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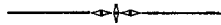
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history in relation to "signs and wonders," be in the ages to come proved to have been fundamentally wrong? What if, judged in the light of science, properly so called, which uses *all the data*, it be found that the underlying hypothesis is in error? The true opponents of the present-day Modern Critics have not yet arisen, but they will appear in the generations following. In our days the world of scholars has been, as it were, taken by surprise, and stormed by brilliant and startling theories. But there have been brilliant and startling theories before, in times now long past, which have needed for their adjustment to their proper sphere long years of careful criticism of the critics and sober judgment. Let me put the case of the sober-minded opposition to the ultimate deductions of the modern school—an opposition which I consider to be not a possibility only, but a certainty of the days that are coming. The resurrection of Christ from the grave is a historical event with which critical science has to deal. Can anyone prove that this historical event was not preceded by a long train of historical events of a like order, used to teach the Jews, and through them the world, of that central event which was to come, such events being not supernatural in the commonly accepted view of the world, but belonging to that higher nature of God's scheme of the universe, which is at present beyond our power of testing?

H. W. SHEPPARD.



TEMPERANCE WORK IN THE CHURCH.¹

THIS is a book which has long been needed, and it will prove extremely useful, not only to the clergy, but to all who are actively engaged in various forms of Christian work. It seems to meet a long-felt want—that of a short, clear, comprehensive manual which explains quite definitely, but at the same time temperately and judiciously, what should be the attitude of the Church towards the great temperance problem, and which, moreover, does this with that weight of authority which comes from one who has full knowledge, and at the same time occupies a high and responsible position.

The Bishop of Croydon possesses both these qualifications. He fully understands the subject in all its various aspects: he has been personally engaged in temperance work for nearly five-and-twenty years, and he shows that he is thoroughly

¹ "Intemperance," by Henry Horace Pereira, Bishop of Croydon London: Longmans, Green and Co., 1905.

conversant with the best authorities who have made a special study of the subject for different reasons and purposes. At the same time, we feel as we read his book that it is not written from the point of view of the party advocate, who is desirous to make the very utmost of his case, but rather from that of the judge, who, having carefully weighed all the evidence available, pronounces the verdict which knowledge and justice demand. The amount and the real nature of this evidence few even among active temperance workers fully realize. The Bishop's testimony to this is very striking: "I know that, although I have been directly interested in the work of temperance reform for over five-and-twenty years, and have attended a great many meetings upon the subject, and have heard speeches almost without number about it, the researches which the writing of this little book required have proved a revelation to me, and have shown that I had not half understood the real dimensions of the evil. With others it may be as it was with myself" (p. 2).

That the Bishop is right, speaking from a similar experience, I feel absolutely certain. I have been a "temperance worker" for more than twenty years, but not until the last few years, when I have had occasion to seek for, and to sift with the greatest possible care, all the evidence I could obtain, have I realized the tremendous extent of the evil. In temperance work, as in other kinds of missionary work (*e.g.*, that of foreign missions), lukewarmness is nearly always the result of ignorance. The Church of England has frequently been rebuked for her backwardness when compared with other religious bodies in temperance work, and even now a large proportion of her clergy do not seem to see the necessity of taking part in it. The chief reason for this I am sure is the ignorance of these clergymen of "The Urgency of the Evil," which is the subject of Dr. Pereira's first chapter. They are quite aware that there is an immense amount of poverty, crime, misery, wretchedness, and sickness in existence; but, because they probably have not made definite and prolonged investigation into the causes of these evils, they have not realized how great a proportion of them all is due *indirectly* as well as directly to the excessive use of alcoholic drink. Only those who, for the purpose of combating the evil, have made a special study of the conditions, know how much excessive drinking there is which does not come under the category of "drunkenness," but which is yet fatal to moral, spiritual, family, and economic welfare.

Then we must not forget that for one special reason temperance work to-day is very much more difficult than it was five-and-twenty years ago. To-day the number of persons

interested in the sale of drink, or rather the number of persons interested in *as much drink as possible* being sold, is enormous. The number of people who hold brewery shares, or shares in distilleries, is extremely great. Probably the conversion of so many private firms into limited liability companies, each with an immense number of shareholders, has, by increasing the number of persons benefited by an increased sale of alcoholic drinks, done more than anything else to increase the difficulty of temperance work. If any clergyman who ministers to a middle-class congregation could find out how many of his hearers are financially interested in the "drink trade," the revelation would probably be a very painful one. Then, the "tied-house" system has acted in the same direction. From the shareholder's point of view, as providing an outlet or market for the manufactured article, the system is excellent. From the point of view of the welfare of the community the system is a fatal one. The so-called "publican" is generally only an agent or manager, whose position, like that of any other agent, depends to a great extent upon his pushing his wares successfully. Such are some of the circumstances—and very difficult ones they are—under which temperance work to-day has to be carried on.

On the other hand, we have to think of the magnitude of the evil, rather of the great number of terrible evils, caused by excessive drinking at the present time. If anyone still feels unconvinced of the magnitude or the variety of these evils, let him read the first chapter in this book. Dr. Pereira has gathered his evidence from different sources. A Home Secretary, a Lord Chief Justice, statistics of crime, the tables of various insurance societies, medical men of national reputation—all bear the same testimony. It is a plain tale told without any trace of a desire to "make capital," and told without the least tinge of partisanship. Unfortunately the tale, in the completeness with which it is here told, is read by very few. If only the facts were more widely known there would be many more temperance reformers. Temperance work, as I have just said, is in this like foreign missionary work: only those who know the facts, and who therefore are conscious of the need, support it adequately. To others we fear the appeal, however strongly worded, is too often "a tale with little meaning."

The greatest service which we expect Dr. Pereira's book to render is this: it will open the eyes of a large number of the clergy to the actual state of things. There are, we believe, many who would not read a report of the United Kingdom Alliance, or even an article in a temperance paper, but who may be induced to study a manual written by a Bishop, and

published in this excellent series of "Handbooks for the Clergy."

From a consideration of the urgency of the evil, our author naturally passes to "The Duty of the Church" (Chapter II.), and, in considering this, both a wide view and a most temperate statement are put before us. We are at once reminded of our Lord's saying, "I have compassion on the multitude," which utterance, let us remember, was followed by *action*. Hence the Church, which claims to carry on the work of her Master, "must vindicate her claim by showing that everything which affects the well-being of the people is her first thought." There can be no question that the evil of intemperance, possibly more than any other, does affect most perniciously the welfare of the people. For we cannot consider intemperance by itself. It is no doubt often the *result* of other evils—bad housing, uncomfortable homes, ill-cooked food, a craving for some kind of excitement, itself often the result of a terribly monotonous life; but it is a far greater *cause* of evil than it is a result of other evils, for it generally results in economic, social, moral, and spiritual ruin.

How far are Churchmen as a body definitely engaged in combating this terrible enemy, "which largely blocks the way of the kingdom of God for those for whom we are responsible to God" (p. 15)? The Bishop's indictment of Churchmen is strong, but is it not deserved? "There have been leaders here and there among the clergy who have done noble work, proportionately more rarely still devoted laymen who have laboured under a sense of imperative duty to make things better; but of the great body of the members of our Church it must be said that, even now, they show an apathy and an indifference towards temperance work which is as strange as it is sad" (p. 20).

Upon the much debated question of the duty or the need of total abstinence Dr. Pereira speaks most temperately. He passes no judgment upon the non-abstainer, yet he sees that for temperance workers among the poor total abstinence must be the rule. After describing the temptations in which poor districts abound, he writes: "In such places as these, and to people circumstanced like this, it would be vain to go and speak of moderation. Those who would be pioneers in the work and leaders in the fight must be prepared to go down to the level of the weak, that thus they may be the better able to save some; for those know best who have worked in these places that for the dwellers in such localities there is but one hope of salvation—namely, to close their lips absolutely against that which is their bane, their social ruin, and their shame, and which threatens to be their eternal destruction also"

(p. 18). To this appeal I would venture to add the words, "The good shepherd *goeth before his sheep.*"

The value of total abstinence generally is certainly very strongly maintained in the following quotation from a manifestation signed by 520 British medical men, after consultation with the American Medical Temperance Association: "Observation establishes the fact that a moderate use of alcoholic liquors continued over a number of years produces a gradual deterioration of the tissues of the body, and hastens the changes which old age brings, thus increasing the average liability to disease (especially to infectious disease), and shortening the duration of life" (p. 32).

The foregoing extracts will be sufficient to show Bishop Pereira's views (1) as to the urgency of temperance reform, and (2) as to the Church's duty in regard to this. But if we were to leave the book here, we should get no idea of the wealth of arguments and useful information it contains for those engaged in temperance work; and possibly it is the diffusing of sound, incontrovertible information on the subject that is more needed to-day than anything else.

After dealing with "The Medical Aspect" (Chapter III.), which is full of most striking testimony, we have a chapter (IV.) upon "Women and Children." There seems no doubt that drunkenness among women is rapidly increasing. To the many proofs adduced by Bishop Pereira, I would add this: cirrhosis of the liver is a disease almost entirely caused by excessive drinking, and there is evidence to show that among women this disease has increased during recent years by more than 50 per cent. Then, few people realize what children suffer through drunken parents. Could drunkenness be abolished, we should soon see a great reduction in the terrible tables of infant mortality, and those who know the inside of the children's wards of a great hospital know that many children who survive do so with disease-infected and crippled bodies, partly the result of hereditary taint, partly of want of care and nutrition in their earliest years.

Chapter V., upon "The Waste of Intemperance," might with advantage have been much expanded: for there is a large class of people to whom the financial aspect makes a very strong appeal, and never were the facts upon which this appeal can be based stronger than at the present time. While during the last twenty years the cost of living, as far as concerns necessaries, has decreased 21 per cent., the national drink bill has increased by £19,000,000. It has certainly shown a slight diminution during the last few years, but with a revival of trade there is every reason to fear that it will

again rise. And the fact that the average working-class household spends six shillings a week on alcoholic drinks will account for by far the greatest proportion of the poverty from which the lowest classes have been suffering.

In Chapter VI. we have an account of the various efforts for reform, including a description of the different societies and organizations at work at the present time. We have next a chapter upon "Inebriate Homes." These have so far been to some extent a disappointment, because few patients who enter these homes of their own free-will remain in them sufficiently long for a cure to be effected. The Inebriates Act of 1898 recognises the necessity of dealing *compulsorily* with the habitual drunkard, but the terms of the Act are such that only a small proportion of these can come within its scope. Then we pass to the subject of "Legislation," a subject of long and at times of bitter controversy. The nature of this chapter and its importance, especially for the clergy and temperance workers, will be seen from the following description of its purpose: "I do not desire to deal with the question of what legislative reforms may still be requisite, so much as to make clear what means we have at present for assisting our people in their efforts to free themselves from what they feel to be harmful and injurious" (p. 84).

The chapter on "Thrift" is a most useful one, but it should have followed, or rather have been incorporated into, the chapter upon "The Waste of Intemperance." One service which I hope the chapter may do is to help to explain more clearly some of the reasons for that "aloofness," not only from the Church, but from all religious organizations, which is so characteristic of a large section of the working men at the present time.

The chapters on "Branches and Meetings" and on "Practical Hints" are among the most valuable in the whole book. From them we may learn not only what to do, but also many of the reasons of failure and disappointment in the past. As an example of the good things in these chapters, take the following: "May I venture to urge strongly that the 'entertainments' and the 'meetings' proper may never be mixed up? The whole effect of the prayers, hymns and speeches will be spoilt and marred if 'the penny reading' element is introduced." I well remember being the speaker at a temperance meeting when immediately after the opening prayers a troupe of amateur nigger minstrels ascended the platform to sing a selection of plantation songs. At meetings so conducted efforts after exhortation, instruction and conviction are simply thrown away. Far better, as Bishop Pereira suggests, to have fewer meetings and let them be

really for teaching the principles and advantages of temperance. My own experience teaches me that occasional large meetings, where enthusiasm can be roused and where really able speakers can be found, if combined with regular visitation, do far more good than a number of small meetings where a little temperance is mixed up with a good deal of amusement. For these large meetings several parishes may well combine, and it is not to be forgotten that temperance is a work in which we may, without any faithlessness to principles, often join with Nonconformists, of whom Bishop Pereira says: "I have always found them most kind and tolerant, and anxious to recognise the position of the Church in the matter."

The last chapter is upon "Personal Responsibility," and every word of it should be read. In it we shall find the ripe fruit of long experience, which is the source of the Bishop's earnest exhortation for more strenuous effort. "The more we labour at temperance work, the greater will be our realization of the need for it, and of the vastness of the evil which we have to fight; but the greater, too, will be our conviction that it is the Master's work."

I hope I have shown that this is a book to be studied by all who feel they have been called to further the cause of righteousness by the taking away of sin, and this purpose can only be accomplished in our case, as in that of our Master's, by means of self-sacrifice.

W. EDWARD CHADWICK.



THE ARCHBISHOPS OF CANTERBURY AND THEIR CONNECTIONS WITH SUSSEX.

PART III.

KILWARDBY'S successor was JOHN PECKHAM, by birth a native of Sussex. Apart from this, he appears to have been more intimately associated with Sussex than most other Archbishops, past or future. He was born of poor parents, and educated at the expense and under the tuition of the monks of St. Pancras' Priory in Southover, who sent him subsequently to Oxford, where he became a Franciscan. Thence he went to Paris and Lyons, and, returning to Oxford, lectured there, and was made head of the Franciscans in England. Again visiting the Continent, he held various honourable offices, and when Kilwardby was made a Cardinal Peckham succeeded him in the chair of St. Augustine. He