from nominal and formal religion was but little recognised. Canon Carus lived to see the day when the spiritual religion of a Simeon was widely appreciated, not only in that section of the Church with which his sympathies were more particularly enlisted, but also in the ranks of those from whom on important points he differed. His genial manner, his affectionate spirit, his firm, clear grasp of the truth as it is in Christ Jesus commended that truth to those who had the privilege of his friendship. I cannot speak from a long and intimate acquaintance with him, but my short and comparatively small knowledge of him makes me regret that I had not seen and felt more of the influence of that holy life. And now that life, full of years, of honour, and of devotion to the Master whom he loved, has closed! In the calm quiet of a spirit kept by the peace of God, he gently fell asleep; but he, ‘being dead, yet speaketh.’”

The Rev. Canon Christopher, of Oxford, sends the *Record* the following reminiscences:

It was in October, 1839, fifty-two years ago, when I was a Freshman at Cambridge, that I first saw and heard one of the most genial and attractive of cultured Christian men, the late much-loved Canon Carus. I was asked by another Freshman to go with him to Mr. Carus' rooms one Sunday evening. His reception-room was over the gateway of Trinity College, of which he was Dean. His rooms were those which had been occupied by Sir Isaac Newton, and so had an interest of their own to Freshmen and to many others. There were about thirty undergraduates present. We each had a cup of tea before the Dean gave us an interesting and very profitable Christian address, the reverse of anything dry and tedious. But the number of undergraduates attending the meetings increased, and the Dean obtained the leave of the College to build at his own expense a large room behind the chapel which would hold about a hundred and fifty men, and this room was generally well filled. The cup of tea was dispensed with, and the usual address began at once. Mr. Carus always preached in the morning at his own church, Trinity Church, where he had in previous years officiated as the curate of Charles Simeon, whom he greatly loved and honoured. In the evening he always preached as lecturer in St. Mary's, the University Church, to an ordinary town congregation, which, however, included, as did the morning congregation at Trinity Church, many undergraduates. In the morning not a few undergraduates were in the habit of attending the instructive ministry of Professor Scholefield, the Regius Professor of Greek; but in the evening many of those who valued faithful Gospel teaching, and were not engaged at Bible readings in their respective Colleges, went to St. Mary's to hear Mr. Carus. Immediately after the service in St. Mary's, he hurried off to address his meeting of undergraduates in Trinity College.