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pleasing thought. The biographies of the great and good rank high among the publications which enrich English literature; and among these we place in the first rank the reminiscences of the distinguished heroes in the fight of faith. Next to the inspired Word of God, such volumes have contributed largely to give solace, instruction, and delight to Christian readers. Many a weary minister has received peace and holy reflections from such hallowed pages. Hence it is a matter of regret that so few of these Christian volumes have been translated into the language of other countries. It is our high appreciation of their value that leads us to hear with joy that our shelves are about to receive an important addition to their wealth. The fame of Bishop McIlvaine is world-wide. His labours, his zeal, his eminent gifts, his writings, his example, exalted him to a high place in love and admiration, not only in his own country, but in this land, where he was so well known by his visits and by his reputation. Sad, indeed, would it have been if his memory had only lived in the hearts of those who personally knew him. We cannot repress the expression of our thankfulness that the Memoir of such a Prelate will soon be in our hands. We indulge the hope that in our next Number we shall be enabled to introduce our readers to a summary of the contents of a volume to which we now bespeak attention. There never, perhaps, was a day in which such a publication was more needed, and more likely to be an extensive blessing.

THE MONTH.

THE Bishop of Derry and Raphoe, at the close of his Charge, largely occupied with a friendly notice of the New Testament Revision, thus speaks of the Irish Church Act and the Land Bill:

We live, I repeat, in a land of ruins that have no history and no beauty—the ignoble trophies of statesmen who legislate in passion or in panic. The ruined glebe-house and the alienated Church-lands may soon have in their neighbourhood ruined mansions and broad acres parcelled out in small lots between impoverished peasants. We have probably not seen quite the last of the abject theatrical penance in which English statesmen love to pose themselves before the world: atoning for the intolerance of English Parliaments in the last century by plundering the Irish Church in the present, redeeming the selfishness of English tradesmen and manufacturers in the reign of King William III. by a vicarious flagellation inflicted upon the Irish landlords in the reign of Queen Victoria. We may have other “messages of peace” sent over to us with their carriage unpaid, profitable to the senders and the belligerents, tremendously costly to those “who are quiet in the land,” and to them only. The prospect, indeed, is gloomy enough. An agitation which threatens to be chronic in the North is communistic rather than national; in the South national and communistic in about equal degrees. The endowment of outrage elevated into scientific brutality by the certain impunity which it

has attained naturally perpetuates outrage. Every interest languishes, every higher pursuit is unheeded, in the monomania of the day. Ultramontaniam itself seems yielding to the solvent of Communism.

The condition of Ireland is truly deplorable.¹

The Land Bill has, at length, passed through Parliament. Together with the Coercion Act, it consumed nearly the whole of the legislative time of this memorable, melancholy Session. We hope the Land Act may have a fair trial.

A grand discovery has been recently made at Deir-el-Báhari, near Thebes. Of the thirty-nine mummies of royal and priestly personages discovered, twenty-six are accurately known. No archæological deposits on the same scale have been disinterred since Sir Henry Layard revealed the glories of Nineveh.

The Bishop of Liverpool proposes to hold his first Diocesan Conference in November. His Lordship addressed a friendly letter to the President and members of the Wesleyan Conference assembled in Liverpool; a cordial reply was sent.

Some correspondence has been published concerning the sale of Mr. Green's furniture for the payment of costs. The course pursued by the Church Association, which we much regret, will inevitably excite odium; it cannot possibly do any good.²

Earl Beauchamp's Discharge of Contumacious Prisoners Bill, having the commendable object of releasing Mr. Green from prison, has passed through the House of Lords. We fear it will be blocked in the House of Commons.

The speech of Mr. Mundella, in moving the Education Estimates, was satisfactory, and full of interest.

Lord Stanley of Alderley, in the House of Lords, called atten-

¹ In the *Times* which contained the above extract from the Bishop of Derry's Charge, appeared this item of news:—"The Orange Emergency men engaged in cutting hay on the Boycotted farm at Birdhill, near Limerick, are now protected by a large force of military and police, including a party of Engineers and men of the Army Service Corps. The constabulary are planted in the hedges fully armed, and the peasantry confine themselves to groaning at the Emergency men. No meetings of the peasantry have been held."

² As to the St. Vedast case, Mr. James Girdlestone, "Solicitor to the Churchwardens," writes, in the *Record*: "For seven years Mr. Dale, as the Rector of St. Vedast, successfully occupied himself in carrying out the policy of the English Church Union by defying both the laws of the Church of England and its authorities in the persons of the Churchwardens of the parish, the Bishop of the diocese, and the Dean of the Court of Arches. During the greater part of that term he drew the full profits of the benefice, and throughout that term he cast upon the Churchwardens most of the heavy expense of the cumbrous and dilatory ecclesiastical litigation which culminated in his defeat; and now a plea is raised that he cannot afford to pay a sum amounting to less than half-a-year's income of the benefice."

tion to the action of the Ministry towards the Church of England in Ceylon. Lord Kimberley replied that it was unjust to continue the endowment of Anglicans and Presbyterians, while Roman Catholics, Mohammedans, and Hindoos are not subsidized. The Archbishop of Canterbury pointed out, however, that the exemption from taxation of the Buddhist temple lands is a very considerable endowment.

We have received a copy of the Report of the Proceedings at the first meeting of the Central Council of Diocesan Conferences. This meeting was held in London, on July 7th, and allusion was made to it in the last *CHURCHMAN*. We have read the authorized *Report* with pleasure. In twenty-eight pages it gives a list of the clergymen and laymen summoned as Members, or "invited to be present," a summary of the speeches and papers, and much interesting matter. A short statement (preliminary), by the Venerable the Archdeacon of Ely, explained the position. The Archdeacon said :

For some years past the need and value of some organization, which should fairly represent the views and aims of Clergy and Laity alike, for the greater efficiency of the Church of England, and the correction of defects and abuses, have been much urged.

The two independent and co-existent Convocations of Canterbury and York, even if reformed and enlarged in their representation of the Clergy, could by no means meet the object aimed at, inasmuch as the Laity would still be excluded from taking any part in their deliberations. So strongly has this defect been felt, that an influential Society has for years been striving to alter the whole constitution of the Convocations by the admission of the Laity, as well as by transforming the whole into one united assembly of Clergy and Laity of both Provinces.

To meet in part the strong desire for lay co-operation expressed in so many quarters, the Southern Convocation, a few years back, resolved that it was desirable to associate with Convocation a Lay House. But, notwithstanding many debates and petitions and efforts on the subject, there might seem to be, in the view of many in high authority, insuperable difficulties in the way of reforming and enlarging the Clerical representation of the Lower House of the Southern Convocation, without going to Parliament: with like or greater difficulties in the way of the introduction of Laity in any form, or of uniting the two provinces in one Convocation."

Two years ago some leading members of various Conferences met together for the purpose of considering what steps could be taken for bringing out the deliberate views of Churchmen on pressing subjects of interest, and to promote co-operation.¹ Archdeacon Emery, proceeding, said :

¹ A "Resolution," we read, was forwarded by the Archdeacon of Ely, as Chairman of the Meeting, to the Archbishops and Bishops of the Pro-

The result of the answers generally to the invitation notice and agenda paper tends to prove undeniably that the feeling which prompted the formation of this Council is deep and almost universal, and the sympathy therewith most encouraging. Not half a dozen unfavourable criticisms have been received, after very extensive correspondence, whilst many letters from acknowledged leaders of Church opinion of all political views in Church and State have enthusiastically welcomed this effort to draw all more closely together for practical Church objects, with due respect to our ancient Convocations and to the Constitution of the land.

The present meeting must, indeed, be considered rather in the light of a constituent assembly brought together, in a tentative way, to meet long-repressed aspirations which past important gatherings of Clergy and Laity have fostered and developed.

To this subject we shall return. Meantime, we may remark that we thoroughly agree with *The Guardian*: elections for the Central Council, and for the Diocesan Conferences, should be as free as possible, and the representatives should be really representative men.

vinces of Canterbury and York, but no united or definite proposition from their Lordships resulted.

Meanwhile, opportunities were afforded of testing the views of the Conferences themselves on this plan of a Central Council, by the meeting of the Conferences of Ripon, Norwich, St. Asaph, Winchester, Chichester, Lichfield, Truro, Ely, Rochester, Salisbury and Canterbury. At all but the last two it was found the feeling was either unanimous, or by considerable majorities, in favour of nominating Clerical and Lay representatives to such a Council; whilst, in the case of the last two, the subject was referred to Committees to report further thereon.

In several other Dioceses, where hitherto no opportunity has been offered to test the opinion of the Conference, the Bishops have readily agreed to nominate for this first meeting certain members, who might thus be able hereafter to explain to their several Conferences the proposed constitution, plans, &c., of the Central Council. Thus, in an informal way, the Dioceses of Bangor, Lincoln, Manchester, Bath and Wells, Carlisle, Chester, and St. Albans are represented at this meeting. It was deemed so desirable to call together this first meeting at as early an opportunity as possible, that time has failed to obtain concurrence or sanction in other Dioceses; but, from the almost unanimous support and influential sympathy already extended to this movement, a good hope is cherished that on future occasions the remaining dioceses which have conferences may, with the sanction and concurrence of their bishops, be represented also. To test opinions still further amongst leading Churchmen, and to give greater weight to this first novel gathering of clergy and laity from both provinces, it was determined, by those chiefly responsible for the movement, to invite the presence and help of other Churchmen well-known for the active share they take in promoting the best interests of the Church of England.

Among the representative men "invited," we may remark, were Mr. Hugh Birley, M.P., Sir T. Brassey, M.P., Sydney Gedge, Esq., Sir J. H. Kennaway, M.P., Prebendary Cadman, and Canon Fenn.