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You bid me use my will. I really am not sure that I have one! What seems will in animals is only automatic action under the inflexible compulsion of necessity—could moral freedom be evolved from this? You warn me of terrors in the future, but I cannot see that I have anything to do with the future. I know nothing of that River Ocean that girds this world around. If indeed such there be, and I have to launch forth upon its dark waters, my chances of shipwreck will be no better, no worse, than those of my fellow-voyagers.

“Nunc vino pellite curas
Cras ingens iterabimus æquor!”

The picture is a ghastly one, but that does not prove that the scientific theory is wrong. If Evolution be the true story of the world, I fail to see in what particulars this is other than the true story of the human heart. If, on the other hand, both Reason and Revelation constrain us to assign a Divine fatherhood to the human race, I equally fail to see how, while we affirm it, we can entertain anything beyond a very modified and restricted theory of evolution—such a theory, indeed, as I have not yet seen presented.

W. HAY M. H. AITKEN.



ART. VI.—A LITERARY SERVANT OF THE CHURCH.

THE SOCIETY OF BARUCH.—AN EXPLANATION.

WHEN, in the August number of the *CHURCHMAN*, 1893, a short article appeared advocating the formation of a society of laymen who would develop the journalistic and literary work of the Church, a certain amount of criticism arose. This criticism I do not propose to answer, but desire to elaborate the argument for the existence of some such society as that of Baruch. To take the scheme clause by clause as sketched in that number would prove tedious, so the following explanation is confined to those sections quoted below:

“(b) To consider it a mission to correct by letter to the editor or otherwise any mistakes as to the history, resources, and aims of the Church of England that may appear in any printed publication.

“(c) To make a duty of supplying the local press with reports of meetings and news notes referring to Church work.

“(g) If there be any ancient or specially beautiful church within easy reach of the layman's abode, he is to interest himself in it, to learn its history, and to bring its monuments and

beauties before popular notice, and, where possible, to write about the edifice, and to offer himself as a guide to visitors and tourists.

“(c) To stimulate the study of English literature, shorthand, and rhetoric, among Sunday-school teachers and temperance workers, in order to add to the sources of information upon which these workers feed.”

The organization which is to unite those who desire to carry out the spirit of these clauses is to be essentially practical and businesslike, and not speculative or theoretical. Hence it follows that arguments advanced in its favour should be of the same nature, and, where convenient, should be drawn from experience.

Errors in the Press.—Those of us who regularly read papers circulating among Radical working-men, Nonconformists, Secularists, and Romanists, have been unable to resist the impression that there is a peculiar readiness on the part of the editors to accept any available material reflecting upon the ministers and supporters of the English Church. Occasionally these paragraphs are nailed, and the unwarranted insinuation robbed of its force. As a rule, however, the Church loses by default. Such papers have dished-up any utterance, passage from a book, or incident of whatever nature which will discredit the Church. But where one case is taken up, twenty sow seeds of prejudice.

The Society of Baruch, by its members and officers at the central office, would take up these objectionable paragraphs, send them to the aggrieved parties, and so put them in the way of obtaining justice. When dealing with personal attacks, the operations of the society would be of a private character; but when correcting historical or financial errors in the press, full publicity would be given to the society's work. In this department, authorities and official records would be the basis of operation.

Frequently erroneous reports of meetings are published. Here is an instance:

A meeting of about two hundred people gathered in a schoolroom to consider what steps should be taken to avert a School Board in Enfield. Only a small number voted on the resolution which was put, declaring that steps should be taken to avert a Board. The resolution was lost, the numbers being: Ayes, 39; noes, 44—majority, 5. In a hostile report the result was put as follows: “After a severe struggle by the vicar's friends, the meeting went solidly in favour of a School Board,” conveying the impression that the entire assembly were in favour of a Board. The report was characterized by other misleading statements, which need not come under notice here.

The great question the Church has to decide is whether the reading public is to swallow unverified matter. Are we to say, "Yes; it cannot be stopped"?

The Local Press.—With reference to the local press, attention was called to the meagre interest displayed by Church-folk in helping its efforts to reflect the life of the locality, by a correspondence in the *Church Times* some time back. The facts then adduced, coupled with my own professional experience, and some remarks that fell from speakers at the London Lay Helpers' last annual meeting, compel us to the following conclusions:

(1) That Church people are behind other branches of religious life in recording their interests for the benefit of the public, and in local journalistic enterprise.

(2) Local editors get every help from Nonconformists in placing news and information before their readers, whereas they obtain little or none from Churchmen. When clerical information is sent, it is generally so out of form for publication that it often has to be recast. This entails trouble, and at times impatience.

(3) Editors are always on the look-out for religious news, and will always insert properly-composed reports and items.

The truth of these conclusions can be verified in the reader's own parish.

The Society of Baruch would use its best endeavours to secure someone in every parish who would make it his peculiar business to assist local editors in their often unthankful and arduous duties.

Popularizing Ancient Churches.—Many a worshipper in an abbey or grand parish church knows little or nothing of its history and structure. If he is a Sunday-school teacher, or other lay-worker, it is probable that he has wished for interesting subjects and thoughts to bring to bear on his work—fresh illustrations for a lesson or address; new subjects for the Church Institute social debates; some new way of interesting young people in Church history, architecture, and our glorious past; some fresh point to put before working men to enkindle their imaginations. Such ideas have doubtless been present in the minds of many who have undertaken some branch of social usefulness.

The Society of Baruch might compile a list of laymen throughout the country who were interested in archæology, parish lore, and ancient churches, who would give their knowledge to the Church at large. Secretaries of guilds, clubs, and teachers' societies, would be able to write to the office, and be put in communication with well-instructed men who would for their expenses provide useful and instructive evenings in

dealing with these subjects. Such men exist scattered all over the provinces unknown and unasked for. Let a Sunday-school teacher take his lads round the interior of their ancient parish church, explaining simply everything of note, and he will be surprised how much he learns himself, and what pleasure he imparts to his scholars. The supporter of the Church will go further than this. Why should he not ask the nearest Radical, Socialist, or democratic club for permission to conduct a party of their members over the church in the same way? Why should we not all understand each other better?

Rhetoric.—The study of rhetoric or elocution is very necessary in these days of outdoor lay-preaching, and the giving of addresses in Sunday-schools. But the possession of eloquence degenerates into “wind-bag” if there is no fund of knowledge behind. Our national literature is now brought within the scope of all. The study of English literature, if only in the form of grasping Stopford Brooke’s Primer, is a great help to every worker who desires to show that our Church moves with the times.

The Society of Baruch would make it its business to stimulate such a study in every possible way consistent with its churchmanship. The idea of such an organization ought to be judged comprehensively, and not piecemeal. It would desire to gather into active service many who as yet do nothing, and to provide a rallying ground for youth, energy, enterprise, and loyalty.

L. V. BIGGS.



ART. VII.—FREEMASONRY AS KNOWN TO THE WORLD.

King Solomon sent and fetched Hiram out of Tyre. He was a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work. For he cast two pillars of brass of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about. . . . And he set up the pillars in the north of the temple: and he set up the right pillar and called the name thereof Jachin, that is, He shall establish: and he set up the left pillar and called the name thereof Boaz, that is, In it is strength.—1 Kings vii. 13-23.

FREEMASONRY is a principle which has existed in all stages of civilization. The state in which we know it, of a vast brotherhood of amateur masons, who are not really builders, but who, as everybody is aware, have adopted the signs and symbols of the building craft to express their own secret principle, is, as far as we know, about two-and-a-half