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myth); the *Breaking of the Bread*; the *First Book of Homilies*; the *Second Book of Homilies*; the *Declaration on Kneeling*; the *Ordinal and Article XXXVI.*; and, lastly, *Article XXXI.*

Mr. Tomlinson writes with learning, candour, good temper, and moderation, and it is to be hoped that both sides engaged in the controversies raised by the Oxford Movement will make themselves masters of his laborious investigations.

Queen Victoria and Her People. Pp. 256. Price charged to schools, 6d. Educational Supply Association.

This is one of the Holborn series, and is of the nature of a handbook. It has numerous capital illustrations, and is sympathetically and carefully executed.

Birds of our Islands. By F. A. FULCHER. Pp. 366. Price 3s. 6d. ANDREW MELROSE.

This is a popular and attractive account of English birds in different groups, and it is well illustrated. The habits and characteristics of the birds are described in an easy, pleasant manner. Few people who walk about the country can help desiring to know something of the beautiful little creatures that frequent hedgerows, woods, fields, rivers and shore. This work is an agreeable introduction to more scientific treatises.

We have also received the following magazines: *Good Words*, *Sunday Magazine*, *The Leisure Hour*, *The Critical Review*, *The Anglican Church Magazine*, *The Church Missionary Intelligencer*, *The Evangelical Churchman*, *The Church Sunday-School Magazine*, *The Fireside*, *Sunday at Home*, *The Girl's Own Paper*, *The Boy's Own Paper*, *Sunday Hours*, *The Church Worker*, *The Church Monthly*, *The Church Missionary Gleaner*, *Light in the Home*, *Awake*, *India's Women*, *The Cottager and Artisan*, *Friendly Greetings*, *Golden Sunbeams*, *Little Folks*, *Our Little Dots*, *The Child's Companion*, *Boys' and Girl's Companion*, *The Children's World*, *Daybreak*, *Day of Days*, *Dawn of Day*, *Home Words*, *Hand and Heart*, and *Church and People*.

The Month.

THE DIAMOND JUBILEE.

THE event of the month, and, indeed, of the whole year, which has absorbed and transcended all other interests, has been the celebration in the length and breadth of the British Empire of Queen Victoria's Diamond Jubilee. It is hardly too much to say that throughout this great realm not one single son or daughter has been so ignorant or so thoughtless, not one hamlet or cottage has been so remote or uninterested, as not to have joined with sincere rejoicing in some expression of thankfulness for the beneficent glory of her Majesty's reign. What was, however, at first a purely spontaneous and unanimous outburst of personal gratitude and affectionate admiration towards the good and great Queen, in the natural course of things eventually developed into a demonstration of the extent, the solidarity, and the corresponding responsibilities of her great empire. As the Queen passed, in the noon-

day brightness of June 22, through the eager and enthusiastic thousands of her people to return thanks at the Cathedral Church of St. Paul's for the Divine mercies vouchsafed during her reign, she was accompanied by representatives of her rulers, princes, statesmen, soldiers, and sailors, who guide and protect the lands where, in every part of the world, the British flag waves and the British tongue is heard. It was a complete and convincing object lesson, alike to our own people and to surrounding nations, of the wonderful growth of the British power in the Victorian age. It was well, too, that the central act of that splendid day was one of acknowledgment to Almighty God, for "except the Lord build the house, they labour in vain that build it." The piety of the Queen has been something more than a source of personal comfort amid the sorrows of life, which are felt all the more keenly in the necessary loneliness of her exalted position. It has been a beacon star, an ideal, a pure and strong influence, continually present before the whole nation. It has inclined her workers to strive to act as honourable Christian men and women, and to advance the general welfare. It has made men feel that, while the extravagance of superstition on the one hand, and the ignorant recklessness of infidelity on the other, tends to the destruction of national happiness and progress, a simple, reverent, and withal reasonable, faith is the most priceless treasure which a people can possess. On the whole, it has been true that, wherever the British flag has been planted, there not merely civilization, justice, and prosperity have grown up, but a pure and vital religion has taken root, and has borne fruit in higher moral conception and nobler manners of life. And so it has been well to rejoice, though with deep humility, at the sight of those from every clime who told by their presence of the almost boundless realms which acknowledge the sceptre of Victoria. It has been well to think with congratulation that the tremendous fleet anchored at Spithead had its equal counterpart girdling the world in every sea. For these are being used by God as instruments for the spread of the Gospel of our Lord Jesus Christ, an end infinitely more glorious than the aggrandizement of any one nation.

THE LAMBETH CONFERENCE.

It has been a wise arrangement to convene the fourth Lambeth Conference for the year of the Queen's Diamond Jubilee, and the thirteenth centenary of the coming of St. Augustine. The one event has impressed men's thoughts with the world-wide spread of the Anglo-Saxon race, while the other has been a reminder that all down the centuries the Church of England has borne her great and blessed part in the history of the nation both at home and abroad. While the minds of statesmen are eagerly and carefully considering methods of federation between our colonies and ourselves, it is a good occasion for the Bishops of the Anglican Church from all parts of the world to consider by "brotherly communion and conference" whether the links which join the scattered, yet harmonious, units may not be drawn more closely together for mutual strength and progress. Not that there should be any attempt to place the See of Canterbury in a position giving jurisdiction over daughter Sees. That policy of liberty, combined with close intercommunication,

which has worked so admirably with our colonies, should likewise be the ideal in ecclesiastical relationships. The autocracy claimed by the Papal See may appear magnificent, but its tendency has ever been to prevent natural and legitimate expansion alike in work and in thought.

The conference dates from 1867, when 76 Bishops accepted Archbishop Longley's invitation. In 1878 Dr. Tait was Archbishop, and exactly 100 Bishops attended. Archbishop Benson summoned the third conference in 1888, when 145 were present. The number of those who have accepted Archbishop Temple's invitation are little short of 200. The nine years past have made a terrible gap in the number of those who were leaders at the previous conference. Among them are Archbishops Benson, Thompson, Magee, the Archbishops of Dublin and Armagh, Bishops Harold Browne, Lightfoot, Thorold, Harvey Godwin, Lord A. Hervey, C. Wordsworth, and many others.

The conference commenced with a service in Westminster Abbey on July 1, at which the Archbishop of York was the preacher. He took St. John xvi. 13 for his text, and in an impressive sermon urged the need of increased devotion to the Holy Spirit. On the following day a special train conveyed the Bishops to Ebb's Fleet, a field between Minster and Ramsgate, in the Isle of Thanet, where Augustine is thought to have landed (A.D. 597). Here a carved stone cross, like those of Sandbach, in Cheshire, has been erected by the late Earl Granville, in 1884. Before this a simple service was conducted, with a total absence of any display or ceremony. A choir sang the words which Augustine and his companions are said to have sung on approaching Canterbury, and very sweet and solemn they sounded in the effective setting given to them by Sir J. Bridge. Then followed the Litany, and with some prayers from the Archbishop and the benediction, the service ended. The gray stillness of the day, some ancient trees, and the hushed crowd of reverent worshippers, combined to give a peculiar dignity and significance to this act of acknowledgment to the past, which a more spectacular arrangement would have completely destroyed. The prelates afterwards proceeded to Richborough Castle (Rutupiæ), the most perfect existing monument of the Roman occupation, which down to the commencement of the fifth century was the headquarters of a Roman legion. Here an address was given by Canon Routledge, who pointed out that Augustine must certainly have crossed from Thanet to the island of Richborough on his way to Canterbury by the Roman road.

On the subsequent day, July 3, the Archbishop and Bishops visited St. Martin's Church at Canterbury, which is considered to be the oldest church in England. In it Queen Bertha and her chaplain, Bishop Liudhard, worshipped before Augustine's mission. Here Augustine and his companions used "to sing, to pray, to say Mass, to preach, and to baptize." There is also strong probability that King Ethelbert was baptized here. After some special prayers in this ancient church, a stately and magnificent service was held in Canterbury Cathedral. The members of the episcopate wore their scarlet robes, the civic authorities and the military appearing also in full dress. The cathedral was entirely filled by an

immense congregation, special places being reserved for a considerable number of representative Nonconformist ministers. The massive gray marble throne known as Augustine's chair had been placed a few steps below the holy table, and from it the Archbishop delivered extempore a dignified and most suitable allocution. Nothing could have exceeded the beauty of the service which followed, concluding with a magnificent rendering of Handel's "Hallelujah" chorus. Canterbury Cathedral has not been the centre of a more memorable scene in modern times.

On Sunday morning, July 4, the Archbishop of Armagh was the preacher in the cathedral. He took for his text *Eccles. i. 9* and *Apoc. xxi. 5*. The sermon was original and striking. Great congregations also assembled to hear Bishop Julius, of Christchurch, New Zealand, in the afternoon, and the Bishop of Ripon in the evening. The conference was held in the ancient guardroom of Lambeth Palace, and, as on former occasions, the proceedings were not open to the public. A volume of the deliberations will be published in due course.

THE BETTING ACT.

The Court of Appeal has given judgment in the case *Powell v. The Kempton Park Racecourse Company*, and has reversed the decision pronounced by the Lord Chief Justice, based upon the law laid down in the now famous case *Hawke v. Dunn*. The case was argued before a full Bench, the Master of the Rolls and four Lords Justices concurring in allowing the appeal, Lord Justice Rigby alone holding the opposite opinion. The Gaming Houses Act of 1853 prohibits, under severe penalties, the opening, keeping, and using by any person of houses and other "places" for the purpose of betting with "persons resorting thereto." The Act has worked with perfect simplicity and efficacy in the suppression of ordinary gaming-houses. Lately, however, an attempt has been made to use it for the suppression of betting on race-courses; and it was necessary to show that the rings and enclosures where such betting is carried on could be defined as "places" within the meaning of the Act. A steady trend of judgments has tended to give the phrase this wider signification, culminating in the verdict of the Divisional Court in the case of *Hawke v. Dunn*, that it covered Tattersall's rings on Newmarket Heath. Some persons considered this verdict to be the death-warrant of race-course betting. It was soon made evident, however, that no action would be taken by the authorities except at instigation in every instance. Further than this, forensic ingenuity quickly discovered that the judgment of the Divisional Court, although it could not be tested by an appeal, was neither ultimate nor binding upon higher authorities.

Accordingly, a shareholder of the Kempton Park Racecourse Company has brought an action for an injunction against his own company in order to secure a fresh verdict. Lord Russell was bound to give a judgment in accordance with *Hawke v. Dunn*, but he sped the matter forward to the Court of Appeal, with words of distinct encouragement to the defendant. The result has been already stated, and the decision of the Court of Appeal, which professes to have followed the historical method of examina-

tion, seeking to ascertain the spirit rather than the letter of the Act, and to disentangle itself from mere precedent, is generally considered one of the boldest pieces of judicial interpretation effected in this country during the century. The question will now almost certainly be brought before the House of Lords for final adjudication. It is better that the whole matter should be thus thoroughly dealt with. While every thoughtful person deprecates the hold which the habits of betting and gambling have upon the people, and especially upon the poorer classes, it would not be fair to coerce the community by an improper and one-sided interpretation of existing legislation. If public opinion is rife for some statutory change in this matter, which is much to be desiderated, the new legislation, or the new interpretation of the old, should come from the highest authority, and in the most open and clearest manner possible.

RECENT EGYPTIAN DISCOVERIES.

Visitors to University College will find laid out and arranged there the splendid results of Professor Petrie's researches in Egypt during the past winter, together with those of his colleagues, Messrs. P. B. Grenfell, A. S. Hunt, and J. E. Quibell. The Professor was exploring at Deshasheh, Messrs. Grenfell and Hunt at Behnesa, and Mr. Quibell at El Kab. Upwards of four thousand papyri have come from the Roman city of Behnesa, of which about one hundred and fifty perfect specimens have been retained as a research tax for the museum of Gizeh. The papyri were found in the ground, mixed with soil, and are evidently the remains of a great library, which was probably wantonly thrown away to make room for newer literature. The discovery has furnished archæologists with as many papyri as the whole of Europe has contained up to the present. They will take at least ten years to decipher, and they touch upon history, law, ethics, and similar subjects, while there are also a number of early Christian documents. They range in date from the first to the sixth century after Christ. It is, however, in the discoveries from Deshasheh and El Kab that even greater interest lies. A large number of objects have been found which throw a bright light on the life of a people dwelling in Lower Egypt centuries before Abraham went down thither from Canaan. Most of these articles are older than the oldest pyramids, belonging to the fourth and fifth dynasties of the Old Kingdom, and are the handiwork of men who died five thousand years and more ago. These people possessed a wonderful amount of civilization, and had brought arts and crafts to a high state of perfection. They had metal, but it was precious and scarce. Tools, workmen's baskets, vases, bowls of alabaster, porphyry, and diorite have all been found in or near these tombs. One of the bowls is inscribed with the name of King Sneferu, while there are other inscriptions which guarantee the antiquity of the collection. There is a small group of well-wrought amulets, while at Deshasheh was found in a rock-chamber connected with a ruined tomb a most striking and valuable series of statues and statuettes. One is nearly life size and represents a certain Nenkhefta, while other smaller figures depict his wife and son. They are treated in a wonderfully facile and unconventional manner, and the figure of Nenkhefta almost equals

that of the scribe now in the Louvre. In some of the coffins a strange custom of separating the flesh from the bones before burial has been discovered, the bones being wrapped in linen and laid together in rough anatomical order, while the flesh was possibly eaten. A later collection of necklaces, amulets, and similar objects of the First Kingdom, together with many sculptured cats of the second century B.C., were also found. Altogether, this is the largest and probably the most important find ever made in Egyptian antiquities.

SUNDAY ENTERTAINMENTS BILL.

Lord Hobhouse has moved in the House of Lords the second reading of a Bill for amending the Sunday Observance Act of 1781. He proposed that the Act should "not apply to any house, room, or place opened or used for any lecture or address on science, ethics, social duties, literature, art, or any kindred subject, whether followed by discussion or not, or for the performance of music, if the proceedings were undertaken by their promoters with a view to the public good, and not by way of trade, or for pecuniary profit of the promoter"; and that "no suit under the Act of 1781 should be commenced without the consent in writing of the Attorney-General having first been obtained." His argument was that the Act, according to memoranda left by Bishop Porteous, its author, was to repress things tending to irreligion, profanity, and the corruption of good morals, whereas it was now used as an instrument for the repression of attempts to improve the Sunday. The Bishop of Winchester opposed the Bill on the ground that, if it became law, he believed that it would tend to an enormous increase of Sunday labour. He also considered that its safeguard would not prove effectual to prevent a large amount of abuse of the Act. The Archbishop of Canterbury followed still more strongly in the same line, believing that such a loosening of the law would bring about public entertainments on Sundays, which were quite out of keeping with the character of the day. The Archbishop of York considered that some amendment of the existing law was decidedly needed, and he thought that if Lord Hobhouse would agree to confine the measure to a single clause, requiring some local authority to sanction prosecutions, and would bring it up again in that form, it would be generally agreed to. The Lord Chancellor, however, pointed out that this would make the law completely uncertain, and would lead to perpetual litigation. Eventually the Bill was thrown out by 5 votes to 33, the votes of the Lords Temporal being of themselves sufficient to secure a majority against the motion.

SIR H. JOHNSTONE ON MISSIONS.

In an interesting volume entitled "British Central Africa," by Sir H. Johnstone, K.C.B., which has just been published by Messrs. Methuen, the distinguished author gives in the course of his book an opinion of missions in Africa formed from an extended experience of the country. He has found missionaries and missionaries, some few living selfish and indolent lives, but the majority earnest and active in the noblest endeavours to raise their people alike in temporal and in spiritual things. There are now eight missionary societies with stations in the eastern half of Central Africa, of which the great majority are Protestant. There is at present only one Roman Catholic Mission, but a Jesuit Mission will probably return soon. While the mistakes which missionaries have made are pointed out in a very candid spirit, the author does not fail to emphasize the marked advance in civilization which their labours have produced. He considers that the Roman Catholic plan of unmarried mission-priests, which also finds favour among some sections of Anglicans,

is less beneficial than that of married missionaries. The influence of a married missionary's home, its order, its simple comfort, the sweet proprieties of its pure and gentle life, is a great power among the people. The missionary's wife also can effect great things among the women, the girls, and the children. To the strictures that missionary work makes, such slow progress, Sir H. Johnstone points out that a very slight acquaintance with early Church history is sufficient to teach that the pagan practices of European people took a long time to eradicate, and he considers that the advance already made in morality among men of such low civilization as the negro races of Central Africa through the labours of the missionaries is a striking proof of the value of such work. In his opinion, at least three generations are required before the principles of morality, truth, and gratitude, can become an appreciable part of the character of these races.

C.P.A.S.

The annual report of the Church Pastoral Aid Society, which is now in the press, contains the following interesting particulars of work in the past year: 660 parishes aided, containing an aggregate population of 5,500,000; 680 grants for curates, amounting to £47,198; 143 grants for lay assistants, amounting to £6,633; 65 grants for women workers, amounting to £1,766. The list of grants shows that by far the largest number are made to the dioceses of Manchester, London, Liverpool, York, Worcester, Ripon, and Rochester, which are centres of large and poor populations. The contributions to the society from all sources amounted last year to £58,456. While the society has greatly extended its operations during the past four years, there is still so much need for additional Christian workers in the ever-increasing population of artisan and similar parishes, that Evangelical Churchmen should not cease from their effort to make the annual income of the C.P.A.S. at least £100,000. The support of such a constructive work is the best guarantee for the permanence and spread of Evangelical doctrine and practice in later generations.

We are glad to notice that the Rev. A. J. Robinson, Rector of Holy Trinity, St. Marylebone, has accepted the important rectory of St. Martin's, Birmingham. Mr. Robinson's presence will be greatly missed in many committee-rooms in London, as well as by his own parishioners, but his sterling powers will have still wider scope in the responsible position to which he has been called.

The Oxford and Cambridge cricket match resulted this year in a decided win for Cambridge by 179 runs. The first innings of both elevens was somewhat tame, Oxford making 162 runs, six more than the Cantabs. But in the second innings Cambridge scored 336, six men reaching double figures, while the Oxford batting proved quite unequal to the bowling of their opponents. This is the sixty-third annual match between the Universities, Cambridge now being some six wins to the good.

The Council of Keble College, Oxford, have elected the Rev. Walter Lock, D.D., Sub-Warden, to be Warden of the College, in place of the late Rev. Robert J. Wilson, D.D., deceased.

Mr. W. Nicholson, of Basing Park, has promised to transfer to the trustees of the Clergy Sustentation Fund £20,000 India Three Per Cent. Stock, the income to be applied for the augmentation of the stipends of the rural clergy in the county of Hants.