

**"BE THOU A FAITHFUL DISPENSER  
OF THE WORD OF GOD AND OF HIS  
HOLY SACRAMENTS." BEING THE  
PAPERS READ AT THE ISLINGTON  
CLERICAL MEETING, 1878**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649526017

"Be Thou a Faithful Dispenser of the Word of God and of His Holy Sacraments." Being the Papers Read at the Islington Clerical Meeting, 1878 by Various

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

# VARIOUS

**"BE THOU A FAITHFUL DISPENSER  
OF THE WORD OF GOD AND OF HIS  
HOLY SACRAMENTS." BEING THE  
PAPERS READ AT THE ISLINGTON  
CLERICAL MEETING, 1878**



*"Be Thou a Faithful Dispenser of the Word of  
God and of His Holy Sacraments."*

BEING THE PAPERS READ AT

THE ISLINGTON CLERICAL MEETING,  
1878.

BY THE

REV. FIELD FLOWERS GOE, M.A.  
VENERABLE ARCHDEACON PREST, M.A.  
REV. DR. BOULTBEE.  
REV. CANON HOARE, M.A.  
REV. CANON RYLE, M.A.  
REV. C. F. CHILDE, M.A.

WITH INTRODUCTION BY THE

REV. DANIEL WILSON, M.A.



Revised for Publication by the Authors.

LONDON:  
WILLIAM HUNT AND COMPANY,  
12, PATERNOSTER ROW.

1878.

141. m. 631.

## CONTENTS.

---

### Introductory Address.

- I. The validity of the Ministry itself, with reference to the theories of Plymouth Brethren.
- II. The difficulties in rightly dispensing the Word, arising out of prevalent but often concealed scepticism.
- III. The difficulties in dispensing the Word, with reference to supposed moral defects in some of the Scripture records.
- IV. The providing for the due dispensing of the Word among the heathen, in connection with the present position of the Church Missionary Society.
- V. The importance of a clear enunciation of dogma in dispensing the Word, with reference to instability among modern Christians.
- VI. The manifestation of Divine power which may be looked for in proportion to a clear and full dispensing of the Word.

*INTRODUCTORY ADDRESS.*

---

BY THE

REV. DANIEL WILSON, M.A.,

*Vicar of Islington.*

## INTRODUCTORY ADDRESS.

---

My dear Brethren,—Through God's goodness we are again permitted to meet at the commencement of another year. This annual gathering has now been so long continued, that we look forward to it as a settled institution,—an occasion for strengthening one another's hands in the exercise of our sacred profession.

The general subject for discussion this year reminds us of perhaps the most solemn occasion in life,—when we were invested with the sacred office of priests; and when the Bishop invoked for us the gift of the Holy Ghost, to enable us to be faithful dispensers of the Word of God, and of His holy Sacraments. We are invited to-day to expand this thought, and more especially in reference to cases which involve peculiar difficulty and responsibility. This responsibility is vastly increased when we can look back, as some of us can, to fifty years or so of labour in the ministry, in the course of which we have had countless opportunities of dispensing God's Word among our people.

The thought of this furnishes ground for deep humiliation before God, when we think of our many mistakes and shortcomings,—when we compare the sanguine expectations of large success with which we set out, with the small



results which have followed. If it were not for the assurance that we serve a forbearing and compassionate Master, we might well hide ourselves in the dust with shame and confusion of face.

The remarkable period in which our lot is cast, and the variety of opinions afloat in reference to the right exercise of our ministerial functions, increase our difficulty. We are required to be faithful to our divine Head, and yet are expected to adapt ourselves to the special requirements of the age in which we live. Our object, as faithful dispensers of the Word of God, must ever be one and the same, and yet the circumstances of the times must not be overlooked. It has been recently asserted that the old Evangelical style of preaching has gone out of fashion. The once popular proscher is now told that his day has gone by, and that he does not suit the taste of the times; that old truths, if they are to be rendered palatable, must be dressed out in a new form, so as to make them attractive.

Now I admit that there is some truth in this statement. Still, if we are to be faithful dispensers of God's Word, we must say unpalatable things, and no mode of handling them will make them acceptable to the corrupt heart of man. Our guide is not the taste of the day, but the inspired Word of God. In this view a frequent study of our ordination vows may be useful. My dear father made it a rule to read over the Ordination Service on each return of the anniversary of his ordination. Some of the difficulties connected with the faithful dispensing of the Word of God we shall have to examine in the course of our present Conference. The topics which have been selected for discussion have purposely little or no connection with the burning questions of the day, but are

rather such as will draw our minds to practical inquiries of an important character.

If I touch for a moment on the state of our Church at the present time, and the position of the Evangelical body, it will be merely to express what, I trust, is the feeling of us all,—that in the difficult and anxious phase through which we are passing there is much ground for thankfulness and encouragement. It would not, indeed, be difficult to draw a dark picture. We might speak of divisions and dissensions, of heart-burnings and bitterness of spirit as being only too prevalent. Threats of disestablishment on the one hand, and indications of advancing scepticism and Romanizing tendencies on the other, meet us at every turn. Still, amid all, I contend that there are bright spots on the horizon. Let me advert to one or two of them.

The religious tone of the clergy of our Church, as a body, is certainly raised. There is a more distinct recognition of Evangelical principles than there used to be. The great doctrines of the Gospel are propounded with increased clearness. Men who would not call themselves Evangelical are yet mainly preaching Evangelical doctrines; though, in some cases, mixed with elements of a less Scriptural character. Thus "Christ is preached, and I therein do rejoice, yea, and will rejoice." Again, the steadfastness with which the Evangelical clergy, as a body, adhere to the order and discipline of our Church is a token for good, and presents a striking contrast to the conduct of other parties in the Church. The Bishops, I know, recognise this. I lately saw a letter from one of our Bishops, in which he distinctly acknowledged and commended the steady adherence to discipline which the Evangelical clergy of his diocese exhibited. Once more,

the influence of the Evangelical clergy with the leading laity of our parishes is, I trust, growing. Where the clergy are willing to carry on their services in conformity with the prescribed doctrines and discipline of our Church, the laity are prepared to support them. It is where novelties are introduced and strange practices adopted that divisions and disorders occur. The laity, are I believe, heartily with us in our desire to promote the spiritual interests of our people, and to carry out the principles of the Reformation.

There is also, I think, a growing desire among our Evangelical body to unite and co-operate together in order to promote the common interests of the Gospel. We hear of Missions in all directions, and of meetings of the pious clergy and laity in different parts of the country for the purpose of mutual consultation and edification. Our brethren take their place, too, in Synodical and Rural Decanal Meetings, and exercise there a no inconsiderable influence. They are invited also to take their part in meetings of a less official character,—such as Church Congresses. A new difficulty has here arisen to which I would for a moment advert. The present perils of our Church have led to a desire in some quarters for a closer union between men of moderate views, though not altogether brought up in the same school of thought. A strong wish has been expressed by some members of the Episcopal bench to promote this unity. It is no secret that meetings of a somewhat private character have been held at Lambeth with this view. The attendance of members of our body, both there and at the Congress at Croydon, has been called in question. I should deeply regret if this subject should be made a ground of division among us. Surely, as Christian brethren, we ought to bear