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ART. VIII.—"PRO ECCLESÎÂ."

Pastoral Words.—No. 15. *Pro Ecclesiâ*. Three Sermons preached in St. John's Church, Paddington, on Sundays, Nov. 1st, 8th, and 15th, by the Rev. Sir EMILIUS BAYLEY, Bart., B.D., Vicar. I. Christian Citizenship. II. Church and State. III. Defensive Warfare. Pp. 32. London : T. W. Jackson, 24, Albion Street, W.

AMONG the many recent "Church and State" publications, a sound, vigorous, and suggestive, Sir Emilius Bayley's *Pro Ecclesiâ* will certainly take a good place. In some respects, indeed, it is unique. And although the election is over, this pamphlet—dealing with "Church Reform" as well as with "Church Defence"—has lost little of its interest and point. In commending it we shall simply quote some passages from the leading sections.

We have reached a crisis in our national life, and it becomes us as Christians to seek guidance from the Word of God, and to ask what light it throws upon our duties at such a season as this.

"It is not my purpose," says Sir Emilius Bayley, "to dwell upon party politics: the sources of information upon such subjects are open to all. The country is divided politically into hostile camps; the religious teacher should, I conceive, strive to occupy a neutral zone, and endeavour to set forth those eternal principles which are binding on all alike. At the same time it must be remembered that religious questions—questions which touch the dearest interests of Christ's Gospel and the religious welfare of the nation—have been dragged on to the political platform, and have thus become the subject of party strife. We regret deeply that it should be so; but when principles which we hold dear and believe to be of primary importance are thus attacked, we cannot remain neutral; we wish to hold aloof from party warfare, but if the ark of God be in danger we must stand up in its defence."

What saith the Scripture? What principles does it lay down for our guidance and instruction?

Let it be a first principle with us, is the answer, that God is the King of nations. Second, it is the duty of a nation to honour and recognise God:

The words of Christ, "My kingdom is not of this world" (John xviii. 36), are sometimes quoted to prove that civil governments are to be wholly independent of Christianity, and to give it no countenance or support. But our Lord's words do not touch the question. Christ was standing before Pilate, accused of grave offences, yet claiming royal dignity and honour. Pilate had addressed to him the question, "Art Thou the King of the Jews?" Our Lord explains that in the political

sense, in which alone Pilate understood the expression, He was no King : He was no rival, therefore, to the Emperor. But in another and a different sense He did lay claim to a kingdom, a kingdom not of this world, not such an one as that of Rome, but a kingdom founded upon the majesty of truth, and exercising sway over the hearts and consciences of men.

Third, it is the duty of a Christian electorate to choose as its representatives religious men. "I am well aware that this is not the popular doctrine," we read ; "but the question is whether it is the true one. I have no argument now with the non-Christian or anti-Christian elector, whether to School Board or to Parliament ; such an one of course denies my premises ; I address myself to the Christian elector, to one who in his own person acknowledges the paramount claims of Christ ; and I say that he is bound to vote as a Christian and on Christian principle, and that as such he will, if possible, choose as his representative one who rules his life and actions by the laws of Christ." Responsibility, in short, should be recognised ; and Christian electors are bound, in the words of the Archbishop of Canterbury, to discharge "the sacred duty of conscientious suffrage" in the name of the Lord Jesus and to the glory of God.

The second division of *Pro Ecclesiâ* is headed "Church and State." The principle of union between Church and State, of divine appointment, has never been abrogated. The application of it might have been impossible when Christianity was founded, for the nations of the world were then heathen ; but neither Christ nor His Apostles rejected the principle, and we may fairly claim that it stands unrepealed upon the divine statute-book of nations, the Word of God.

"Now this principle," says Sir Emilius, "has formed an integral part of the national life of England, since that national life began. Its germs may be traced back almost to Apostolic times : it has cast its roots down deep into the national soil : and it is difficult to say whether Church or State has contributed most to our national greatness. But this principle is now imperilled : a large and active party is plotting the severance of the tie which has endured for ages : and the dear old Church of England is to be swept away, so far as man can sweep her away, before the rising wave of democratic revolution."

Even if we assume, as we are assured by high authority, that Disestablishment lies "in the dim and distant future," surely the commencement of the struggle lies in the present : and he must be wilfully blind who does not see that it has already begun. "Are Churchmen then to stand by and listen to false statements unscrupulously made, perversions of history reck-

lessly proclaimed, the basest motives imputed, the most fallacious hopes industriously raised; are they to see the ground on which their Church rests undermined in all directions, and proposals flung amongst the ignorant which are simply iniquitous; are they to see and hear these preparations made for the final assault, and yet do nothing? No. In spite of the advice of timid friends and the interested promises of avowed enemies, our duty is to unite in support of our Church. Whatever may have been the case in the past, Church Defence has now become a necessity for Churchmen."

Sir Emilius Bayley then quotes the Bishop of Peterborough's words, "*justice*" and "*utility*." He proceeds to the consideration of the value of that national recognition of Christianity which the Church of England in union with the State has maintained from the very dawn of our national life. Consider, he says, the high antiquity and unbroken historical continuity of our Church. "The life of nearly thirteen centuries is not to be destroyed in a day":

There are minds, indeed, to which the sentiment of antiquity does not appeal; and yet it is one which, where it exists, enters largely into a nation's life: more largely, perhaps, than we are apt to imagine. You are visiting, it may be, one of our ancestral homes, and as you pass along the outskirts of the property your eye rests upon young plantations, newly-built cottages, and other symbols of a thriving and well-cared-for estate. But these things do not move you; it is not until you stand beneath some historic oak, or drive under a gateway bearing upon it the traces of a high antiquity, that your enthusiasm is kindled, and you feel yourself linked on, as it were, to the memories of a long-buried past. I once spent a night beneath the last survivors of the forests of Lebanon, a clump of some 400 cedars of various ages: all were beautiful and worthy of remembrance; but those which will live longest in the memory were the seven ancient monarchs of the mountain, which date perhaps from the time of Solomon. An American once in my hearing spoke disparagingly of the river Thames, as we crossed it near Windsor. The answer was obvious. It might be a ditch compared to the Missouri and the Mississippi; but magnitude alone is no test of value; and what would Americans give for a river which has on its banks the Colleges of Oxford, Windsor Castle, Runnymede, and Westminster Abbey? "I cannot understand," General Grant is reported to have said, "how you English are throwing away institutions which we would give a great deal to possess."

The antiquity of an institution appeals to many of the deepest instincts of our nature. Thus it is a test of *value*, for there must surely be good in that which has survived for centuries: it carries with it the pledge of *endurance*, in this world of change: it is eminently suggestive of *association* with that which has gone before, brings us into touch, as it were, with noble characters and virtues that have flourished long ago: it kindles thoughts which solemnize, it deepens our sense of responsibility as heirs to a great inheritance, and awakens fresh hope for the future. The Psalmist was no stranger to patriotic memories when, in words which we

may well adopt, he burst forth into the fervent prayer, "Pray for the peace of Jerusalem : they shall prosper that love thee."

The third section of *Pro Ecclesiâ* is headed "Defensive Warfare." Some results of Disestablishment and of Disendowment, the probable results, are set forth. For instance : "Carry out consistently the principle of Disestablishment, and you banish Christianity from every department over which Government has any control : the poor in the workhouse, the prisoner in his cell, the soldier or sailor fighting in his country's cause, must be left without the aid and consolation of religion ; in the sacred name of religious equality, religion is to be banished from every act of national life ; the very coronation of the Sovereign must be a purely civil ceremony ; yea, the Sovereign himself might be a Roman Catholic, a Mahomedan, an Atheist, or a Jew. And this is the outcome of this age of progress : this the only means of securing the greater happiness for the greater number : this the lesson which, when well learnt, will land us upon the highest pinnacle of national prosperity !"

Sections follow touching on (i.) *Truth* ; (ii.) *Reform* ; (iii.) *Work* ; (iv.) the *Vote*. We quote a single passage from the section in which is a plea for reforms. "If truth be a watchword for defence," says Sir Emilius, "the love of truth compels us to acknowledge that our Church, in common with other institutions, needs reforms."

Thus, for example, there still needs a re-arrangement of much of our parochial system. I know a country district in one of our Southern counties, with a sparse population, where within three miles of a given spot there are sixteen churches—what a waste of strength and money ; what a temptation to idleness !—whilst in other districts and in our large towns, "the harvest truly is plenteous, but the labourers are few." Or take, again, what is perhaps the most grievous blot in our whole system, the sale of Livings. I would abolish at once the sale of next presentations, which, however safeguarded, is a scandal to the Church, and too often a snare to those who seek to evade the law of Simony. I would even make the sale of Advowsons illegal, *i.e.* after the Living has once become vacant, except to the parish itself. Let the owner continue to hold the Advowson if he pleases—there is much good in Lay-Patronage—do not *compel* him to sell ; but if he elects to sell, let it only be when a vacancy occurs, let a fair valuation be then taken, and the amount advanced on the security of the Living, to be paid off out of its revenues by instalments, as when money is borrowed for building parsonage houses. The patronage might be vested in a Board of patrons, on the principle adopted in the disestablished Church of Ireland. But whatever plan be selected, this and some other reforms are urgent, and will, I hope, be delayed no longer.

THE CHURCHMAN, as our readers are aware, has pleaded for reforms, often and earnestly, from the first. Whether in the

new House of Commons, elected since Sir Emilius Bayley published this pamphlet, any reforms will be carried, in spite of Liberationist opposition, it remains to be seen.

Correspondence.

TO THE EDITOR OF THE "CHURCHMAN."

SIR,—“The Rev. John Babington, M.A., Hon. Canon of Peterborough Cathedral, and for forty years Rector of Cossington, in Leicestershire, entered into rest at his residence, 10, Norfolk Terrace, Brighton, on the 16th October, three months after his completion of his 94th year.”

This announcement in the daily papers has been read far and wide, and notices of this venerable and distinguished servant of God have appeared in various journals. It is no wonder that these notices are fragmentary, for I do not suppose there is a man living who could give, from his own observation, a complete history of a life so long, and so distributed among several great interests.

The Rev. Canon Carus has favoured the readers of the *Record* newspaper with notes of the commencement of Mr. Babington's long service, and told us particulars of his youthful piety and energy at Cambridge years before I was born. On the other hand, for the last thirty years, during which there were few opportunities of intercourse between these fathers in the Church, I have had the privilege of intimate acquaintance with the dear saint whom I followed to his last resting-place at Hove on the 21st of October. I think that a complete, though necessarily a condensed sketch of Mr. Babington's life, will be interesting to the readers of the *CHURCHMAN*; and I venture to essay a task in which I have been favoured with great assistance courteously given by the Editor of the *Temperance Record*, and by Mr. Cook, the founder of the great Excursion Agency under that well-known name, and by H. Hebbert, Esq., I.C.S., of Brighton.

John Babington was born the 6th July, 1791, and was the son of Mr. Babington, of Rothely Temple, Leicestershire, who was Member for Leicester for twenty years. John Babington had for his god-father William Wilberforce, and for his uncle, Zachary Macaulay, of Clapham, a zealous coadjutor of that great philanthropist. Thus, besides his bringing up under the holy influence of a truly evangelical home, he was surrounded by the atmosphere of philanthropy. He closely followed the efforts of those leaders of whom his cousin, Lord Macaulay, has written: “From that little knot of men emanated all the Bible Societies, and almost all the Missionary Societies in the world. The whole organization of the Evangelical party was their work. The share which they had in providing means for the education of the people was great; and they were really the destroyers of the slave-trade and of slavery.” To such early influences may be traced, under the blessing of God, the zeal with which John Babington ever advocated the causes of thrift, self-help, temperance, and the wide distribution of the Scriptures, as chief means in breaking the fetters forged by bad habits in social life, and ignorance in things spiritual.

His education was completed at Magdalen College, Cambridge. He