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THE
CHURCHMAN

A Monthly Magazine

*CONDUCTED BY CLERGYMEN AND LAYMEN
OF THE CHURCH OF ENGLAND*



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From the Religious Tract Society we have received *My Coloured Picture Story Book*, with sixty-four coloured plates (some of which surely we have seen before); a good book for the smaller children: the annual of *The Child's Companion* (bright, as usual): also, *The Sweet Story of Old*, "A Sunday book for the little ones," by the author of "Jessica's first Prayer," with twelve full-paged coloured illustrations; and the annual of our old friend *The Cottager and Artisan*.

The sixth volume of "By-Paths of Bible Knowledge," that excellent series of the Religious Tract Society, is *Egyptian Life and History according to the Monuments*, by M. E. HARKNESS; a good volume, but hardly equal to some of its predecessors.—A dainty little book is *Flowers from the King's Garden*; texts with pictures for a month; quite a gem.—*Short Biographies for the People*, also from the R.T.S., may be heartily commended; a well-printed book and cheap; Luther, Calvin, Pollock, Knox, Anselm, and others; Vol. I., Nos. 1-12; a new and useful series. These biographies are short, but full, and interesting.

Of *Theology and Life*, sermons chiefly on special occasions, by Dr. PLUMPTRE, Dean of Wells, a new issue has reached us (Griffith and Farran). The writings of this suggestive and learned divine are well known. His sermon on the "Prophets of the New Testament" has a special interest just now.

Light for India, quarterly Record of the Christian Vernacular Education Society for India, is now published by Mr. Elliot Stock.

Thoughts Suggested by the Report of the Royal Commission on Ecclesiastical Courts. A Paper read at the Annual Conference of the Midland Clerical and Lay Association, 1884, by J. T. TOMLINSON, author of "The Legal History of Canon Stubbs." An ably-written paper. It is published by Messrs. Bemrose and Sons, 23, Old Bailey; and Derby.

Messrs. Nisbet and Co. have published a charming tiny book, *Ivy Leaves*, selections from Miss Havergal's verses, illustrated. Another interesting little book is *Life in Hospital*, "by a Sister;" very touching.

A "popular edition" of Archdeacon FARRAR'S *Life and Work of St. Paul* has been sent to us by Messrs. Cassell and Company. The volume (of 780 pages) is well got up, and printed in clear type—sufficiently large; it is of convenient shape, and very cheap. Such an edition is sure to prove "popular."

Of Dr. BLAKENEY'S excellent *Hand-Book of the Liturgy*, and Captain CHURCHILL'S new book, *Church Ordinances, from a Layman's Stand-point* (interesting and likely to be very useful), notices are deferred.

THE MONTH.

THE Marquis of Salisbury has made some remarkable political speeches in Scotland, mainly upon the Franchise Bill; and it seems probable that the House of Lords will adhere to its former decision. Lord Hartington, speaking at Rawtenstall, was conciliatory; and Mr. Chamberlain's speech in the Potteries, although, as usual, strongly Radical, and with

much abuse of the Peers, seemed to show that the Ministry are feeling their way to a compromise. The publication by the *Standard*, on the 9th, of what purported to be the Draft Scheme of the Government in reference to Redistribution, occasioned much excitement; it was a great surprise. The representatives of the doomed boroughs will have something to say, no doubt, when such a scheme is officially made known.

Lord Randolph Churchill's speeches in Leeds and Birmingham have excited much attention. At Birmingham some Radical "roughs" made an outrageous disturbance at a great demonstration to receive Sir Stafford Northcote. Mr. Sclater Booth has rallied the Government on their watchwords, Peace and Retrenchment; and deplored the estrangement not only of France and Austria, but of Germany, as their handiwork. Lord Harrowby, in an able speech at Liverpool, remarked that the House of Lords had lasted six hundred years, and expressed his belief that it would last another six hundred.

The news from Egypt has occasioned the greatest anxiety. Colonel Stewart, General Gordon's gallant colleague, has (it is feared) been murdered.¹ The financial side of the Egyptian Question has entered upon a grave phase, the Powers having protested against a decree suspending the operation of the Sinking Fund. Lord Wolseley's Relief Expedition is making its way; but the process of taking up men and stores is very slow. The expenses of the expedition are extremely heavy.

Operations between the French and Chinese, naval and military, have been, as yet, in favour of the French.

The news from South Africa could scarcely be more serious. The British flag has been insulted.²

The recall of Mr. Mackenzie, the Imperial Commissioner, raised a strong feeling in South Africa. Mr. Forster has spoken well at a meeting in London, and it is announced (15th) that the Imperial Government has at length resolved to restrain the Boers.

The centenary of the consecration at Aberdeen of Bishop

¹ A diary of the siege of Khartoum, sent home by Mr. Power, the Vice-Consul, and the correspondence of the *Times*, brought us down to July 31st. The *Record*, of October 3rd, says: "At last a lurid light has been thrown upon Khartoum. The veil that has hidden General Gordon and those that are with him for nearly six months has for a brief moment been drawn aside, and all England has read with pride and shame a tale of mingled heroism and hardship. But it is merely as if a flash of lightning had revealed to those on shore a doomed vessel among the breakers, and then the spectacle had again been shrouded in darkness."

² At a great meeting held in Capetown resolutions were unanimously passed declaring that the failure of the Imperial Government to maintain its just rights under the Transvaal Convention must be fatal to the cause of British supremacy in South Africa.

Seabury, the first Anglican Bishop in America, has been celebrated in Aberdeen.¹

An interesting "In Memoriam" of the Rev. W. Milton, of Sheffield, has appeared in the *Record*.

Canon Simmons, Rector of Dalton Holme, has entered into rest. His papers on "Alms and Oblations" appeared in THE CHURCHMAN a year or two ago. We readily pay a tribute of respect to another learned contributor to this magazine, Mr. W. R. Browne, some time Fellow of Trinity College, Cambridge.

The memorial to the Queen, set on foot by the Church Association, has been, by the Home Secretary, laid before Her Majesty.²

On September 28th, the new buildings of the South-Eastern College, Ramsgate, were formally opened by the Dean of Canterbury.³

The Bishop of Rochester has issued an interesting letter to his clergy touching their "Temperance Sunday" (Nov. 9).

An admirable letter from the Dean of Chester to the Bishop (Dr. Stubbs), concerning the eastward position in Chester Cathedral, and his Lordship's reply, have been published. The Dean, whose writings on this subject are well known, says :

The statutes of the cathedral impose upon me the responsibility of regulating its services. If I had introduced novelties in this respect the

¹ The Bishop of Connecticut, successor to Bishop Seabury, preached in St. Andrew's Church, and, after speaking of Bishop Seabury, said the marvellous growth and awakened life of the Church during the past century was a true illustration of the text, "The forces of the Gentiles shall come in to them." At a great reception banquet the Marquis of Lothian occupied the chair. Among others present were Lord Kintore, Lord Glasgow, Lord Forbes, the Bishop of Connecticut, the Bishop of Carlisle, the Bishop of Minnesota, the Bishop of Winchester, the Bishop of St. Andrew's, Lord Aberdeen, the Bishop of Meath, the Bishop of Gibraltar, the Bishop of Albany, U.S.A., Lord Nelson, the Bishop of Aberdeen, Mr. Cunliffe Brooks, M.P., Dr. Webster, M.P. and Dr. Farquharson, M.P.

² The memorial gave Constitutional reasons for objecting to the recommendations of the Ecclesiastical Courts Commissioners. The memorial received 37,751 signatures, of which 36,362 were lay, and 1,389 clerical. The lay signatures were headed by the Marquis of Exeter, the Earl of Shaftesbury, Earl Ferrers, Viscount Combermere, Lords Wolseley, Walsingham, Digby, Portman, Oranmore, and Ebury.

³ The Head-master, the Rev. E. d'Auquier, expressed, in words of much feeling, the deep obligations he was under to the Dean for the invaluable moral and material support he had rendered, and the helpful advice he had ever been so ready to give. The Dean, in reply, spoke of the extreme importance he attached to the successful accomplishment of the South-Eastern College scheme, alluded to the difficulties which has beset the path of its early promoters, and paid a high tribute to the abilities and energy of the Head-master, to whose able government the brilliant success of the College had been largely due.—*The Record*.

case would have been different ; but in this matter we have simply done in this cathedral what I believe has been done by every Bishop and Dean of Chester since 1662 : and, knowing how thoroughly you share my appreciation of our late Bishop's learning and acuteness, I need not hesitate to add that his opinion and practice in regard to this question were very decided. Thus I am very anxious for the continuance of our cathedral custom without any imputation of blame.

But inasmuch as I am committed to certain published arguments on this subject, I am placed at this moment in a position quite different from that which would be occupied by any other English dean under similar circumstances.

The Bishop replied : " I simply exercise what I conceive to be my lawful liberty."

At the Oxford Diocesan Conference, the subject of clerical fees was discussed, and it was proposed that fees should be exchanged for voluntary offerings ; but the main body of the clergy (no wonder !) did not see this. In regard to another debate, an Oxford correspondent writes to us as follows :

Readers of *THE CHURCHMAN* are no doubt aware that during the last fortnight an event has occurred of great interest to those who are concerned in keeping up the observance of the Lord's Day. I allude to the debate at the Oxford Diocesan Conference, which terminated in the rejection by all present, except a small minority of some fifteen or so, of Dr. Phillimore's proposal for promoting the opening of Museums, Picture Galleries and Public Gardens on the sacred day.

Dr. Phillimore's arguments in his opening speech were mainly based upon the usual allegations, viz., that the Lord's Day differs from the Jewish Sabbath : that it ought to be a day of happiness instead of gloom ; that the change would be a slight one, and that it would promote much rational enjoyment. His only new point was that he had attended several meetings of working-men, at all of which, except one, where there was a slight opposition, resolutions were passed unanimously in favour of the legislation which he recommended. His seconder, Professor Stokoe, insisted upon the need amongst the lower orders of some rational occupation upon the Lord's Day.

Except in one instance, which I will notice presently, perfectly satisfactory answers were given upon all the points raised. No one upheld any gloominess in the observance of the day, though several speakers pointed out the danger of introducing secular pursuits and amusements which, even if innocent in themselves, would be sure to lead to others of an objectionable character. The certainty that the opening of theatres and music-halls, and the introduction of bands of music and dancing would soon follow any such change, was strongly urged. The body of Secularists in the background was unveiled. The evil tendency of the Continental observance of the day was shown in the facts that the attendance at public worship at Berlin amounts only to 2 per cent. ; that bull-baiting is not uncommon on Sunday in Spain ; and that in France an atheistic Republic has been set up. Dr. Phillimore's own experience of working-men was more than balanced by Mr. Broadhurst's declarations and other evidence of their real feeling. It would be desirable, I may add, for him to prosecute inquiries for himself among the class of domestic servants in the houses of those people in London who disregard the day, and to learn what they feel and think about the doings of their masters and mistresses, and how many leave their places because Sunday has become to them like any other day.

But the arguments upon one point were eminently unsatisfactory. In accordance with the theory which has held its place in Oxford ever since the days of Archbishop Whately, it was strongly maintained under high academical sanction, that the Sabbath and the Lord's Day are distinct institutions, and that the binding character of the former has not passed on into the latter. Great stress was laid upon the absence of any positive and literal direction in the New Testament, and that the observance of the Lord's Day was rested upon ecclesiastical arrangements alone.

I was prevented from replying upon the spur of the moment, as I wished to do. But perhaps you will allow me to suggest some heads of answer, with the brevity which your space demands.

1. Granting that the Sabbath was not instituted before Moses—for this is a moot-point of controversy, though it is difficult to see how, under the extreme shortness of the record, the plea of want of definite information can stand, especially in the face of the history of the Creation—yet the fact remains that the observance of the Sabbath rests upon the lines of the Creation. Such is its main *raison d'être*, declared in the fourth Commandment, received into Christian times, accepted conspicuously by the Church in England, and taught by her amongst the rudiments of religion. The observance of the seventh day and marriage are the two positive institutions of Natural Religion, and must be co-extensive with natural religion. The presumption is that in a high sense they must flourish or wane together.

2. What is the essence, and what are the accidents of the institution? It is essential that one day in seven—not one day in eight, or one day in ten, as the French thought at their Revolution of keeping—should be observed. Which the day should be, whether the seventh or the first, is accidental.

3. Moses added the sanction of the memory of the deliverance from Egypt, and the rigours of Jewish observance. But while the commemoration of Almighty God's rest after the Creation must remain as long as Creation lasts, there is nothing in the superadded part to show that it would outlive the first dispensation.

4. The tendency of our Lord's own remarks shadowed the change that was coming.

5. The Apostles—probably in obedience to our Lord's commands, as His *actions* after His Resurrection seem to show—introduced the observance of the first day of the week. And in course of time, the Church gave up the observance of the seventh day, which naturally remained for some time by the side of the other, and kept the first day alone: thus doing three things :

- (1) Abolishing the observance of the seventh day.
- (2) Keeping one day in seven.
- (3) Introducing the first day into the vacant place.

6. The doctrine of the Early Fathers, as Dr. Pusey sums up, teaches us that the Apostles did not "transfer" the Sabbath, but "substituted" the Lord's Day, and thus in accordance with the idea derived from the Creation, abstinence from business was the universal tradition, and was expressed by the laws of the Church, and of the State as enforcing the Church's laws. Such is the witness of the Council of Laodicea, of the Fourth Council of Carthage, and of the edicts of Constantine and Theodosius.

7. The day is therefore a day of **HOLY REST**—of rest from toil, anxiety, and the world: of holiness in all aspects, of high self-restraint and spiritual aspirations, of worship and meditation, of love and charity to neighbours. If people would recollect that there can be no real holiness without the second table, and that, if rest and worship in one's self end

in the prevention of these amongst other people by actual demand, by example, by influence, or by tendency, the blessing of the day is defeated, surely they would see the necessity of refraining from what they fancy is innocent amusement, if it keep, or tend to keep, their neighbours from reaping the harvest of this blessed day.

May we preserve, and hand on, all the invaluable advantages which have descended to our time in this great observance!

The Church Congress at Carlisle seems to have been in many ways successful. The attendance was large; there was little of controversial bitterness; the subjects were worthy; the readers and the speakers were well and fairly chosen; and the Bishop, as everybody expected, made an admirable chairman.¹ The *Record* says:

From beginning to end there has been no hitch, no unpleasantness; and if the Carlisle Congress has not come up to some of its twenty-three predecessors in point of numbers, it has surpassed them all in the harmony and business-like character which pervaded the meetings. There was a total absence of the silly attempts to shout down all sentiments that were not approved. The schoolboy cleric was fortunately conspicuous by his absence. . . . This most satisfactory result was not attained by the compromise of any principle on the part of either speakers or hearers. As boldly as at any other Congress did the "plurality of schools of thought," to which the Bishop alluded in his opening address, give utterance to their several persuasions; but these utterances, being delivered with modesty, were received even by those who differed from them with good-humour and courtesy. . . . A goodly gathering of Evangelical men showed their appreciation of the fairness with which the programme had been arranged this year, and their papers read and speeches made formed an important contribution to the valuable information and instruction that the official Report will contain.

The papers read, and the debates, upon such subjects as the advantages of an Established Church, Religious Education, and "the influence of the Reformation upon England, with especial reference to the work and writings of John Wyclif," were both interesting and informing, and of no small importance at the present time.

¹ The *Guardian* says: "There was a great number of North-country parsons present, not seldom with their 'belongings,' and a good many laymen also, to whom Congress ways were novel. These persons listened with marked attention and sustained interest; and it was their steady devotion to 'business' which produced that absence of restlessness and that almost uniform quietness which distinguished the audiences at this Congress. Probably there never was any one of the twenty-four gatherings at which the cry of 'Order, order,' was so seldom heard or needed. It cannot be doubted that many hundreds will have gone back to their work, mostly we imagine in rural or at any rate remote districts, with new spirit and with new ideas. And if the Church Congress of 1884 has done this, it has prospered in one of its most important functions."