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The Month.

THE reference in the King's Speech at the opening of Parliament to the Education Bill occasioned a good deal of anxiety amongst Churchmen. The future of Church day-schools cannot much longer remain in uncertainty. If the Bill should open up no new way of relief, many managers will hardly feel able to carry the struggle much further. But when this was written details were unknown.

The second Round Table Conference duly kept the end of the old year and the beginning of the new at Fulham. As its formal Report, which Dr. Wace is editing, may be looked for soon after the time when this number of the CHURCHMAN will appear, it is unnecessary to dwell on the work done at Fulham. Some evidence in regard to points which may or may not have been dealt with will be found, however, in one of the articles of this number. It is pleasant to learn that the Fulham discussions, over which Dr. Wace presided, were marked from first to last by the utmost cordiality and candour. We believe it is no secret that the Bishop of London regards the interchange of opinion, with the meeting of men who hold strongly antagonistic views, as being of itself a thing of promise and of real value. This may prove to be so, but it is also very easy to over-estimate the importance of such influence. The way in which the doctrine of the Sacrament of Penance is forced upon the attention of young and old has become so serious a blot upon the work of the Church that it would be folly to expect remedy merely from the discovery by either side that the other people were, after all, excellent fellows. There is quite as much peril as there is possibility of good in this kind of feeling.

The resignation of Dr. Randall, Dean of Chichester, served perhaps to remind some observers of the way in which controversialists often drop out of public sight. There was a time when, as Vicar of All Saints', Clifton, Mr. Randall was very much in evidence as an active worker amongst advanced High Churchmen. As Dean of Chichester he was a Vice-President of the West Sussex branch of the E.C.U., but he was not often heard of outside his diocese. He is succeeded in the deanery by Prebendary Hannab, Vicar of Brighton, a very much more moderate Churchman, although, curiously enough, he read for holy orders at Cuddesdon, the Theological College which, if we may draw inferences from *Roads to Rome*, has directed a good many men's minds away from their own Church to the charms of the Papacy. The new Dean belonged to much the same Oxford period as the late Bishop Creighton, the Bishop of Salisbury, and the Bishop of Rochester. His friends have, perhaps, anticipated for him the higher distinction to which those contemporaries attained.

A good deal of interest has been excited by a volume from the pen of Mr. B. Seebohm Rowntree, in which he examines the conditions of life amongst wage-earners in the city of York. He organized a house-to-house inquiry, the results of which have been very carefully digested. Amongst his investigations one was made into attendance at Divine service in York. The census was conducted on March 17 and 24, 1901,

and it may be convenient to some if we quote Mr. Seebohm's statement as to certain of the results obtained by this inquiry :

"Of these total attendances—

"14 per cent. were made by those attending Roman Catholic services.

"43 per cent. were made by those attending Church of England services.

"38 per cent. were made by those attending Nonconformist services.

"5 per cent. were made by those attending Salvation Army and Mission services.

"Of course, the above figures do not represent the number of persons attending places of worship, for some would attend both morning and evening services. The exact number who attended twice on each Sunday is not known, but inquiry among those connected with various churches, chapels, etc., has elicited the opinion that upon the average about half the morning congregation attend again in the evening. This figure is a mere estimate; but assuming it to be accurate, we obtain 13,402 as the average attendance of adults at places of worship on each Sunday—that is, 28 per cent. of the adult population of York.

"In carrying out this census an attempt was made to ascertain the working-class attendance, and the enumerator at each place of worship was asked to discriminate as far as possible in his returns between the 'working' and 'upper' classes. The results show that 66 per cent. of the total attendances were made by the 'working class' and 34 per cent. by the 'upper' class. Obviously any such differentiation—based as it was merely upon appearances—must be a rough one, and too much importance must not be attached to it. Nevertheless, the figures are interesting, and tend to show that the proportion of the population who attend the public worship is very much the same in both the 'working' and 'upper' classes."

Of course, the value of such a census depends largely upon the extent to which it was kept secret; but on the face of it the figures suggest that the attendance at York is better than in London or in the large manufacturing towns either of the North or the South.

The *Record* of January 10 published an extract from the advertising columns of its own number for January 27, 1831, which at once suggests a parallel to the present condition of the C.M.S., and a precedent for one obvious way of meeting, at least in part, the financial difficulty confronting the Society. The advertisement in question contained an account of a meeting held in the previous November at Freemasons' Tavern, when "the present Financial Situation of the Society . . . was taken into consideration." "The Meeting," we learn, "was decidedly of opinion that although Donations would tend to relieve the difficulties of the Society, the assistance peculiarly required is an Increase of Annual Subscriptions; the augmentation of the Society's regular Income being indispensable to the support of its existing Establishments. Under this conviction many of the Members present increased their former Annual Subscriptions, or became Subscribers to the Fund for Providing for Disabled Missionaries." Then followed four resolutions. The first declared that the Society must either reduce its foreign expenditure or increase its income. The second ran thus: "That this Meeting, encouraged by the measure of the Divine Blessing which has been already granted to the Society's labours, and unwilling to abandon any of its Stations in Heathen Lands without an appeal to the love of Chris-

tians at home, recommends that a Subscription be now commenced to meet the present exigencies of the Society; and affectionately invites its Members to increase the amount of their Annual Contributions for the purpose of augmenting its Permanent Income." A list of subscribers followed. Four lay Peers and the Bishop of Lichfield and Coventry headed the list; the familiar names of Bickersteth, Bridges, Cunningham, Fenn, Grane, Hoare, Pratt, Thornton, and Whiting were amongst those that followed. Mr. Stock's "History of the C.M.S." does not allude to this appeal, though the general situation in 1830 is stated at vol. i., p. 481.

Lady Wimborne, in a New Year's address published in the January number of the *Ladies' League Gazette* (a periodical always worth attention), dwells on an aspect of the current controversy with extreme Anglicanism which is too apt to be overlooked. Lady Wimborne says: "Dark as the picture sometimes appears when we look at the condition of our Church, at the growth of unbelief and irreligion in our country, which we know is being, if not produced, at any rate greatly increased by the system which we in this League are opposing, there is, we thankfully recognise in many a quarter, a work for God being done which perhaps may never be known till the end comes, but which in all ranks and conditions of men is drawing souls to Him, and which we cannot but humbly hope may form the germ of a purer and holier life in our land. Courage and hope, therefore, are needed. There is an attractive power in the Cross of Christ which will yet draw the world. It is becoming more and more clear that a mechanical and material form of religion, one which interposes a human being, erring and mortal as ourselves, between the soul and God, will never satisfy those to whom the great problems of life have once presented themselves. Everywhere men are hungering and thirsting for a faith that will satisfy, and the troubles through which the country has lately passed have brought many a one to that personal contact with the Divine which alone can give peace." There is always a grave peril lest in controversial work the spiritual side of the things at stake should be overlooked. This can never happen without grievous loss, and all Protestant agencies do well to keep the danger in mind. Rightly directed, their work must make for those happy results to which Lady Wimborne calls attention.

Mr. Bamber, of the London City Mission, whose work amongst canal boatmen was described in Mr. H. C. Moore's article last month ("Among the Water-Gipsies"), asks us to say that the £540 then needed for the Institute at Brentford has now been reduced to about £450. Subscriptions or donations for the work may be sent to Mr. J. H. Whitehorn, Treasurer, the Corner House, Chesterford Gardens, Hampstead, N.W.; or to Mr. F. Williams, Hon. Secretary, 11, Windmill Road, Brentford.

