

**THE JUDICIAL COMMITTEE
THE MISGOVERNMENT OF
THE CHURCH AND THE
REMEDY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649620494

The Judicial Committee the Misgovernment of the Church and the Remedy by A. Lendrum

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

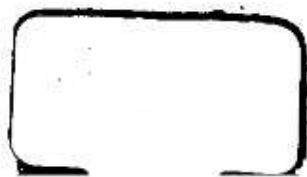
This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this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

www.triestepublishing.com

A. LENDRUM

**THE JUDICIAL COMMITTEE
THE MISGOVERNMENT OF
THE CHURCH AND THE
REMEDY**

LEW. Eng.-Ref. 16 e. 5



The Judicial Committee
THE
Misgovernment of the Church
AND
The Remedy

BY
THE REV. A. LENDRUM, M.A.
RECTOR OF BLATHERWYCKE



LONDON
PICKERING AND CO.

1882

Eccl. Law.

THE PRINCIPLES OF THE REFORMATION
AND
QUESTIONS OF THE DAY, BEARING
ON DOCTRINE, WORSHIP, AND DISCIPLINE :

A Letter

To His Grace the Lord Archbishop of Canterbury,

BY THE

REV. A. LENDRUM, M.A.

LONDON: MESSRS. PICKERING & CO., 66, HAYMARKET,
St. James', S.W.

This work has, by one of the leading men of the day, been described as "An inexhaustible mine of wealth."

And the *American Church Eclectic* in reviewing it, said: "This goodly volume will take its place with McColl's 'Six Letters to Lord Selborne,' as furnishing the materials necessary to the proper understanding and justification of the latter, but far more valuable to American students of Church History and Church Doctrine. It is, in fact, a perfect encyclopaedia of history, controversies, and opinion in the Church of England since the beginning of the Tractarian Revival in 1833 down to and including the recent Public Worship Regulation Act. And it shows as well the dreadful state of practical religion and Church services before the rise of that movement, besides the far-reaching consequences of rationalism and unbelief that flowed from Luther's teaching in Germany. . . . It is a perfect storehouse of materials which would have to be sought for from a thousand sources. . . . We feel that we cannot do justice to the work in the brief space at our command; but we must not close without calling attention to the remarkable section on 'Confirmation,' pp. 129-136 (which we hope to reprint), and we commend to our Western brethren who are striving after primitive practice and purity, that on 'Cathedrals and Cathedral Chapters,' pp. 340-357. Indeed, it would be difficult to suggest a Church question which is not discussed in this volume."

P R E F A C E.

ON reading the report of the Ridsdale Judgment I felt it to be my duty to send to my Bishop the following protest :—

“BLATHERWYCKE RECTORY, *May 16th, 1877.*

“DEAR LORD BISHOP,—

“Having yesterday read the so-called judgment of the Committee of Council on the Ridsdale Case, I should fail in the duty I owe to God and His Church, were I not, without delay, to send to your Lordship my most solemn protest against so grievous a perversion of the principles of the Prayer Book. Among English Judicial Records no parallel to it could be found, save among some of the previous tampering with Holy Things by the same unconstitutional and incompetent body, or *quasi* Court, whose aim, from the time of their Gorham decision, seems to have been, with remarkable uniformity, to bring Sacred Things down to the *World's* estimate of them.

“It is the inherent and inalienable prerogative of the Church herself, in virtue of her Divine Commission, to settle all questions of Doctrine, Worship, and Discipline. These are questions with which no Secular Court has any right to interfere, and I most solemnly protest against the recognition, as of any value, of the utterances of a Court wholly unsanctioned by the Church. I feel myself morally under no obligation to render any obedience to the unlawful pronouncements of such a body. On the contrary, I feel that, were I to be guided by them, I should thereby become a traitor to God and His Truth.

“I entertain for your Lordship's personal and official character the deepest veneration and regard, and I feel that I should fail in the duty I owe to you, were I not now to say that it is my purpose, God being my helper, to use, in combination with others, all the influence I possess to get the Church of England delivered from the blighting effect of such pretended judgments, be the cost or the consequences what they may.

“The merits of the question are well known to your Lordship, and therefore it is quite unnecessary for me to state the grounds of my action at any length.

“With feelings of sincere regard, I will only now subscribe myself

“Your Lordship's

“Faithful Son and Servant in Christ,

(Signed)

“A. LENDRUM.

“THE LORD BISHOP OF PETERBOROUGH.”

However plainly my Bishop might see the false position of the Judicial Committee as an Ecclesiastical Court, and the “dishonest and unprincipled” character of its Judicial utterances, there are multitudes in all ranks of life who are in utter ignorance of the real

state of affairs. I therefore felt called upon to follow up my protest by clearly pointing out the unconstitutional character of the Court, and making plain the unrighteousness of its pretended decisions. This I did within a few months; but, to make the work really useful, it was necessary to draw attention to other matters deeply affecting the welfare of the Church. These I had to some extent dealt with, when a serious illness rendered me, for more than eighteen months, unfit for any mental exertion. During the interval, fresh events occurred, and I have in consequence felt it necessary to rewrite the greater part of the manuscript and greatly to enlarge it. I humbly trust it may now prove instrumental in opening the eyes of many to the present deplorable condition of the Church, and the need of effective remedies. For things cannot go on much longer in their present condition.

When the Archbishops succeeded in carrying through Parliament their Public Worship Regulation Act, which put an end to the Ecclesiastical Courts and deprived the Bishops of their Ecclesiastical jurisdiction, I exposed the mischievous character of that Act in a work which I soon afterwards published. Against that most unrighteous enactment I there entered the following solemn protest, and my resolution to ignore the Court and its decisions—"I cannot recognize the right now claimed for Parliament to legislate on Spiritual and Ecclesiastical questions without the previous sanction of the Church herself; I ignore the authority of the Court constituted by the Act; and will neither plead before it, nor consider myself bound by its decisions. While most anxious to render to Cæsar the things that are Cæsar's, I feel that I am, at least, equally bound to render unto God the things that are God's, and where there is any collision between the two, the latter must have the preference. Finally I look to God to give me grace to carry out these my firm resolutions. Formed, as they are, after mature deliberation, I rely on Him to allow no fear of consequences to move me. For the Court constituted by the Bill is set up in opposition to, and in defiance of, the recognized principles of universal Christendom, and the law of God, which, in such matters, must of necessity be paramount."¹

I have not been called upon to bear witness to the truth by suffering, but others have, and have done it nobly. The Act has fostered a

¹ See "Principles of the Reformation," etc., p. 621.

persecuting company gathered out of those who do not hold the Catholic Faith, and has brought a deep scandal upon our professedly Christian country by the unrighteous imprisonment of some of the Church's most faithful and hardest-working Clergy, which will go down as a sad blot upon its fame to all future generations. I say it without hesitation, that the prolonged imprisonment of Mr. Green is a disgrace to our Bishops, who have taken no step to procure his release; a disgrace to Her Majesty's Ministry which, in the person of Sir. W. V. Harcourt, has thrown every possible difficulty in the way of the Queen's exercising her inherent prerogative in setting him free, and I must add—it is therefore a deep blot on Her Majesty's reign.

The Bishops have acknowledged the utter failure of their Erastian scheme, and have got a Commission appointed to consider how the evil can be remedied. But it is a Commission that has no authority from the Church, and from it little therefore can be expected. Happily, some good men and competent occupy seats on it, and they may be able to exercise some little influence for good. There can be no question, however, that they, if they had thoughtfully considered the reason of their appointment, would have insisted on Mr. Green being set free, until they had completed their inquiry and published their conclusions. The question of Courts, and the changes needed to restore the Church to her rightful position in England are fully dealt with in the third portion of this work, while the need of a thorough renovation of the existing system of Government will be seen from the facts detailed in the first and second parts. May God grant that His blessing may rest upon this work, and make it an effective instrument of good to His Church, by helping very many to comprehend the existing evils and the renovation needed!

Of the importance of most subjects dealt with in this work, there can, I think, be no question; but in the event of any reader finding a point not in accord with his ideas, I may be permitted to suggest that it might be well to pass it over and study the rest, as I feel assured that, with nine-tenths, every earnest Churchman will in the main agree. The part of most vital importance is that which points out the Remedies needed to enable the Church faithfully and successfully to fulfil her Divine Mission to the people. To that I would earnestly ask every reader to give the most careful attention, and to lose no opportunity of using his influence to secure the carrying out of those greatly-needed Remedies.

ESTABLISHED 1840.

Church of England Life & Fire Assurance, Trust and Annuity Institution,

9 & 10, KING STREET, CHEAPSIDE, LONDON.

Empowered by SPECIAL Act of Parliament—4 & 5 Vic. cap. XCII.

SUBSCRIBED CAPITAL, ONE MILLION.

Directors.

Chairman—WILLIAM EMMENS, Esq.

JOSEPH BROOME, Esq.
The Rev. CANON CAER, LL.D.
JOHN R. ENGLEDDUE, Esq.
The Rev. J. HARWARD J. HANDCOCK,
COL. THOMAS E. L. HIGGINSON.

RICHARD NUGENT, Esq.
The Rev. A. DALGARNO ROBINSON, M.A.
W.F. SKENE, Esq., W.S., LL.D., D.C.L.
HERBERT TAYLOR, Esq.
The VICOMTE DE VALMER.

Assurances granted on the lives and property of the general public upon very favourable terms and conditions.

The Directors are now prepared (in consequence of augmented grants for that purpose out of the Proprietors' own Profits) to allow a reduction of *Ten per cent.* upon all Premiums payable in respect of Assurances on the LIVES of Clergymen henceforth effected, according to any of the following methods of Assurance, as described in the Detailed Prospectus of the Institution, viz :—

Table III. Equal Rates.

Table V. Decreasing Rates.

Table VII. Assurances payable during Life.

In the FIRE Department of the Institution a reduction of 10 per cent. is also allowed on all Assurances effected by Clergymen on their Residences and Furniture, and on the Buildings and Contents of Churches and Schools.

Prospectuses, Forms of Proposal, and every information may be obtained of

H. M. BAKER, *Secretary.*