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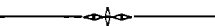
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"College which is a brilliant success ; and further, as to scholarship, that "an able and erudite divine—eminent in the highest rank—is our president to-day. But the question is worthy of serious consideration. It "has been, no doubt, the great and most honourable distinction of the "Evangelical body that they have devoted themselves to really practical "and pressing work. The laity and clergy of Evangelical principles "founded missions, and missionary agencies for home and foreign work ; "and the clergy aimed, before all things, to be earnest in house-to-house "visiting, as Pastors, while faithful and laborious Preachers. Nevertheless, each period has its own peculiar duties ; and at the present crisis, "when almost everybody reads, and many think, and many are influenced "by the Press who read little and think less, it is surely the duty of the "laity, as well as of the clergy, to strive to exercise a legitimate influence "on the literature of the day.

"Authors are needed quite as much as readers, and those who can recommend ; nor are writings only of a religious character required. In "many different departments of literature an Evangelical influence may "make itself felt. The other day I heard the question : 'How many of "our good school books, lower and higher, are written by Churchmen "of the Evangelical School?' Constructive rather than controversial "literature seems to me the special need of this time. St. Paul mentions "ἀπολογία and βεβαίωσις. The Church ever needs the positive as well as "the negative. We must teach as well as criticize ; set forth the true "as well as expose the erroneous. A party which is for ever protesting, "which spends much of its strength in criticizing and complaining, "which does not courageously, cheerfully, consistently construct, will "assuredly not stimulate or sway the masses, or change the currents of "thought."

As regards the three great Schools of the Church of England, the High, the Evangelical, and the Broad, Mr. Purton concluded by asking, Does present-day literature show signs of increasing friendliness and appreciation between one another? In his opinion it does. He thoroughly went with his valued friend, Canon Garbett, when in his preface to the book entitled "Evangelical Principles," published nine or ten years ago, he regretted the coldness and unfriendliness of loyal High Churchmen towards their Evangelical brethren. "It is," said Canon Garbett, "of the utmost importance to the Church of England that the various orthodox sections of the Church should understand and appreciate each other's opinions." "With this," said Mr. Purton, "I "thoroughly agree. If moderate men—men who hold the great fundamental truths, who are faithful Churchmen—can only draw more "together, Rationalism and Ritualism will certainly be checked. Of such "drawing together it seems to me there are many hopeful symptoms ; "and the number of those Churchmen, and I hope of Churchwomen, is "steadily increasing, who in some particulars 'High,' or 'Broad,' or "'Low,' respect each other and regard each other with friendly eyes ; all "being thoroughly loyal, to quote the title of your Alliance, to the "principles of the Reformation."



THE MONTH.

THE Disestablishment Returns of the *Record* have naturally attracted much attention throughout the country, and have brought forth a good deal of controversial correspondence and comment. These Returns, for obtaining which our

contemporary merits hearty thanks, will in many ways, we believe, do good service. The *Record* (Sept. 11) says:

Of the 579 Liberal and Radical candidates now before the constituencies of England, Scotland, and Wales, we have ascertained that 403 are in favour of Disestablishment, and only 37 against. If the 106 candidates of whose views we have been unable to learn anything are to be divided in the same ratio, it follows that the enemies of the Church on the Liberal side are in an overpowering majority; while even if we assume that all the 106 blanks ought to be filled up as "against Disestablishment"—a wholly incredible hypothesis—the Liberationists would still have a large working majority.

The *Guardian* (Sept. 16) remarks that if Liberal Churchmen are "to act to any purpose, there is not a moment to be lost. If the list of candidates which the *Record* has prepared with so much care and labour is anything like accurate, they have hitherto been terribly remiss. Unless they can now redeem their neglect, the Liberal [party] will enter the new Parliament pledged to Disestablishment." The *Guardian* adds:

If Liberal Churchmen will at once make known to the candidates for whom they would naturally vote that they cannot support them except on the understanding that they will not vote for Disestablishment in the next Parliament, this great evil may yet be staved off. But as only some eight weeks remain in which they can work, it behoves them not to lose another moment.

Such advice is really practical; and the long fidelity of the *Guardian* to the Liberal cause gives special weight to its words. Our Liberal readers will excuse us for reminding them of the excellent article on this subject, by Chancellor Espin, in a recent *CHURCHMAN*. Much depends on the attitude of moderate Liberals at the present crisis.

To-day (the 18th) the *Record* says:

The impression produced by the publication of our Disestablishment returns has far exceeded our anticipations. Public opinion is profoundly stirred, and the newspapers from one end of Great Britain to the other have been busy this week reproducing our statistics and commenting on their results. Their accuracy has been generally accepted, and is to a certain extent avouched by the returns independently collected by the Liberation Society.

We thoroughly agree with the opinion expressed in many journals that Churchmen throughout the country owe much to the energy, courage and foresight of the *Record*.

The Chancellor of the Exchequer in a recent speech, strongly supporting the National Church, has spoken of reforms. "Correct and reform, as is timely," said the Right Hon. gentleman. And for ourselves we repeat the advice given in the September *CHURCHMAN*: let Church Defence speakers, when working men or agricultural labourers talk about reforms, remind them that it is not necessary to pull down a house because the chimney smokes.

The Bishop of Chichester has issued an admirable letter to the Rural Deans of his diocese, on this question.

A Pastoral from the Bishop of Exeter thus concludes :

Above all at this juncture are we bound as witnesses for the truth to testify that our God is the God of nations as well as of individuals and of families, that He deals with nations as nations, and that of nations as of persons it is true, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed." A national Church is the expression of national fidelity to God. It is often alleged, indeed, that the Christianity of a land is in nowise dependent on an Established Christian Church ; and the instance of the United States is cited in proof of this. Let me mention one fact, which may at least give rise to serious reflection. In the year 1870 a chaplain was to be appointed for the House of Congress. Of the candidates for the post, eventually an Unitarian was elected ; and so the deliberations of that generally Christian nation were opened day after day by one who denied the Eternal Godhead of Christ. If England's Church were disestablished, what guarantee should we have against the same dishonour being done to our Lord ? for the Episcopal Church would stand on the same level before the law with all other bodies who professed and called themselves Christians. That God may evermore keep us as a Church and nation steadfast to the faith once delivered to the saints is the sincere prayer of your affectionate brother in Christ,

E. H. EXON.

Preaching at York Minster, Canon Paget said it was to be feared that England was fast losing its old distinctive character of truthfulness, and therefore its correlative courage :

Untruth in party controversy, both political and religious, was a crying evil of the day. It was always foreseen that secret voting would encourage lying and tend to degrade the English character ; but it was never foreseen that clergymen would encourage electors to promise their votes to one party and then sneak with cowardly secrecy and give it to the other.

The Bishop of London has written to an Incumbent at Notting-hill about freeing of the church from pew-rents :

I entirely approve of your proposed experiment in All Saints' Church, but I hope that you will make it clearly understood that the failure of the fund for the support of the clergy *must* be followed by the revival of seat-rents.

I do not myself object to seat-rents, provided the free seats occupy the best part of the church. Justice requires that people who like to secure their seats should be content with an inferior seat. But it is best that all seats shall be free if we can afford it.

Lord Randolph Churchill, in an able speech at Sheffield, instituted an investigation into the solidarity of Liberal principles and the unity of the Liberal party. He touched upon the topic of the hour—the Disestablishment of the Church of England. The connection between Church and State he happily defined as "one of the great features of the British Constitution—as great a feature as the Monarchy itself." Neither Lord Hartington nor Sir William Harcourt, Lord Randolph Churchill pointed out, had as yet declared their convictions. He asserted the right of the electors of England

to know the opinions of the leaders of public opinion upon "so enormous a constitutional question."

It has been difficult to decide whether the speeches of Lord Hartington and Mr. Chamberlain in regard to land, and other matters, pointed to a schism in the Liberal party. And about Disestablishment as regards Scotland, and England and Wales, it has been difficult to find out what course the leaders of the party have agreed to take in the coming election.

This evening (the 18th) we have received a copy of Mr. Gladstone's manifesto. That portion of it which relates to the Church and State question is ambiguous. We prefer at present to quote it without comment. Mr. Gladstone says :

When the subject of State religion comes into discussion, although it has been more fully probed and unfolded in Scotland than elsewhere, and although a lively feeling, as was naturally to be expected, exists with regard to it in Wales, yet it is the larger case of England which principally arrests attention.

Bearing in mind all the circumstances of the question, in connection with the length of my own past career, I might perhaps plead for an exemption from all share in this controversy. But having regard, on the other hand, to the deep interest felt in it, with strong conviction, on the part of so many whose confidence I have enjoyed, I think it right to say a few words, if they only tend to qualify over-sanguine expectations, and to mitigate alarms, which appear to me exaggerated, though they are entertained by many whom, both officially and personally, I revere.

With respect to the severance of the Church of England from the State, I think it obvious that so vast a question cannot become practical until it shall have grown familiar to the public mind by thorough discussion ; with the further condition that the proposal, when thoroughly discussed, shall be approved. Neither, I think, can such a change arise in a country such as ours except with a large observance of the principles of equity and liberality, as well as with the general consent of the nation. We can hardly, however, be surprised if those who observe that a current, almost throughout the civilized world, slowly sets in this direction, should desire or fear that among ourselves, too, it may be found to operate. I cannot forecast the dim and distant courses of the future ; but, like all others, I have observed the vast and ever-increasing development for the last fifty years, both at home and abroad, in the Church to which I belong, of the powers of voluntary support. Those abridgments of her prerogatives as an Establishment, which have been frequent of late years, have not brought about a decrease, and have at least been contemporaneous with an increase, of her spiritual and social strength. By devotedness of life, and by solidity of labour, the clergy are laying a good foundation for the time to come. The attachment of the laity improves, if I may so speak, both in quantity and in quality. The English Church also appears to be eminently suited, in many and weighty points, to the needs of the coming time. And I have a strong conviction that, if this great modification of our inherited institutions shall hereafter be accomplished, the vitality of the Church of England will be found equal to all the needs of the occasion.

The Right Rev. S. E. Marsden, Bishop of Bathurst, has been constrained, from the state of his health, to send in his resignation.