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The December number of the *Foreign Church Chronicle* (Rivingtons) contains, as usual, a good deal of information about the Old Catholics and other reforming movements on the Continent. Here is a "short notice":

Vespro; *Ufficio Quotidiano* (Roma, 1885, pp. 16) is the form of Evensong at present used in the Church of the Via di Genova, in Rome. It is framed in the spirit and from the materials of the Anglican Prayer Book. Its use is temporary, until a Vesper office has been framed from the Italian service-books, by Monsignore Savarese.

THE MONTH.

CHURCH REFORM is being discussed, we gladly note, with increasing earnestness. Leading articles and letters in the newspapers upon this subject are full of interest and promise. The reforms which appear to receive rather general approval have been pleaded for in THE CHURCHMAN during the last four or five years.

The Bishop of Carlisle, in his annual "Pastoral Letter," refers to the Cambridge Address upon which Professor Swainson made a brief but pregnant comment in the January CHURCHMAN. His lordship says:

I quite adopt the following comment, which is taken from an article in the *Times*: "It is not easy to exaggerate the importance of a document of this character. Alike from the time of its appearance, the locality of its origin, the weight of its signatures, and the nature of its contents, the Cambridge Address to the Prelates is likely to mark an epoch in the history of the Church of England. The whole country has been resounding from end to end with the conflict about Disestablishment. The Church has been roused from its sense of security, and warned that the time has come for setting its house in order. If it has the wisdom to give heed to the warning, the General Election has shown [that it need not fear to meet its enemies at the gate. The Cambridge Address is a proof that the warning will not pass unheeded."

The following is the other Address to which reference was made in the January CHURCHMAN:

TO HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY AND HIS
GRACE THE LORD ARCHBISHOP OF YORK.

We, the undersigned Clergy of the Church of England, desire respectfully to express to your Lordships our feeling that the question of Church Reform has become one of pressing urgency, and to beg that, in the interests of the nation, you will take such steps as may seem best to forward legislation on the subject as early as possible in the coming Parliament.

The reforms which are most pressing are, in our opinion, these:—

1. To give a clearly defined share to the laity, by means of Parochial Councils and otherwise, in the administration of Church affairs.

We are aware that a movement in the direction of lay co-operation, initiated by the Convocation of the Province of Canterbury in 1870, has

made in recent years, and with the hearty approval of your Lordships, some progress, by means of ruridecanal, diocesan, and provincial conferences. But though parochial councils were, equally with the other bodies above named, recommended by Convocation, little or nothing has been done towards their formation. It appears to us that the establishment of parochial councils, or of some such bodies, with well-defined statutory powers, is of primary importance, as tending in the most effectual way to increase the local interest of the laity in Church affairs, and to stimulate and maintain in them a feeling that the national Church is theirs, and that they have a responsible share in its life.

2. To reform Church Patronage, so as to put an end to the traffic in livings, and to secure that no one be appointed to a living without previous consultation of the parishioners or their representatives.

With respect to these points, the Report of the Select Committee of the House of Commons in 1884 on the Church Patronage Bill appears to us to be of great value. We would venture to express our hope that your Lordships may be willing to promote a Bill which shall give legal effect to those of its Resolutions which prohibit the sale of next presentations, and, except to public bodies, of advowsons; as well as to those which give to the parishioners the power of objecting to the presentee, and which propose to define more clearly the power of the Bishop to refuse to institute.

3. To provide further security against ministerial inefficiency, from whatever causes it may arise.

The Pluralities Acts Amendment Act of last Session will, we believe, be useful in this direction; but we are of opinion that greater power and facility should be placed in the hands of the Bishop (if deemed necessary, supported by assessors) to remove incompetent and criminal clerks.

4. To reduce the anomalies of the present distribution of the Endowments of the Church.

Though much has been already done in this direction, further readjustment is, we believe, needed to meet the changed character of many localities and the shifting of population.

5. So far to relax the Act of Uniformity as to make it lawful to hold in our Churches a greater variety of services, according to the needs and circumstances of the population in different parishes and districts.

There are other questions of grave importance on which many Churchmen hold strong convictions. As, however, there is not the same unanimity concerning these questions, we desire to confine this memorial to the points mentioned above; but most respectfully and most earnestly we appeal to your Lordships to use the weight of your high authority in favour of such reforms as we have indicated, believing that they cannot be delayed without detriment to the Church's influence and hindrance to her usefulness. We do so in the sincere belief that this expression of our opinions will not be unwelcome or altogether valueless. If your Lordships should be enabled to set on foot such a body of reforms, we feel assured that your work will meet with the grateful recognition of the Nation.

We are, etc.

To this Address (Mr. Walrond's) has been appended a large number of influential signatures.¹

¹ Among the representative men who have signed this Address may be mentioned Bishop Perry, the Deans of Salisbury, Gloucester, Bristol, Carlisle, Peterborough, Wells, and Ely; Prebendary Daniel Wilson,

At the Islington Clerical Meeting, on the 12th, Canon Cadman (Chairman in the absence of the venerated President) made some timely and weighty observations upon Reforms :

Where abuses exist we should help to clear them away (hear, hear). Where imperfections are manifest we would seek to perfect and strengthen that which remains. We do not wish to put aside the lamp—a term which I use to denote the Church in its organization—as we have it. We do not wish to put aside the lamp, the external organization, as if of no further use. We do not even wish to alter its shape or configuration, much less do we wish to substitute new lights or adopt strange doctrines or teaching of which we must needs say, the old is better (hear, hear). If there are any dark shades that obscure the true light, or anything whatever that hinders or interferes with the brightness or clearness of the light shed from the lamp, by all means let us, who love and profess and teach Evangelical truth, be the first and most hearty in wishing and seeking to improve and rectify all that is found wanting (hear, hear). But—I say this solemnly—never, no never, will we consent to any intended or proposed reform which would adopt any standard of opinion but God's revealed Word (applause). Whatever be the issues, never—no, never—will we consent to any alteration or reconstruction of even the external organization of the Church which would leave any doubt as to the importance we attach to the essential verities connected with the person, and work, and glory, and kingdom of Christ our Lord.

Papers on “The Church's Real Relation to the State” (Canon Bernard), “The Church's need of well-considered Reform” (Sir E. Bayley), “The Church's Actual Service to the Nation” (Dr. Bardsley), “The Church's Special Witness to the World” (Canon Hoare), will, we trust, be published. An admirable report appeared in the *Record*. Sir Emilius Bayley's summary of reforms has value. He said :

Upon some points, however, there is a strong, an almost unanimous consensus of opinion. There are, at least, four of which this may be said :

1. The abolition of all traffic in livings. Upon this the condemnation is absolute and universal.

2. The removal of criminous and incompetent clerks.

3. The redistribution of revenues.

4. The admission of the laity to a share in the government of the Church.

To these may be added as of less universal acceptance :

1. The right of veto in the congregations.

2. The provision of a system of pensions.

3. The popularizing of cathedrals.

4. The relaxation of the Act of Uniformity.

5. The enforcement of clerical discipline.

In an outspoken article on “The Clergy and the Agricultural Labourers,” in the *Guardian* (January 13th), we read that

Archdeacons Cheetham, Hornby, and Canon Girdlestone ; Dr. Plummer, Canons Morse and Brooke ; Professors Sanday, Cheyne, Gandell, and Pritchard ; Canon Saumarez Smith, Dr. Forrest, Prebendary Harry Jones, the Revs. J. F. Kitto, J. E. C. Welldon (Head-Master of Harrow).

the fact seems to be that "the clergy have, as a rule, lost the sympathy and regard of the labourers." "The rural clergy are unpopular."¹ For ourselves, we are inclined to doubt this; at all events, instead of "as a rule," we should say "to a great extent," and particularly in certain counties. But the *Guardian* article is ably written, and with its statements and deductions, on the whole, we thoroughly agree. In more than one CHURCHMAN during the last few years, we have pointed out the danger of the incumbent, in a rural parish, being regarded as an autocrat, and the Church as largely aristocratic. But the question of farmer on the one hand and labourers on the other is in many districts by no means an easy one.

On the day when "The Month" of the January CHURCHMAN was being printed, a greatly esteemed and valued contributor, whose ill health had long been known to us, the revered Dean of Chester, died at Bournemouth. A biography of our friend and co-worker will afford us an opportunity for paying a tribute to the memory of a dignitary of the Church, whose piety, candour, learning, generosity, and faithful work are acknowledged on every side. An eminent scholar writes to us: "Dean Howson was one of the excellent of the earth." Another dignitary writes: "I had an affectionate regard for him."² Other private letters are similar. In the *Record* of the 8th appeared a brief but deeply interesting "In Memoriam." It opens thus:

¹ "We are not sure that the country clergy have learnt to recognise the change that the course of events has produced in the agricultural labourer. What has happened in the towns is now happening in the country; the labourers are passing from a state of more or less unreasoning submission into a state of independence, which is, perhaps, not more rational, but is natural and inevitable. The gift of the franchise has only confirmed the feeling that has been growing up for some time. If, therefore, the country clergy wish to regain their influence with the labourers, they must recognise this change, and learn to treat them as the town clergy for the most part have learnt to treat the artisans, as fellow-citizens and fellow-Churchmen. The days of somewhat dictatorial patronage are over, and the sooner this is realized the better. If the country clergy will consent to come down to an equality with their labouring parishioners, to recognise their feeling of independence, and to attempt to realize their wants and wishes, they will find themselves in a position to exercise a most salutary influence on the difficult relations between farmers and their workmen."—*Guardian*.

² It was stated in the *Times* notice of Dean Howson that a reply to his article on "Alms and Oblations" was inserted by the Editor in THE CHURCHMAN. The fact is, that we inserted Canon Simmons' reply at the suggestion, and indeed request, of our Very Rev. friend. The esteemed Canon's CHURCHMAN article was, in truth, the result of a conversation with the Dean.

Dean Howson was, perhaps, better known in the north of England generally from the leading position into which he at once stepped, on his promotion to the Deanery of Chester, in the Convocation of York, than even from his literary labours or his indefatigable energy in connection with the Diocese and Cathedral of Chester.

In an interesting letter on "Church Extension in 1884," the Rev. F. Burnside (Hon. Sec. to the "Year Book" Committee) shows that a sum approaching a million and a half has been contributed during the year.

Lord Alwyne Compton has been appointed to the Bishopric of Ely. Dr. Gott, Vicar of Leeds, has been appointed to the Deanery of Worcester. Dr. Moorhouse, Bishop of Melbourne, is to be the successor of Dr. Fraser, Bishop of Manchester.

Parliament met on the 12th. Mr. Arthur Peel (proposed by Sir John Mowbray, seconded by Mr. Bright) was unanimously elected Speaker. Sir M. Hicks-Beach (the leader of the House) and Mr. Gladstone made appropriate speeches. Mr. Bradlaugh was sworn in, no debate being allowed.

Archdeacon Sumner, as was expected, has been elected Prolocutor of the Lower House.

Elections of representatives for the House of Laymen have taken place in the various dioceses.

Lord Robert Montagu has returned to the Church of England.

Two masterly letters on Home Rule, from Sir James Stephen, have appeared in the *Times*. The condition of Ireland is deplorable.

Under M. Grévy, re-elected President, M. de Freycinet has formed a Cabinet.

The celebration of the twentieth anniversary of the accession of the Emperor William to the throne of Prussia was made the occasion of great rejoicings in Berlin.

An armistice has been concluded between Servia and Bulgaria. Lord Salisbury's policy, here and elsewhere, has been successful. The delimitation of the Afghan frontier is proceeding with smoothness. The final arrangements in Burmah wait for the presence of Lord Dufferin. The newspapers of January 1st contained the following proclamation :

By command of the Queen-Empress it is hereby notified that the territories formerly governed by King Theebaw will no longer be under his rule, but have become part of Her Majesty's dominions, and will, during Her Majesty's pleasure, be administered by such officers as the Viceroy and Governor-General of India may from time to time appoint.
—(Signed) DUFFERIN.

Mukhtar Pasha, the Commissioner appointed by the Porte, has met Sir H. Drummond Wolff and the Khedive in secret conclave. A satisfactory arrangement seems probable.