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THE MONTH.

THE nomination of the Bishop of Truro to the Archbishopric of Canterbury was received with a chorus of congratulation, and appears to have proved very generally acceptable. Almost as a matter of course the Primacy was in the first instance offered to Dr. Harold Browne, the Bishop of Winchester; but that eminent Prelate, as was expected, felt himself unable to accept it. Dr. Benson, who is fifty-three years of age, was ordained in the year 1853.

The Right Rev. Edward White Benson, D.D., Lord Bishop of Truro, was consecrated in the year 1877.¹ As Head Master of Wellington College, Canon of Lincoln, and Bishop of Truro, he has been signally successful; he has won confidence and esteem to a very remarkable degree. Earnest prayers will be offered throughout the Church, by devout and loyal members, that in a sphere of the very greatest importance, at this crisis one of specially grave responsibility, he may be guided and guarded by the Holy Spirit.

May the Primate faithfully serve God in that high office, to the glory of His Name, and the edifying and well-governing of His Church. May he maintain and set forward quietness, love and peace; correcting, as needs may be, according to such authority as he has by God's Word, and as to him shall be committed by the Ordinance of this Realm.

The judgment of the metropolitan and parochial papers, on the whole, as we have said, was singularly favourable. Dr. Benson is known to be in politics a Conservative, and as a Churchman he is supposed to be decidedly "High." The newspapers of almost every shade, however, approve of Mr. Glad-

¹ He was educated at King Edward the Sixth's Grammar School, Birmingham, under the Rev. James Prince Lee, first Bishop of Manchester, whence he proceeded to Trinity College, Cambridge, where his career was rapid and successful. He graduated B.A. in 1st Class Classics, and was Senior Chancellor's Medallist, and Senior Optime in the Mathematical Tripos, in 1852, proceeding to his M.A. degree in 1855. He was ordained deacon by the Bishop of Manchester in 1853, in which year he was appointed one of the Masters of Rugby School. In 1859 he was appointed the first Head Master of Wellington College. Whilst at Wellington College he received his B.D. degree in 1862, and that of D.D. in 1867, and in 1869 was appointed a Prebendary in Lincoln Cathedral and Examining Chaplain to the Bishop of Lincoln. Three years later he resigned the Head Mastership of the College, upon being appointed Chancellor of Lincoln and a Canon Residentiary. It may be mentioned that, amongst Dr. Benson's fellow-pupils at King Edward's School, Birmingham, were Professor Westcott, one of the Company of New Testament Revisers, and Dr. Lightfoot, the present Bishop of Durham.

stone's choice. It is felt that Dr. Benson is a "strong" man; he is hard-working, it is said, large-hearted, discreet, and sagacious. Whether the policy of the Protestant Primate, Dr. Tait, who was particularly the representative of the laity, will be carried on by Dr. Benson, remains to be seen. For ourselves, we are inclined to be hopeful.

The Archbishop designate has consented to speak at the next anniversary of the British and Foreign Bible Society; and the new *Quarterly*, we gladly note, confirms the rumour that the late Archbishop looked forward with hope to being some day followed in the Primacy by Dr. Benson.

The *Guardian* (December 27) wrote:—

The appointment of the Bishop of Truro to the Primacy is certainly something more than merely the appointment of an able, or a learned, or a safe man to office—more than the mere appointment of a fit man to a Bishopric. It varies from the usual course in two ways: it is the choice of a comparatively young man, one of the youngest of his brethren, with the probability of a long career before him; and it is the appointment of a man who, though he has undoubtedly made his mark wherever he has been, has not been much before the eyes of men in London, or in the country generally, has never yet sat in Parliament, has been reserved in his language, and owes nothing to friendship or connections. . . . Such a man must have been chosen for his own sake and nothing else. He must have been chosen because he was thought to be not only fit, but the fittest man. . . . He is a scholar, a critic, an independent thinker, an historical student; he has been accustomed to come into contact not only with men of the highest knowledge and cultivation, but with the hard, narrow, keen intellects, the half-knowledge, the strong prejudices, the warm but ill-informed sympathies of the classes out of which Nonconformity is recruited. And his learning, his experience, and his practical training have fed in him more and more a deep and concentrated enthusiasm for the greatest of institutions which the world has seen, the Divine society of the Christian Church.

The Charge of the Bishop of Durham touches many points of immediate interest. The passage which relates to "Church and State" we quote as follows:—

It would be vain to deny that the relations between the Church and the State have become seriously entangled of late, and still cause great anxiety. Only time and forbearance can untie the knot, which a headstrong impatience would cut at once. So long as Church and State occupy the same ground, interest the same men, influence the same consciences, contact and conflict are inevitable. Viewed from the side of the Church, the relations between Church and State, so far at least as regards existing complications, resolve themselves ultimately into a question of expediency. But while using this term expediency, I deprecate its being understood in any low, selfish sense, as applying to material interests. I refer solely to the spiritual interests of which the Church is the guardian. The question that she has to ask herself is whether her union with the

State enables her to fulfil better the high spiritual functions which devolve upon her. But when we ask this question, no narrow interpretation can be given to her spiritual functions. If she had no other aspiration than to gather together compact congregations with definite and well-ordered services of one particular type, and to leave the masses of the population to themselves, then there is much to be said for a severance of the union. If any Churchman were content to take this view, I could imagine him not only awaiting disestablishment patiently, but even heartily welcoming it. He might thus be able better to carry out his own ideas unfettered and undisturbed. *Solitudinem faciunt, pacem appellant.* But if it be the true spiritual function of the Church—the ideal after which she aspires—to carry the Gospel into the highways and hedges, and to leaven the people of England throughout, then she will cling tenaciously to the advantages and the opportunities which she enjoys by her union with the State. Nothing but the imperious mandate of conscience would justify her in voluntarily relinquishing the vantage-ground on which God has placed her.

A correspondence between the Bishop of Gloucester, and one of his clergy, and the churchwardens, has been published. His Lordship desired the Vicar—

Not to use language such as that which you admit to have used in reference to the Eucharist, as it could not fail to be understood as implying that the Lord's natural body is locally situate on the Holy Table, whereas we are taught by our Prayer Book that the Lord's natural body is in heaven, and not here.

“Francis Close, of Cheltenham,” for twenty-five years Dean of Carlisle, has entered into rest, at the age of 86. With McNeile and Stowell, he was a power in the pulpit and on the platform, foremost in good works, honoured, and blessed for many years. Heartily wishing well to THE CHURCHMAN, the Dean gave us at the outset some good advice, though the infirmities of age prevented him from contributing to our columns. Remarkably shrewd, a very clever letter-writer, Dr. Close had a mark at which he aimed, and he used to hit it. His love for souls, his deep interest in sacred things, his prayerfulness, his cheery, conscientious, consistent Christian living, none could doubt. We pay our tribute of most sincere respect. From an interesting article in the *Record*, we quote the following :—

Providence sent him to Cheltenham, then in the patronage of the Rev. Charles Simeon. Francis Close was not yet thirty years of age when the sagacity of that eminent man discerned in him powers which fitted him for that difficult post. Cheltenham was then still the resort of the highest fashion. Railways had not opened the Continent, and Bath and Cheltenham had not lost their supremacy. Cheltenham had then its ancient parish church, supplemented by a chapel-of-ease. What it has since become, and to what extent the mind just departed influenced that growth, is a not unknown story. The early career of the young incum-

bent of Cheltenham was that of a life devoted to labour. The compositions of sermons had been to him a subject of careful study under the guidance of the venerable Charles Simeon. From him he learned the habit of that exact analysis of the text, and that clear arrangement of the subject, which, to the very last, distinguished this great preacher. But the style of presenting the matter so arrayed was entirely his own. The style of Simeon partook of the more rigid diction of the close of the last century. That of Francis Close was more glowing and flexible, occasionally ornate and poetic, but always full of masculine common-sense. Perhaps no one was ever more absurdly caricatured in distant popular representations. The beloved of Cheltenham spinsters, the recipient of countless gifts, as jocular enmity loved to describe him, was emphatically a Man . . . Who that remembers him in Committees can fail to have a vivid picture of command? No failure of attendance, no thinly frequented Board, was to be feared where he was chairman. Inimitable stories and buoyant life interested and amused the members. But time was not wasted. Shrewd common-sense and a legal instinct led, but did not cajole; and the attendant secretary knew well that the chairman's eye discerned, and the chairman's hand held fast, the very point of the business. But the time came when this power seemed to be failing. Hereditary gout crippled the exercise of his strength, and in 1856 Lord Palmerston promoted him to the Deanery of Carlisle. There could not be the same record of work in the border city. Yet in spite of frequent ill health and advancing infirmities, those who should write his Carlisle history would have one of much blessing to record.

For the venerated Bishop of Llandaff, the *Nunc dimittis* period came, at the age of eighty-four. Dr. Ollivant, as a scholar and theologian, and a Bishop, did great good service in the Church; an able administrator, he ruled his diocese with gentle carefulness and love; in Convocation his sagacity and firmness were oftentimes of value; on all sides, his conscientiousness, courtesy, and spirituality, were much esteemed. We gratefully acknowledge, as regards THE CHURCHMAN, his kind consideration.

We regret to record the death of Archdeacon Boutflower, Canon of Carlisle, Vicar of St. Lawrence's, Appleby; an amiable man, deeply in earnest, much-respected.¹

To the living of St. John's, Miles Platting, Sir Percival Heywood presented Mr. Cowgill, the Ritualistic Curate, and after due consideration the Bishop declined to institute him.

¹ The Archdeacon had arranged to preach in the Cathedral with special reference to the death of Dean Close, whose body was at the time lying in the church; but on the previous evening he was seized with apoplexy while sitting in his study, and so serious were the effects of the attack that he never rallied. He was sixty-seven years of age. To the Residuary Canonry he was appointed by Bishop Waldegrave.

The correspondence published is full of interest. In his letter to the patron his Lordship says, that from a sense of duty to the discipline of the Church he is constrained to refuse, with deep regret, to institute Mr. Cowgill:—

The causes which led to the deprivation of the late Rector, the Rev. S. F. Green, are notorious. Can I, without assisting others to trample on the law of the Church and realm and to defy all constituted authority, institute to the same benefice a clergyman who admits that he has practised there the same illegal ceremonial acts for practising which Mr. Green was deprived; and who, I have every reason to believe, means to continue and repeat the same illegal ceremonial acts, if and when he should be instituted to the benefice?

The only points in Sir Percival Heywood's reply of any force are these two: (1) He says—"You have allowed Mr. Cowgill for a year and eight months, without a word of warning, to practise the very Ritual of which you complain;" and (2) he says, "The Prime Minister has not hesitated to reward, with well-earned advancement, a priest who practised, and was perfectly well known to practise, that ceremonial which you characterize as illegal." With regard to the Curate, the Bishop had, no doubt, good reasons for not interfering; and as to the second point, Sir Percival should address himself to supporters of Mr. Gladstone. Certainly law-abiding members of the Established Church have reason to complain of the "reward" bestowed by the Premier on a law-disregarding "priest."

An admirable letter, with a Protestant tone, was sent by the Bishop in reply to a sympathetic address; and his Lordship thus concludes:—

If there is to be "a truce" at all, the only ground upon which it can be reasonably offered or accepted is that both parties should keep within the limits of defined law as it stands, existing provocations being withdrawn and no fresh ones introduced. Is it unnatural or an improper thing to ask, "Till the law is altered, keep within the limits of the law"?

I neither am nor ever was a party man. I am not seeking now popularity with a party, or to win a triumph for one; and I deeply deplore that I have been forced into a position which is unwelcome to all my natural inclinations and impulses. But there are principles which I feel bound by every sentiment of fealty to my Church and to my office to endeavour to maintain: and the time may be coming rapidly on when it will behove Churchmen, if they would save Scriptural truth, to declare that, while desiring to be true to the principles of all really Primitive and Catholic Christianity, they will be true to the principles of their own sober and well-considered Reformation.

These words have a true ring. The Bishop's policy is plain, and his language, like his action, is manly and straightforward. The *Spectator*, indeed, cannot appreciate it; but that journal,

on such questions, gets weaker and weaker. It is said that the law is against the Bishop; he has virtually no discretion in the matter.¹ This is a mere assumption. The Bishop, no doubt, has taken advice, and certainly he does not stand alone. Now is the time for loyal Churchmen, clergy and laity, all who are true to the principles of the Reformation, whether they be classed as "High," or "Low," or "Broad," to look this question in the face—Shall the Mass be tolerated in our midst?

Mr. Gladstone re-constituted his Cabinet at the end of the year. Lord Derby goes to the Colonial Office. For Sir Charles Dilke a place was found at the Local Board Office; the honourable Baronet had proved himself a singularly successful Under-Secretary; some of his extremely Radical opinions have been cast off. By the advice of his doctor, the Premier has postponed his Mid-Lothian campaign. Mr. Fawcett, we gladly note, has recovered from a very severe illness.

The work of repression and punishment proceeds in Ireland. Several convicted murderers underwent the extreme penalty of the law.

The death of M. Gambetta has made a void in France. A materialist, like the great majority of educated Frenchmen, he sought, it is said, when he was dying, to be reconciled to the Church. In an eloquent oration, Father Hyacinthe mentioned that M. Gambetta once declared to him that to separate Church and State would be *la fin du monde*. Mirabeau himself, whose portrait Gambetta kept hung above his bed, had said, "God is even more necessary to France than liberty."

There has been a good deal of gossip about diplomatic relations between St. James's and the Vatican. A timely protest by the honoured Bishop of Lincoln has appeared in the leading journal.

The new Law Courts have been opened for the despatch of business; and Mr. Bradlaugh met with another rebuff.

Rain has been incessant; and the floods on the Continent are severe.

Jan. 17.

¹ "Dr. Fraser's resolution and courage," says the *Record*, "are in favourable contrast to the deplorable weakness which has been shown by the Bishop of London with reference to the Mackonochie case. The dying efforts of the Archbishop to put an end to a long and harassing litigation by persuading Mr. Mackonochie to resign a post from which he was just about to be ejected, were taken advantage of to procure fresh preferment for Mr. Mackonochie, where he could carry on his irregularities under Episcopal protection, and also for the purpose of giving to St. Alban's a new incumbent, pledged to maintain the Mass and its accessories."