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A table of contents for *The Churchman* can be found here:

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faithless policy of Rome, and the election of the Hapsburg dynasty to the vacant throne of Bohemia, undermined the liberties of the country; and finally the battle of the White Hill in 1620 reduced it to a miserable state of servitude. The language and literature were proscribed, and only since 1848 can we point to the revival of self-consciousness and nationality in that once mighty Czeskish race, which singlehanded withstood and repelled the assaults of the whole of Western Europe, and that not for greed or rapacity, but verily and indeed for *conscience' sake*.

A. H. WRATISLAW.

NOTE.—The wildest and even silliest stories became in course of time connected with the name of Ziska. As the researches of Palacký and Tomek, and the publication of Hus's Bohemian works, by Erben, have only lately rendered it possible to write the biography of Hus, so also has it only lately become possible to write that of Ziska from reliable data. Tomek has supplemented his great history of the City of Prague by a detailed Life of Ziska, of which the above pages are virtually only a very condensed abridgment.



#### ART IV.—CHURCH REFORM.

THE dust and turmoil of the General Election have cleared off, and left Churchmen face to face with some problems which, if not strange, were, until the autumn, regarded as not so very pressing. At one time the cry for Disestablishment and Disendowment was thought likely to prove attractive, in the ears of the new voters at any rate. But it did not meet with the welcome that those who raised it expected, and they hastily did what they could to withdraw it for the time from notice. But only for the time. We were plainly warned by Mr. Chamberlain—whose candour renders us invaluable services—that the attack on the Church will be resumed at the next opportunity. Hence the obvious duty of doing what we can to prepare whilst the lull lasts. We should try to make good weak places—to get rid of anything that may give a handle to opponents—to strengthen our institutions for their proper work, assuring ourselves that in these days they will be secure only so long as they are efficient.

The various Addresses and Declarations on Church Reform which have appeared since the Elections began, show plainly enough that the whole subject is now fully before the public mind; and that it is undergoing those tentative processes of exposition, explanation, and discussion which precede the

forming of definite opinions—which definite opinions themselves are the immediate precursors in our times of legislative action. At present an outsider reading the miscellaneous and diverging utterances from many quarters would be inclined to say, “*Quot homines tot sententiæ.*” And yet there are certain reforms which seem to be emerging and taking shape out of the seething mass of demands and suggestions; and there are some proposals, too, which might conceivably acquire consistence speedily, and which require to be very carefully scanned and appraised.

Let us, above all things, fix it in our minds that we are not intending to reform “the faith once delivered to the saints.” The Church of England is above all things a religious institution, with a message from God to deliver to this and to every age until her Lord returns. This is the very reason of her existence. Better by far to let her bitterest enemies work their will upon her property and her national status, than to part with or wrap up out of sight one jewel of those deposited with her by her Lord and Founder. And we are sure that this caution is not superfluous. What is meant by the demand that “the basis of the Church be so widened as to include the entire Christian thought and life of the nation”? The words are conspicuous in one document which has been signed by clergymen and Dissenting ministers also; amongst the latter by some Unitarians, we believe, and some Anabaptists. If this demand means anything definite, it points to aims and projects that are doctrinal rather than practical; to Latitudinarianism rather than to administrative reforms. Some of those who have signed evidently desire to have a Church Establishment in which Infant Baptism, and even the doctrine of the Holy Trinity, shall be deemed to be “open questions.” Let us mark the principle involved in such suggestions. They assume that doctrine is merely the formulated expression of the passing opinions of men; that truth is simply “what man troweth.” Against such notions Churchmen cannot protest too early or too warmly. Doubtless a National Church should be comprehensive. We should ourselves be the first to resist attempts to make the Church of England narrow in dimensions. But her comprehensiveness is to be asserted by holding fast to the clear broad lines which she has drawn in her formularies, and by refusing to brand as disloyal varieties clearly within them. Comprehensiveness is a different thing from compromise. If we water down our Church teaching till there is nothing left for any group of men that call themselves Christians to object to, we shall have nothing left that will be worth keeping at all. Our very *raison d'être* as a Church will have ceased to be.

Dismissing, then, all proposals for tampering with our standards of doctrine—though we very much fear that these are what some Church Reformers have specially in view—we come to questions of a practical nature; to measures for removing abuses; for improving the administrative machinery of the Church; for increasing her working efficiency. And the signs of the times surely indicate that something in the way of legislation is at hand for abating, if not extirpating, the traffic in benefices. After the Report of the Select Committee of the House of Commons in 1884, we ought not to have long to wait for this. And we remark as we write that notice has already been given in the House of Commons by Mr. Rylands of his intention to introduce a Bill on the subject, which Bill ought to have the watchful attention of Churchmen through every step of its progress. We are quite aware of what may be urged, and we will not say urged without plausibility, in apology or defence of the present usages in this matter; but the truth is that the scandals are simply intolerable. There are, to take but one sample, not a few owners of advowsons who regularly sell their next presentation to the highest bidder so soon as the age of the incumbent makes it a marketable commodity. We do not believe that it is beyond the power of contemporary statesmanship to devise a measure which will secure the assent of the legislature and will greatly relieve us; especially when we bear in mind that Sir R. A. Cross carried through the House of Commons, during Mr. Gladstone's former administration, a Bill for prohibiting the Sale of Next Presentations, which Bill did not pass through the House of Lords. The question of compensation may present difficulties; but these have been already greatly diminished by the fall in the value of advowsons which has taken place within the last few years; and perhaps a hint for their solution may be found in the fact that the difference in price between a next presentation and a perpetual advowson is comparatively trifling. We need only add now that we would not wish to be understood as recommending each and every one of the recommendations made by the Committee of the Commons in 1884.

Probably there is a considerable consensus of opinion on one or two other points. We should most of us be willing to grant to parishioners, if not a veto, at least a right of memorializing the Bishop against an objectionable appointment to a vacant parish; and most of us also would wish to see the Bishop's power of rejecting unfit nominees greatly strengthened. Safeguards and limits of course would have to be provided; but we can here and now speak of principles only. Equally clear and more nearly unanimous would be the desire to get rid more cheaply and expeditiously of "crimi-

nous clerks ;" and we must not forget that the Ecclesiastical Courts Commission made recommendations in 1883 which in the judgment of the experienced lawyers who signed them would have conduced to that most desirable end. Whether the time be yet ripe for attempting legislation is for our rulers to say. But it is evident that something in the direction of the reform and restoration of our Ecclesiastical Courts ought to be done, and the sooner the better. Similar remarks might be made as regards clerks who are not legally speaking "criminous," but neglectful, indolent, or incompetent. Clerks of this sort—as of the sort last alluded to—are, indeed, very few, far fewer than might be supposed from the rather too frequent talk about them this last few years. But they are to be found; and the same wholesome pressure of public opinion which has served in this, as in other departments, as almost a practical substitute for a working system of discipline, and has brought about the general demand for efficiency in pastoral duties, expects also that when such cases do occur they should be promptly and effectually dealt with. The Pluralities Act of last session is in truth an attempt in this direction. Amongst its leading provisions are those which give renewed powers to the Bishop to interpose in parishes where he has reason to deem the duties to be inadequately performed. There is nothing new in the powers themselves. They had been already recognised in the Act 1 and 2 Vict., c. 106, of which the Act of last year is in truth an amendment. But the disciplinary clauses of that Act have remained very nearly if not altogether a dead letter. Can we expect that the corresponding provisions of the new Act will prove more serviceable? All they do is in effect to give a new and enlarged definition of clerical duties, and to remodel the Commission which the Bishop may appoint to inquire. It might have been better to have followed the lines laid down in the Report of the Ecclesiastical Courts Commissioners in this attempt to introduce a necessary element of discipline. These temporary Commissions are a bad substitute for regular Courts with precedents and rules of practice, and, moreover, have no power of giving costs. We suspect that the absence of any provision as regards costs will make the Bishop chary in using the powers provided to his hand in the new statute, though we believe that the very existence of these powers has already in a few instances been used *in terrorem* with salutary effect.

We observe that a relaxation of the Act of Uniformity figures frequently amongst reforms that are demanded. And it may be that the time has come when greater liberty might be safely conceded. It must not be forgotten that the excessive stringency of the Act of 1662 was dictated more by

political than by properly religious motives. The penalties of the Act were not aimed at all at men who were quite ready to use and accept *ex animo* each and every thing in the Book of Common Prayer, but desired something in the way of what the American Convention styles flexibility in the use of the Book, and enrichment of it by additional offices. Such men were hardly to be found then; but there were many who would not use the Book at all if they could help it, and who had suppressed its use by the strong arm when they had the power to do so. But if the Acts of Uniformity are to be altered, we earnestly hope that clear limits for permitted varieties in Ritual and Offices of Worship will be laid down, and measures taken to cause those limits to be respected.

Another very important item, and one which is, perhaps, not so often mentioned as it deserves to be, is the superannuation of incumbents. We are not sure that any greater boon could be conferred on the Church of England at this time than the organizing of a liberal plan of half-pay. The Incumbents' Resignation Act of 1871 is good as far as it goes. But it is inapplicable to a very large proportion of our benefices, because the maximum pension of a third of their value would not yield enough for the retiring clerk to live upon, whilst the deduction of that third would leave the benefice so slenderly salaried that it could not command the services of a good successor. We do not doubt that our laymen would come forward to help if any general scheme could be devised with proper securities and safeguards for ensuring that their bounty would be really applied as it ought to be;—applied both to secure well-earned comfort for the declining years of those who have spent their strength in the work of Christ, and to obtain a strong and able incumbent for many a large parish now held by a worn-out veteran who would gladly retire if he could afford to do so.

The Reform of Convocation, so as to make it a more adequate representation of the clergy, is another matter about which all are agreed that action ought to be taken. The number of representatives of the parochial clergy is insufficient, notably in the Southern Province; and the exclusion of the now very numerous body of unbeneficed clergy from the right to vote at the election of proctors cannot any longer be justified. It arises, of course, from the fact that a main, and often the only business transacted up to 1665, was the taxing of the benefices. Convocation has now no such function. It is concerned with purely ecclesiastical affairs, and as regards these the unbeneficed have a claim to be heard. But it is easier to see this than to suggest a remedy. The Crown lawyers declare that no enlargement of Convocation can be effected without the intervention of Parliament. This intervention Convoca-

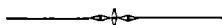
tion will apparently neither solicit nor accept. It looks like a deadlock, unless further research shall discover helpful precedents, or legal ingenuity devise some unexpected solution.

Generally speaking, there is no one particular in the whole very large subject of Church Reform that seems more important and more urgent than that of improving and invigorating the Church's representative institutions. The State is now governed by an elaborately organized and much revised machinery of representation. Corporate life in the Church—and we mean the whole Church, clergy and laity—sadly needs a reconstructed apparatus for expressing itself. Is it too much to say that this divergence between the principles on which Church and State are administered is at the bottom of most of the difficulties between them? "The admission of laymen of all classes who are *bonâ fide* Churchmen to a substantial share in the control of Church affairs," to quote the words of the Cambridge Address to the Bishops, means this. We should not ourselves be inclined to think it difficult to define the "*bonâ fide*" laymen, treacherous though that phrase has proved to be in another connection. The rubric in the Communion Office does that for us. The Colonial Churches do not find it at all difficult to apply the "communicant test." A communicants' roll kept in every church, with the provision that no one should be deemed for legal purposes a communicant until his name had been there for a year at least, has been found to work well. Every clergyman—at least every right-minded clergyman—would be ready to welcome such "*bonâ fide* Churchmen" to a very "substantial share in the control of Church affairs." But it is utterly futile to hope that statutable powers will be given in our day at least to "*bonâ fide* Churchmen" defined thus. Those who are not at all "*bonâ fide* Churchmen," specially those who claim to be Churchmen when any harm is to be done to the Church, but Dissenters when they are asked to aid her, would energetically resist any attempts at legislation in that direction. And Mr. Albert Grey and Canon Fremantle may assure themselves, on the contrary, that "*bonâ fide* Churchmen" will never consent to transfer control over Church finances and Church worship to those who neither contribute to the one nor share personally in the other. For our own part, we regard the Church as "National" because she offers her services to the whole nation; because she recognises the claims of every Englishman to her privileges, on condition, of course, that he will conform to her rules; not because every citizen of the State ought as of right and of course to have a vote and voice in her affairs. For the present it seems clear that we can only develop the institutions of the Church on a voluntary basis;

and there is still room for a good deal to be done in this direction, and in many quarters.

The purpose of this paper has been less to recommend particular measures of Church Reform than to contribute a few hints towards the general discussion, and to make mention of particulars which ought not, in the opinion of the writer, to be forgotten. He has not much hope at present from legislation. But the present respite ought to be turned to account by all "*bonâ fide* Churchmen" in their own sphere. Every one of us may do much to invigorate our Church machinery, and to make good shortcomings in his own parish and neighbourhood. And when this manner of Church Reform—which has already made much progress—shall have had its perfect work, we shall be in a position to ask with irresistible effect what help may be found indispensable from Parliamentary enactments.

T. E. ESPIN.



#### ART. V.—MONEY-GETTING; OR, THE LIFE OF AN AMERICAN MERCHANT-PRINCE.

THE Americans are a money-getting, but they are also a money-giving, people. The resources of the United States offer a wider scope for commercial enterprise and industrial activity than the Old Country presents. A man has a better market for brains in America than in Great Britain. He has greater facilities for exertion. The pressure arising from social exclusiveness does not affect a man to the same extent there as in England. Men will put their hand to anything that comes uppermost in a new country. There is little or no loss of caste by engaging in any kind of hard work. Nothing is considered menial that tends to make and keep a man honest. It is not, therefore, very wonderful that men should succeed in making money in a country where the dignity of labour is so thoroughly respected.

Shame and contempt from no condition rise;  
Act well your part: 'tis there true honour lies.

It is not because the native American is a man of shrewder ways and sharper intellect than the Englishman that he becomes rich. Emigrants from the Old Country get on just as well and are equally successful as the Americans. Vanderbilt was an American by birth, and A. P. Stewart was an Irishman. The former began life with sixteen millions of pounds sterling, which he increased to forty millions before his death. Stewart began