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
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THE
CHURCHMAN

A Monthly Magazine

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

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the education of their daughters," St. Mary's was founded by Henry Venn Elliott; and some twenty years ago the present writer heard from the lips of that good man the story of its rise and progress. The President of St. Mary's is the Bishop of the Diocese; and the Vice-Presidents are Bishops Thorold and Carpenter. The Trustees are the Earl of Chichester, Prebendary Snowden Smith, Bishop Lord Arthur Hervey, Henry Hebbert, Esq., the Rev. John Barton, the Rev. E. L. Roxby, H. C. Malden, Esq., and Canon Babington. The venerable Canon still kindly gives his services as Secretary; and Lord Chichester takes the same interest in the institution which to its great advantage he has shown from the beginning. To some supporters of St. Mary's—clerical and lay—it has seemed probable that the Clergy might be willing to aid its resources. Offerories, as well as Donations and annual Subscriptions, would be highly acceptable. Daughters of clergymen in every diocese¹ are educated at St. Mary's; and many Incumbents of the wealthier parishes, it is hoped, may be pleased to make known, in sermons and in pastoral intercourse, the claims of so beneficent an institution. The number of pupils received is one hundred.

A small portion of the *Report* may here be quoted :

The new Lady Principal, Miss Birrell, was unanimously elected last Midsummer, out of some fifty candidates, to fill the post, and entered upon her duties in July. She came with very high testimonials of her fitness for the office, and from experience of the first six months of her oversight, the Trustees have a confident hope that the best results to the Institution will follow in the teaching, training, and domestic management; also they believe that while progress will be made in sound scholarship to prepare these young students for after usefulness, there will be maintained that high moral and religious standard which shall be in harmony with Holy Scripture, and with the principles which from the first have been inculcated in St. Mary's Hall.

It has been determined to erect, as soon as possible, a Sanatorium at the back of the Hall and on the premises attached to it. Such a valuable addition to the present building was long since desired by the first esteemed Founder, the Rev. H. V. Elliott, and has for some time been contemplated by the Trustees. The estimated cost is from £1,500 to £2,000, but as there will shortly be sent forth an especial appeal on the subject, no further remarks need here be made.

It will be observed from the Statement of Accounts, that the ordinary receipts have amounted to £3,870 12s. 5d., but in addition thereto, the Rev. Canon Babington gave the handsome donation of £1,000 in Stock Consols. This does not appear in the Account, not having passed through the Bank, but it swells the total receipts to £4,870 12s. 5d. The ordinary expenditure has been £4,335 12s. 7d.

¹ Some pupils, according to the *Report*, are from the Church of Ireland, and others are the daughters of Missionaries.

THE MONTH.

THE May Meetings, as a rule, have been successful. The attendance has been good, and the speaking high-toned and practical.¹ It is encouraging to mark the stress laid upon prayer, and the deepening of the spiritual life.

At the anniversary of the Church Missionary Society, an interesting abstract of the Report was admirably read by the Rev. F. E. Wigram (Hon. Sec.). The Bishop of London, Dr. Temple, who was heartily cheered, spoke with his usual earnestness and power, in a truly Missionary spirit. The Rev. C. C. Fenn spoke of his reception in Ceylon. The Rev. H. C. G. Moule, Principal of Ridley Hall, Cambridge, moved, in a speech thoroughly attuned to it, the second resolution :

That this meeting thankfully recognises, in the growing interest manifested in missionary work and in the earnestness with which many young men are considering the obligation of personal service, a clear indication of the work of God's Holy Spirit and an earnest of yet larger blessing, and that these manifestations call for continued prayer in all humble expectation that the Lord will raise up in His great cause many more faithful labourers both for the home and the foreign work of the Society.

At the evening meeting, the Bishop of Exeter, Dr. Bickersteth, presided. An admirable speech was made by the Earl of Harrowby. The correspondent of the *Record* says "that when the Bishop of Exeter had to leave (before the close of the meeting), "the whole assembly stood up and cheered his Lordship, and then very appropriately sang the hymn, 'Hark, Creation's Allelujah, rising from a thousand shores,' which he wrote for the C.M.S. Almanack of 1880."

¹ The Exeter Hall Meetings, says the *Record*, "are much changed. The causes that draw the most enthusiastic are not the same as formerly. The Sunday-school and Temperance Societies, and the Young Women's Christian Association, bear the palm once borne by anti-Popery meetings. One may go through a whole series of May anniversaries and not hear the Pope or the Jesuits alluded to. That there is some loss in this may be admitted; that there is much more gain we cannot doubt. Exeter Hall is not one whit less Protestant than of yore; but it is, like Nehemiah, 'doing a great work'—works of urgent practical Christian utility—and it 'cannot come down' into the field of controversy. To this fact may be added another—that so far at least as meetings wholly or mainly of Church people are concerned, there is more grave earnestness than formerly, and less demand for mere coruscations of wit or flowers of rhetoric. Platform jokes are rare; yet dulness has not supervened. . . Are we not, however, really reverting to the spirit of the old days when the societies were founded? Did wit or rhetoric stimulate the followers of Scott and Simeon? 'Those old despised mighty Evangelicals,' as Mr. Moule happily called them, cared little for ornate oratory; and, moreover, they cared little for mere polemics."

At the Bible Society's anniversary, the Archbishop of Canterbury, in an effective speech, made a very graceful reference to the presence of the President. His Grace said :

To move, as I have been requested to move, the adoption of the Report in a worthy manner, would take, indeed, a great deal of eloquence, and since the last words of that Report have died into silence, we have been listening to words which we shall never forget (cheers), and looking upon a sight which we shall never forget (cheers). From his bed of sickness, he whose sympathy is with all good and holy causes (cheers), and with all the poor and suffering—men, women, and children—and whose sympathy from the time when he was a young lad at school has never evaporated in sentiment or words, but has written itself down in living deeds—he has dragged himself from his bed of sickness to be with you once more (cheers). His very presence is a speech, though he told us he could not make one.

The income of the British and Foreign Bible Society, we gladly note, has been increasing.

At the forty-ninth annual meeting of the Home and Colonial School Society, the Earl of Chichester, President, was in the chair, supported by Bishop Bickersteth, the Dean of Ripon, Hon. and Rev. Canon Pelham, Mr. P. V. Smith, and other friends.

Lord Harlech presided at the anniversary of the Colonial and Continental Church Society. The Bishop of Bathurst, Archdeacon Pinkham (of Rupertsland), Hon. Thomas Pelham, and Bishop Perry, pleaded the claims of this very useful Society.

At the annual meeting of the Church Scripture Readers' Society the Bishop of Ripon presided. We remember hearing Mr. Boyd Carpenter, several years ago, at an anniversary of this Society, make an admirable speech.

At the jubilee meeting of the Church Pastoral-Aid Society, Bishop Ryan presided in the absence of the venerable President, the Earl of Shaftesbury. The first resolution was moved by the Bishop of St. David's, and seconded by the Rev. Canon Hoare. Archdeacon Richardson, the Bishop of Bathurst, the Rev. H. A. Favell (Vicar of St. Mark's, Sheffield), and Canon Tristram spoke of the work and claims of this most valuable Society.

The Bishop of London made a very interesting speech at St. John's Hall, Highbury, on the 6th. His Lordship was received by the Principal, the Rev. C. H. Waller, and the founder of the College, the Rev. Alfred Peache. Bishop Perry, the Hon. Captain Maude, Prebendary Daniel Wilson, and other friends, were present. Mr. Waller said :

My Lord, if my revered predecessor were here to-day, who presided over this College for twenty years from its foundation, and gave life and form to the substance so generously provided by our Founder,

he might very possibly say what I have heard him say more than once, in the words of the late Dean Close, that the men commonly called Evangelical, if they are worthy of the name, are not a party in the Church, and never can be. Their aims and objects, and the work which is given them to do, are calculated to develop other faculties and other characteristics than those which go to make good party men.

From the report of his Lordship's reply we take the following :

With the description of the Evangelical school given by the Principal, he was disposed to agree. He thought that in the present state of things, the Evangelicals were not a party, though their predecessors of fifty years ago might have been described by that name. To that party the Bishop attributed the great revival of religious thought and work in the Church of England. He thought that if the present members of the same school were not a party, it was due to the fact that the principles for which their leaders had contended were very generally accepted by all parties in the Church. . . . The Bishop added that his own training had led him to look on all parties as having their place and work in the Church, and to accept what was good in each of them, rather than to lay stress on any one great principle. He could not be classed as a member of any party himself, but if he were compelled to cast in his lot with any one of the three, he should choose the Evangelical. He had been brought up under Evangelical training. His own personal religious belief had been formed to a great extent by the influence of an Evangelical clergyman.

Lord Tennyson has written the following lines to be placed as an epitaph on the monument to General Gordon in Westminster Abbey :

Warrior of God, man's friend, not here below,
 But somewhere dead far in the waste Soudan ;
 Thou livest in all hearts, for all men know
 This earth hath borne no simpler, nobler man.

Bishop Bickersteth, welcomed most cordially in Exeter, was enthroned, on the 7th, in his cathedral church. He preached a characteristic sermon on Zech. iv. 6, "Not by might, nor by power, but by My Spirit, saith the LORD of Hosts ;" a Scripture which will prove, we are sure, the keynote of Bishop Bickersteth's episcopate.

The Rev. J. E. C. Welldon, M.A., head-master of Dulwich College, has been called to succeed Dr. Butler, at Harrow. Mr. Welldon had a distinguished career at Eton and King's. His speech at Derby was one of the most eloquent speeches ever heard at a Church Congress.

The Report of the Royal Commission on the Housing of the Poor, so far as England is concerned, has been issued. The Commissioners believe that the failure has been in "administration rather than legislation." (See an able article in the *Quarterly Review* for January, 1884.) There are excellent laws with reference to over-crowding, insanitary dwellings, etc., but they have been allowed to remain a dead letter.

In the Cambridge *Review* appeared carefully written biographical sketches of Bishop Christopher Wordsworth, Dean Blakesley, and Mr. Field.

In the Convocation of the Southern Province some interesting speeches were made touching the Revised Old Testament. The vote of thanks of the Lower House to the Revisers for their "unwearied labours and singular diligence" was unanimously accepted by their Lordships. Copies of the Revised Version were presented to the President and Prolocutor.¹ The issue to the public will commence on the 19th.

In the Convocation of the Northern Province the most remarkable portion of the proceedings were speeches by the President and the Bishop of Manchester, pointing out mistakes as to what has been called the *truce*, and "the policy of peace."

At the consecration of the Bishops of Lincoln and Exeter in St. Paul's, the sermon was preached by Canon Liddon. Many admirers of the eloquent preacher regretted the character of his reference to Episcopacy; and it has been severely criticized.² Upon this subject we may be excused for

¹ The Lower House was crowded to its utmost capacity, nearly all the members of the Upper House attending. The Archbishop of Canterbury (who occupied the chair, with the Prolocutor on his right), said: "We have come down here to your House upon what must remain a most striking and great occasion in the annals of the English Church. The Bible has been taken and always reckoned to be the foundation of faith, order, and life in the English Church, and what one of the oldest translators of the Bible calls, 'the pure and native significance of the Word' has been always held to be of the greatest importance in our Church. . . . To-day we are met to receive that translation brought into the utmost perfection which our scholars can bring it 'in the pure and native significance of the Word.' And these Houses of Convocation will feel that to-day in accepting the completed translation they are receiving back to themselves their very greatest work, the greatest thing that God has given them to do as a piece of practical service to His Church. I am going now to ask our revered Bishop of Winchester to present it, and after him I shall also ask to address you, the Bishop of Bath and Wells, the Dean of Canterbury, and Archdeacon Harrison. It is strange, but it is true, that since May 6, 1870, when the Committee were first formed, and proceeded to co-opt other members, these are the only four now surviving who are members of Convocation. I feel certain, therefore, that you would wish a few words to be said by each of them."

² The *Record* says: "For ourselves we confess the indelicacy of Canon Liddon's utterances did not surprise us so much as what we fear we must call their effrontery. Not content with stating as his own opinion that 'upon a true episcopal succession depends the validity of our chief means of communion with our adorable Lord, the Eucharist,' Canon Liddon actually ventured to appeal to 'the greater English divines' as 'insisting upon the episcopate as organically necessary to the structure of the visible Church of Christ, necessary not merely to its *bene esse*, but to its *esse*.'"

referring our readers to a deeply interesting paper, reviewing Dr. Bardsley's admirable pamphlet, "Apostolic Succession," in *THE CHURCHMAN*, vol. ix., p. 219. The review was kindly written for us by a dignitary who was formerly a Fellow of Trinity College, Cambridge, and a great friend of Julius Charles Hare, Rector of Herstmonceaux, also a Fellow of Trinity. The reviewer mentions that, after Mr. Hare had preached a sermon strongly against Tractarian views of the Ministry, Bishop Otter offered him the Archdeaconry of Lewes.

The Chancellor of the Exchequer brought in his Budget on the 30th of April, and revealed a deficit of nearly fifteen millions, the largest since the Crimean War. He proposed to raise the Income Tax from 5d. to 8d. in the pound, and to increase the duty on spirits and beer.

There have been several debates in Parliament on the policy of the Government, as regards both the Soudan and the Russian advance upon Afghanistan. Lord Randolph Churchill has raised his reputation as a very effective speaker; and Lord George Hamilton, in perhaps the best speech he has ever made, put the case against the Government clearly and in a small compass. Most of the troops are to be withdrawn from the Soudan.

Sir Charles Warren has pacified Bechuanaland.

At the annual meeting of the Total Abstinence section of the C.E.T.S., in Exeter Hall (densely thronged), the speakers were Archdeacon Watkins, Bishop How, Canon Ellison, and the Chairman, the Bishop of London.

At the Winchester Diocesan Conference the Bishop touched on the duty of Churchmen at the present crisis. A Church Defence resolution, moved by Mr. Sclater-Booth, M.P., was seconded by Archdeacon Sumner.

The erroneous designation in the letter from the Home Secretary to the General Synod of the Church of Ireland has been explained to be a "clerical error."

The *Rock*, in new type, and in new form, under new management, is to be henceforward less controversial.

We have received to-day (the 16th) a copy of the Revised Version of the Old Testament.¹ So far as our examination goes we are thankful to say that the revising work has been carried on in a conservative spirit. Of several Books, it seems, the greater portion has been scarcely touched; elsewhere, the changes are by no means frequent or sweeping; and the

¹ *Holy Bible, Revised Version.* Oxford University Press. London: Henry Frowde. A handsome volume, admirably printed.

alterations, as a rule, are improvements. What correction was really required has apparently been done, and done with great ability and good judgment.

The text is now divided into paragraphs, and the poetical Books are given in a metrical form. Poetical passages also are printed as poetry. All headings of chapters have been removed.

Household words and phrases happily remain. Such, for instance, as a "still small voice," "a tale that is told," "darkness which may be felt."

We are pleased to notice, here and there, an amendment like the following:

"And there was evening and there was morning, one day."

As a fair specimen of the revision we may give the following passage from Ecclesiastes:

AUTHORIZED VERSION.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

5 Also when they shall be afraid of *that which is high*, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

REVISED VERSION.

Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them; (2) or ever the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain: (3) in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, (4) and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; (5) yea, they shall be afraid of *that which is high*, and terrors shall be in the way: and the almond tree shall blossom, and the grasshopper shall be a burden, and the caper-berry shall fail: because man goeth to his long home, and the mourners go about the streets; (6) or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; (7) and the dust return to the earth as it was, and the spirit return unto God who gave it.