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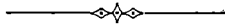
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we can the assistance of the parents, and welcoming as much as we rightly can the co-operation and aid of those benevolent men who desire to assist their neighbours." These are the words of a Christian statesman; and we have pleasure in recalling them. But this wise and liberal policy in national education was supported by the illustrious philanthropist, to whose memory Nonconformists, no less than Churchmen, are at the present moment paying worthy tribute, the Earl of Shaftesbury. At the great meeting in the metropolis, summoned in defence of religious education, Lord Shaftesbury asserted, with eloquence which Lord Salisbury said he had "seldom heard rivalled," the right of the people to religious teaching for their children. In spite of the Birmingham League, the noble Earl called upon the men and women of England to rise with one heart and soul and say: "By all our hopes and all our fears, by the honour of the nation, by the safety of the people, by all that is holy and all that is true, by everything in time and everything in eternity, the children of Great Britain shall be brought into the faith and fear and nurture of the Lord."



ART. VII.—THE ESTABLISHED CHURCH.

The following Paper was written for the Chichester Diocesan Conference, Brighton, October 29th, 1885.

THE subject upon which I have been requested to read a paper is—1st. The advantages of the Established Church; and 2nd. The best means of maintaining it.

I am fully aware that the remarks I am about to read are only an imperfect sketch of my own opinions upon a very large and important subject. I will, however, endeavour to state as clearly as I can, in so brief a paper, what these opinions are.

I will then observe, first, that by the words "Established Church" I understand that branch of the Christian Church which is established in England by law.

In support of this view, I have no thought of citing the various statutes by which the connection between the Church and the State has been secured. I have not space for this, and, moreover, the nature of this connection is generally understood by most educated Englishmen. I do not propose to discuss the disadvantages, such as the restraint upon the Church's freedom, and other objections, which are alleged with more or less truth and cogency against our present constitution.

My present business is to point out what appear to me the chief advantages of the connection to the English people.

In the first place, the Church enjoys the protection of the law for its rightful property, and also for the just administration of its own laws.

I may add that the Sovereign is not only the supreme authority in all causes civil and ecclesiastical, but is by the Act of Settlement a member of the Established Church, and by the Coronation Oath bound to defend it. Now, Christianity being, as Blackstone says, a part of the law of England, it seems right and for the honour of God that the Sovereign should be a professed member of that branch of the Church to which her subjects are supposed to belong.

I would next mention that the selection and nomination of Bishops by the Crown through its responsible advisers is in my opinion an advantage, though one requiring to be guarded, as liable to abuse.

There is, I think, a real advantage in the fact that our ecclesiastical laws, being parts either of the common or statute law of the realm, cannot be altered or repealed without the consent of Parliament. I should consider this an unquestionable advantage if the Church had, which she has not now, a representative body or synod, to whom all proposed alterations in its laws or canons might be submitted for approval before the necessary sanction of Parliament was obtained. Without some such sanction of the representatives of the whole body of the Church, it will be always difficult to obtain the consent of Parliament to any reform or alteration of the law, however desirable.

I could mention several other advantages of an Established Church, but will only add one more, which seems to me the greatest of all, I mean the parochial system, which is an institution scarcely compatible with a Free Church, or practicable in any country where there is no national or privileged Establishment.

In rural districts especially, it must be largely for the social good of the people to have resident amongst them an educated gentleman, who is not only the appointed minister of Christ to instruct them in the truths of the Gospel, but one also to whom the law has delegated the pastoral office of ministering to their spiritual and bodily wants. This is what Dr. Chalmers defines as the "territorial" in opposition to the congregational system. No one understood this subject better than he did, and though he ultimately became a Free Churchman, he retained to the last his preference for an Endowed and Established Church.

In thus noticing some of the chief advantages of the

Established Church, I have purposely omitted any allusion to the fact of its being a branch of the Church Catholic, to its liturgy, its doctrines; in short, to what concerns its spiritual character, the consideration of which I have omitted as not coming within the more abstract and limited subject of this paper. Moreover, these are advantages which might equally belong to a Free Church.

I now come to the second branch of my subject: "The best means of maintaining the Established Church."

I would say, then, that the Church's light must shine brightly; in other words, its teaching and the lives of its members must be manifestly in harmony with the doctrine and example of our Lord and Saviour.

The Church must be Protestant, adhering loyally to the principles of the Reformation.

It must be earnest and aggressive in its Missionary work both at home and abroad.

In its parochial work, to which I have already attached so much importance, it must employ an increased number of lay workers, both men and women; and I would venture to suggest that the minister of a parish should endeavour to associate with himself a certain number of lay members to assist in the promotion and superintendence of all parochial and evangelistic work.

It seems to me also of some importance that the divines and preachers of the Church should, as far as practicable, keep abreast with the modern advancement of science.

I say nothing of reforms, or alterations in the laws and canons and other kindred matters, which in my opinion require well-considered amendments; for these would afford ample material for a separate paper.

I would next, and lastly, mention a spirit of toleration towards other churches.

I do not mean merely that personal toleration which Cole-ridge describes as "the toleration of each other's intolerance," though this is a good maxim for men of peace; but I mean, rather, a feeling of respect and brotherly love toward the members and churches of Nonconformists, who hold equally with ourselves the great doctrines of the Gospel. There have been amongst us men of eminence in the Church who were wont to speak of these bodies as "sister churches, more or less orthodox." These words very nearly express what I venture to recommend as the feeling we should cultivate towards our nonconforming brethren. Of course, in our intercourse with them, the closeness of our mutual relations would vary in degree according to the similarity or otherwise of our views.

But if the Church of England is to be Catholic in its character and Protestant in its doctrine, and if otherwise it will not long continue an Established Church, I contend that brotherly intercourse with Evangelical Nonconformists is not only a Christian duty, but a chief means by which the Church may secure the affection of the people, and also the continuance of its connection with the State.

If we admit these Nonconformists to be Christians, we must consider them as brethren and fellow-citizens of "Jerusalem, which is above, and which is the mother of us all"—therefore members of this one Established Church, which cannot be shaken, "whose builder and maker is God."

CHICHESTER.

Short Notices.

The Endowments and Establishment of the Church of England. By the late J. S. BREWER, M.A. Second Edition, Revised. Edited by LEWIS T. DIBDIN, M.A., of Lincoln's Inn, Barrister-at-Law. John Murray.

THIS volume, at the present moment, is of great value, and we hasten to invite to it the attention of our readers. It should be in the hands of all the Clergy, and of all the thoughtful laymen who are rallying to the defence of the National Church.

Mr. Brewer's work, probably, is known to many of our readers, and they will have pleasure in recommending a new, revised edition. The Archbishop of Canterbury, if we remember right, last year, in his Diocesan Conference, spoke warmly of Mr. Brewer's book, and it has been commended by representative men of various shades of opinion in the Church. Of the learning and judgment of the Author—particularly in regard to the Reformation period—it is needless here to write. Everybody who has fairly studied the reign of Henry VIII. knows something at least of the patient investigation and matured scholarship of Mr. Brewer. As an ecclesiastical historian, with regard to both research and ability, he stood in the highest rank. Few writers—it is well said—have "combined so successfully a glowing style, full of life and interest, with sound, solid reasoning." It is matter of regret that such an accomplished Professor should have left to us so little of his own writing.

The book before us (a revised edition of one of the Professor's valuable writings) will be heartily welcomed on all sides. The able Editor, Mr. Dibdin, who happily combines literary power with preciseness and positiveness, that clearness of detail which springs from laborious research, and who seems likely to take the place in ecclesiastical questions so long filled by Dr. Stephens, has made no needless alterations. The revision, indeed, we can well understand has been thorough, but everywhere the alterations and annotations—so far as time permits us to judge—have been judicious. Mr. Brewer's work has been made a *present-day* treatise. Mr. Dibdin has added two notes of some length, one on the historical origin of Parochial Tithes, and the other on the nature of the Establishment as an existing institution.