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bishops. There are also nine valuable appendices containing Indian, colonial and missionary consecrations, tables of the dates of foundation of sees, list of archiepiscopal halls, dates of legations, suffragan bishops, Manx bishops, Welsh bishops, index lists of English bishops, index lists of colonial and missionary sees. Without this work no clerical or historical library can be considered complete.

Church and Queen. Diamond Jubilee Lambeth Conference. By MANDEVILLE B. PHILLIPS. Pp. 174. Church Newspaper Co.

This is a capital guide-book to the Lambeth Conference. It has an article on Church progress during the Queen's reign, accounts of previous Lambeth conferences, and biographies of all the bishops.

Lives of the Saints. By the Rev. S. BARING-GOULD. 3 volumes: March, pp. 518; April, pp. 382; May, pp. 430. Price 5s. per volume. Nimmo.

There is no compilation of the same character as this, combining the saints of the Western, the Greek, and the Celtic Churches. The author does not desire to be critical, but to present a readable summary of the stories of the various lives. As there are saints for every day in the year, these volumes become in ecclesiastical matters something like Chambers's "Book of Days," affording varied and readable matter for the whole calendar.

History of Tooting-Graveney. By W. E. MORDEN. Pp. 412. Price 21s. Edmund Searle, London.

We have often commended painstaking local monographs, but this is probably one of the most complete of its kind. Nothing has been omitted that could be of interest to those acquainted with the neighbourhood. History of the manor; old and new churches; Dissenting places of worship; lists of rectors, curates, churchwardens, and all other parish officials; the building of the workhouse; extracts from registers—vestry, highway surveyors' and National School books; charities, and every other local topic, are fully and carefully treated. Many years must have been spent in the production of this well-judged compilation; it is quite a model to all enterprises of the same kind.

American Conference on International Arbitration, 1896. Pp. 247. Baker and Taylor Co.

This volume contains records of an interesting gathering held in Washington in 1896. It gives the principal addresses, with historical notes and precedents.



The Month.

AT length, after a long delay, the See of Bristol has been filled. The choice of Her Majesty has fallen upon the Right Rev. G. F. Browne, Bishop of Stepney. By a general consensus of opinion, the choice has been a fortunate one. Bishop Browne has not identified himself so far with any party, and there is no reason to doubt that the entire diocese of Bristol will find in him a true "Father in God," not the Father of any section of it alone. Some two years ago, in a letter addressed to the *English Churchman*, Dr. Browne stated his position as regards officiating at certain "extreme" services, for which he had been somewhat sharply rebuked by our contemporary. "Loyalty," he said, "to the Archbishop's

judgment should be the keynote of any Church that invites my presence." Dr. George Forrest Browne is the son of Mr. George Browne, proctor of the Ecclesiastical Court of York, and was born at York in 1833. He was educated at St. Peter's School, York, and at St. Catherine's, Cambridge, of which he was a Fellow from 1863 to 1865, in which year he married Mary Louisa, daughter of Sir John Stewart-Richardson, 13th Bart. He graduated B.A. (Wrangler) in 1856, won the Maitland prize in 1862, and proceeded M.A. in 1863, and B.D. in 1879. He received the honorary degree of D.C.L. from Durham University in 1891, and the honorary degree of D.D. from Cambridge University in 1896. He was ordained deacon in 1858, and priest in 1859. He was for a time chaplain and lecturer of St. Catherine's College; theological tutor at Trinity College, Glenalmond; Bell lecturer on ecclesiastical history in the Scottish Episcopal Church; and from 1869 to 1875 was Rector of Ashley-with-Silverley. He was proctor of the University of Cambridge in 1870-71, 1877-78, and 1880-81; member of the Council of the Senate from 1874 to 1878, and again from 1880 to 1892; secretary to the University of Cambridge Commission from 1877 to 1881; and Disney Professor of Archæology from 1887 to 1892. He was secretary to the London Diocesan Home Mission from 1893 to 1895. He was appointed Canon and Treasurer of St. Paul's Cathedral in 1891, and was elected proctor in Convocation for the Dean and Chapter of St. Paul's in 1892. He was consecrated Bishop Suffragan of Stepney in St. Paul's Cathedral on April 21, 1895. He is the author of "Ice Caves of France and Switzerland" (1865), "The Venerable Bede," and other books, among his later works being "Lessons from Early English Church History," "The Church in these Islands before Augustine," "Off the Mill," and "The Conversion of the Heptarchy," published during the last five years.

THE LAMBETH CONFERENCE.

The report of the Lambeth Conference, embodying the result of the long and serious deliberations of the Archbishops and Bishops of the Anglican Church, has been published in pamphlet form by the S.P.C.K. The full text of the report was printed in the *Times* of August 5. As was to be expected, the Encyclical, covering, as it does, so wide a field, contains no very profound suggestions; it is not an epoch-making document, but, as the *Record* observes, "it is dignified, straightforward, and plain-spoken; above all, its tone is deeply spiritual, and the relative importance of the subjects handled is preserved with care." Not the least important of the subjects discussed in the Encyclical relates to the attitude of the Church to foreign missions. We append the full text of the Encyclical under the head "Foreign Missions," as we think it deserving of deep and earnest consideration:—

"Lastly, we come to the subject of *Foreign Missions*, the work that at the present time stands in the first rank of all the tasks we have to fulfil. We have especial reasons to be thankful to God for the awakened and increasing zeal of our whole communion for this primary work of the Church, the work for which the Church was commissioned by our Lord. For some centuries it may be said we have slumbered. The duty has not been quite forgotten, but it has been remembered only by individuals and societies; the body as a whole has taken no part. The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that Book, that the matter should be in the thoughts of everyone who calls himself a Christian, and that no ordinary service should be considered complete which did not plead amongst other things

for the spread of the Gospel. We are beginning, though only beginning, to see what the Lord would have us do. He is opening the whole world to our easy access, and as He opens the way He is opening our eyes to see it, and to see His beckoning hand.

"In preaching His Gospel to the world, we have to deal with one great religious body which holds the truth in part, but not in its fulness, the Jews; with another which holds fragments of the truth embedded in a mass of falsehood, the Mohammedans; and with various races which hold inherited beliefs ranging down to the merest fetishism. In dealing with all these, it is certainly right to recognise whatsoever good they may contain. But it is necessary to be cautious lest that good, such as it is, be so exaggerated as to lead us to allow that any purified form of any one of them can ever be in any sense a substitute for the Gospel. The Gospel is not merely the revelation of the highest morality; it reveals also the wonderful love of God in Christ, and contains the promise of that grace given by Him by which alone the highest moral life is possible to man. And without the promise of that grace it would not be the Gospel at all.

"The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the conversion of the Gentiles. The conversion of the Jews is also much hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any others in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work.

"For preaching to the Mohammedans very careful preparation is needed. The men who are to do the work must study their character, their history, and their creed. The Mohammedans must be approached with the greatest care to do them justice. What is good in their belief must be acknowledged to the full, and used as a foundation on which to build the structure of Christian truth. They have been most obstinate in opposing the Christian faith, but there seem now to be openings for reaching their consciences. It is easier for them to join us than it was. In some lands the intolerance, which was their great bulwark, is showing indications of giving way. In India the Christian and the Mohammedan meet on equal terms, and a Mohammedan can become a Christian without danger to his life. It seems as if the time for approaching them had come, and that the call to approach them was made especially on ourselves. To this end it is necessary that we should have the services of men specially trained for the purpose. Such men will, as it seems, be most effective if working from strong centres, such as are to be found in Delhi, Lucknow, and Haidarabad (Deccan). To find such men and urge them to the work, to provide for their thorough training in proper colleges, and to send them forth, never singly, but, if possible, in large groups, appears to be the best means of dealing with the whole Mohammedan body.

"The remaining religions of the world require a varied treatment in accordance with the circumstances of each particular case. It is often said that we ought to aim at developing native Churches as speedily as possible. But it is necessary to move with caution in this matter. It is of real importance to impress the converts from the first with a sense

that the Church is their own, and not a foreign Church, and for that purpose to give them some share in the local management and the financial support of the body which they have joined. But before it is justifiable to give them independent action, it is necessary to wait until they have acquired that sense of duty which is needed to keep them in the right way. They must have learned to realize the high moral standard of the Gospel in their ordinary lives, and they must have learned to fulfil the universal duty of maintaining their own ministry. Nothing ought to be laid on them but what is of the essence of the Faith or belongs to the due order of the Catholic Church, but they should be perpetually impressed with the necessity of holding the Catholic Faith in its integrity and maintaining their unity with the Catholic body. That unity should be sought first in the unity of the diocese, and when members of the Church move from diocese to diocese they should be supplied with letters of commendation to persons who will interest themselves in the spiritual welfare of such travellers.

“The work of Foreign Missions may occasionally bring about apparent collision between different Churches within our communion.

“In all such cases pains should be taken to prevent, as far as possible, the unseemliness of two Bishops exercising their jurisdiction in the same place, and the Synods concerned ought, in our judgment, to make canons or pass resolutions to secure this object. Where there has been already an infringement of the rule, the Bishops must make all the endeavours they can to adjust the matter for the time. In all cases we are of opinion that, if any new foreign missionary jurisdiction be contemplated, notification be sent to all Metropolitans and presiding Bishops before any practical steps are taken.

“We think it our duty to declare that in the foreign Mission-field, where signal spiritual blessings have attended the labours of missionaries not connected with our communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestations of that ‘unity of the spirit’ which should ever mark the Church of Christ.”

Among the recommendations of the Lambeth Conference, not mentioned in the Encyclical, are those which advocate the retranslation of the Athanasian Creed and the temporary employment of young clergymen in colonial service.

THE BISHOPS AT ST. PAUL'S.

For the second time this year, St. Paul's Cathedral witnessed, on the night of Sunday, August 1, one of the most unique events in its history. At least one hundred and fifty of the Bishops attending the Lambeth Conference formed part of the congregation at the evening service. Their attendance, we learn from the *Standard*, had been organized by the Board of Missions of Canterbury and York, of which Bishop Selwyn is chairman. The greater part of the dome was reserved for the Bishops, who were nearly all in their Convocation and Doctors' robes. The robing took place in the crypt, after which they were conducted to the west door, where they were met by the Archbishop of Canterbury. The procession then formed, after which the Bishops filed off to the places reserved for them, the Archbishop with train-bearer following a few paces behind. The sermon was preached by the Archbishop, who took as his text Acts i. 8; needless to say, it had a strong missionary bearing.

On the following Monday morning the Lambeth Conference was brought to a close by a special service in St. Paul's Cathedral. The Archbishop of Canterbury again preached, taking for his text the words “Abide in Me, and I in you” (St. John xv. 4).

THE BISHOPS AT GLASTONBURY.

The Bishops who had been attending the Lambeth Conference visited, on Tuesday, August 2, the remains of the magnificent Abbey Church of Glastonbury, and attended a service held in the ruins. The spectacle was not only imposing, but deeply affecting. Glastonbury, apart from the interest which must ever attach to so splendid a remnant of architectural genius as the abbey is known to be, is reputed to be the cradle of Christianity in Britain. An address was delivered by the Bishop-elect of Bristol. Summaries of the address appeared in most of the leading daily papers on the morning after the ceremony. The Bishops were favoured with splendid weather, and a very large number of people assembled to witness this most unique among the "pilgrimages" of modern times.

Not the least noteworthy among the achievements of this Jubilee year is the poem published on July 17 in the *Times* with the title "Recession." It is signed "Rudyard Kipling." Probably no one but Mr. Kipling could have written anything approaching it in solid strength and simple majesty. Mr. Kipling has delighted multitudes ere this, and frequently; but in these five verses of his of six weeks ago he has touched profoundly the heart of the entire Anglo-Saxon race.

A great find of Hebrew manuscripts is announced by Dr. Schechter in the *Times* of August 3. This is exceedingly interesting, as such "hoards" are not of frequent occurrence. Taken in conjunction with the recent yield of papyri, which have so far resulted in the "Logia of Jesus" (published by the discoverers at the Clarendon Press), and promise still further items of interest, we may congratulate ourselves.

The Rev. Montague John Stone-Wigg, of University College, Oxford Canon and Sub-Dean of Brisbane Cathedral, has been chosen as first Bishop of the Anglican Mission in New Guinea, and has cabled his acceptance of the appointment. Canon Stone-Wigg has been working for nine years in the Diocese of Brisbane, Queensland, and has among other advantages that of being thoroughly acclimatized.

MORAVIAN MISSIONS.

The unprecedented strain put on the public purse in connection with special Jubilee appeals is beginning to tell seriously on several of our most deserving religious and philanthropic institutions. It is earnestly to be hoped that the fears which exist in some quarters regarding the time-honoured missions of the Moravian Brethren will not be realized, and that prompt and liberal help will be sent in aid of the work. The sum of £10,000 is required immediately.

The celebrated Dover case, in which the power to mulct a man in costs who has made unsuccessful opposition to a licence at a licensing meeting has been challenged right up to the House of Lords, has resulted in a victory for the cause of temperance, the Supreme Court having decided against this novel and vexatious procedure.

The *Times* has inserted the following paragraph: "The members of the Protestant Defence Brigade paid a visit on Saturday afternoon to Fulham Palace, by the invitation of the Bishop of London. The party were entertained to tea on the lawn, and afterwards shown the pictures in the palace and the ancient cork tree near the chapel. Service was then held in the chapel, conducted entirely by the Bishop, who gave a short address on the duties and influences of the Christian life. Subsequently a vote of thanks was proposed by Mr. Hone, Mr. Kensit, and

the Rev. E. T. Hitchens, a Congregational minister, to the Bishop for his kindness and courtesy. The Bishop, in briefly acknowledging the vote, said that he always rather searched for points of agreement than for points of difference. 'All men are right in what they assert, and wrong in what they deny.' They should all seek for positive truth, and remember that spiritual sympathy was the strongest tie that could exist on this earth. As to ecclesiastical forms and practices, there were no doubt differences of opinion, but so far as he was concerned, he always strove to do his duty as the Bishop of that large diocese to all sections of the community."

The important living of Holy Trinity, Marylebone, has been offered to and accepted by the Rev. E. Grose Hodge. This is an excellent appointment, which Evangelical Churchmen will cordially approve.

Señor Canovas, the Spanish Premier, was brutally murdered by an Italian Anarchist on Sunday, August 8. The unfortunate statesman was enjoying a brief respite from the anxious toil and worries of his office. He was sixty-seven years of age. Extraordinary sympathy with Spain in her loss, and detestation of the wretched system which hatched such a crime, have been universally manifested. Anarchy is the sworn foe of every law, Divine and human.

We are glad to be able to record that the C.M.S. deficit has been wiped off, thanks to a generous gift of £3,000 from an anonymous friend.

The eighth summer meeting of the Oxford University Extension opened at Oxford on Saturday, July 31. The gathering was very large, upwards of 800 tickets having been issued. The inaugural address was delivered by the Bishop of Ripon (Dr. Boyd-Carpenter), the subject being "The Romantic Revival in English Literature."

On Friday, August 6, the Dean of Westminster unveiled, on High Down, Freshwater, Isle of Wight, a beacon erected in memory of Tennyson, whose home was close by. The Archbishop of Canterbury offered a special dedicatory prayer.

A cheque for £1,200 has been received at the central office of the Queen Victoria Clergy Sustentation Fund, the donors of which wish to remain anonymous.

In a pamphlet entitled "Suggestions on the Subject of the Independence of Native Churches," recently submitted to the Bishops assembled at Lambeth, the writer (Dr. R. N. Cust) holds that native Bishops should be more freely appointed, dwells on the expediency of "a concordat with our non-episcopal Protestant brethren," and deprecates "an exaggerated occidental organization" for Eastern Churches.

The 66th annual report of the Trinitarian Bible Society is already in the hands of subscribers. The report is very encouraging, and bears ample testimony to the increased interest taken by the society's friends at home.

CURRENT PERIODICALS.

Among items in current periodicals may usefully be mentioned Dean Farrar's *Reminiscences*, in the *Temple Magazine*, of Bishop Colenso; a series of careful, though not always convincing, articles in the *English*

Churchman on the "Minor Prophets"; a painful, but important, paper by Mr. Stanley Young, in the *Westminster Review*, entitled "A Public School for the Unorthodox," which has apparently formed the text for a leading article in the *Rock* (for August 20) upon "Modern Rationalism"; a paper by Professor Fleming, in the *Open Court* for July, on "Catholicism in Italy"; and an article of the highest significance and excellence in the *Church Quarterly Review* on our Lord's Divine and Human Knowledge.

NEW BOOKS.

- Modern Mythology.* By ANDREW LANG. Longmans. Price 9s. (A reply to Professor Max Müller's recent work.)
Bishop Berkeley's Works. With Preface by Right Hon. A. J. Balfour. Bell and Sons. Vol. i. Price 3s. 6d. (Bohn's Series.)
Chapters of Early Church History. By Dr. W. BRIGHT. Oxford: Clarendon Press. Third edition. Price 12s.
Modern Painters. By JOHN RUSKIN. (Popular edition.) George Allen. Vols. i. and ii. Price 11s.
The Mohammedan Controversy, and other articles. By Sir W. MUIR, K.C.S.I. T. and T. Clark. Price 7s. 6d.

 Obituary.

WE regret to announce the death, at the age of forty-three, of the Right Rev. Edward Bickersteth, Bishop of the Anglican Church in Japan. The deceased was a son of the present Bishop of Exeter (Dr. E. H. Bickersteth). The late Bishop's constitution had evidently been undermined by recent years of unremitting diocesan work in Japan; and though he was able to attend the first sessions of the recent Lambeth Conference, illness and great physical weakness rapidly carried him off.

It is with sincere sorrow that we announce the death of the Bishop of Wakefield, which took place most unexpectedly in Ireland on August 10. "By his death," says the *Times*, "the Church of England loses a prelate whom it can ill afford to spare. Bishop Walsham How filled a peculiar place in the ranks of the Anglican hierarchy. A sound theologian, a poet and hymnologist, an experienced parochial clergyman, a preacher of persuasive and natural eloquence, he was recognised as combining in himself many remarkable gifts when, in 1879, he was elevated to the episcopate." He was born at Shrewsbury in 1823, was educated there under the greatest of head-masters, Dr. Kennedy, and entered Wadham College, Oxford, in 1840. He took his degree in 1845. For twenty-eight years—that is, from 1851 to 1879—he was rector of Whittington, Salop. He became Prebendary and Chancellor of St. Asaph's Cathedral in 1859. Dr. How was successively Suffragan-Bishop of London and first Bishop of Wakefield, to which newly-founded see he was appointed in 1888.

As an author he will be best remembered by his "Pastor in Parochiâ" and his "Holy Communion," both of which have won universal recognition. As a hymn-writer he takes a very high place. Perhaps no hymn of his is better known and admired than the beautiful one beginning "For all the saints who from their labours rest," so exquisitely set to music by the late Sir J. Barnby. His last hymn was the fine Jubilee hymn, "O King of Kings!" set to music by Sir A. Sullivan, and commanded to be sung in all churches on June 20.