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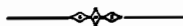
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mission to do so, He did not will that this order should become universal and permanent, but sent another Apostle out of due course to be independent of the Twelve, and to labour more abundantly and with more success than they all; that it may be called a law of God's kingdom that, when order grows stagnant, life is brought in some irregular way from above; that no regulated credentials, no authorized transmission of power, should be so sacred to God's children as His own Spirit working in the hearts and lives of men.

If we can believe in Christ as the living Head, we may take His one body to be something more perfect than any of the earthly organizations by which it is so imperfectly set forth, and may see a true limb of the body in each of these organizations, just in so far as it is faithful to Christ and instinct with His Spirit. We are under no compulsion to circumscribe any one or more of the societies which profess allegiance to Christ, and to force upon ourselves the distasteful conclusion that Christ owns all within the circle, and disowns all without it. For ourselves of the Church of England, we may rightly prize and hold fast all the advantages that have come down to us, and especially our Church's unbroken history and national form, so long as these do not move us to arrogance, but to thankfulness and a desire to serve. I believe that St. Paul would say to each Christian society, See that you fill your place in the one body of Christ through earnest obedience to the Head, and submission of your hearts to the Spirit, and wait the time of Christ for such readjusting of the Churches as may be necessary to the perfect organization of Christendom.

J. LLEWELYN DAVIES.



ART. II.—BISHOP HAROLD BROWNE.¹

PART I.

A CURSORY observer might remark, on seeing the announcement of this biography, "Is there not already a plethora of biographies of ecclesiastical dignitaries?" Blomfield, Whateley, Hampden, Alford, Hook, Stanley, Fraser, Bickersteth, Manning, Harold Browne, Thorold, and still more recently Magee, have all been set before the reading public within half a century; if the process continues, they

¹ "Edward Harold Browne, D.D., Lord Bishop of Winchester": a Memoir, by S. W. Kitchin, D.D., Dean of Durham. (John Murray.)

will form a large library of themselves. It may be admitted that the fame of some is of a very circumscribed, and therefore evanescent, character; yet, still, the Church of England would have been a loser if the bulk of these books had not been written. Their subjects were men of mark in their day, and the effects of their labours have remained after their day, for they have either put a permanent stamp on their own localities or have been pioneers of movements of a very enduring character. It has been well said that the lives of great and good men are a precious heritage to all succeeding generations; they are an encouraging stimulant to youth, rousing them to a noble emulation, and are a pleasing reminiscence to their contemporaries and survivors. And there are other reasons why biographies of the ministers of God are written. Their daily occupations concern not themselves so much, but their fellow-men; they are constantly before the public gaze; to carry out their designs they need and seek so much the co-operation of their fellows; they are *toujours en scène*, and the circle of their influence is constantly widening. The departure of such men of necessity makes a great void, and their contemporaries daily miss the impress of their presence; but their written biographies make the impress more permanent.

Amongst such benefactors to his fellow-men, anyone who reads the biography before us will admit that Harold Browne has a right to no mean position, and earnest Churchmen will thank alike the suggesters of the record and its author. The author, in his preface, does indeed express some diffidence about his undertaking; he need feel no fears as to the result. Save and except one or two sentences in which he has allowed his personal proclivities to appear, the biographer has contributed a very valuable addition to any Churchman's library.

Harold Browne was born in 1811, and his surroundings were such as to develop that deep piety and great courtesy of manner which marked him all through life. It has been said that their mothers have been the making of great men, and Harold Browne's mother, aided by his eldest sister, almost an adult when he was a child, had much to do with the moulding of the youth's character. He was sent to a private school, where the slightly-built youth was taught to work very industriously, and thence in a year was transferred to Eton, where he appears to have worked anything but industriously. Being of quick natural power, he prepared with ease what was necessary to pass muster, and passed much time in reading ordinary literature, having as his chum Charles Kean. His friends, being of opinion that a year elsewhere would be beneficial prior to his entrance into Cambridge, the youth was

removed to a clergyman who prepared one or two. He thus came under the influence of Hugh McNeile, at that time the Evangelical Rector of Albury, and was deeply impressed by that clergyman's fervid eloquence.

After a year there, young Browne was entered at Emmanuel College, Cambridge, where, according to his own account, he reproduced his easy-going Eton life, for he bitterly lamented in after-years what he called the idleness of his undergraduate days. And yet—though without his intending it—that easy life may have been most beneficial to his future career of incessant activity. His mother described him as frightfully delicate; he was growing fast, for he became very tall, and his physical weakness was shown by a stoop. Had he, therefore, overtaxed his strength by the hard reading and long hours generally essential to secure the highest honours, Browne, if not cut off in his prime, might have lived on as a wreck, shattered in health, and incapable of activity and endurance. So that he may be described up to his graduating as of tall, spare frame, lively and merry with his friends, marked by great courtesy and modesty, showing great power of memory, a ready fund of anecdote, and so respected for his character that it operated as a check among his fellows.

From this time he commences life in earnest. Not being pressed by the *res angusta domi*, he remained in Cambridge as a real student. He worked hard at Divinity and Hebrew, winning a scholarship therein, travelled with pupils, became a tutor at Downing and a lecturer at his own college, and eventually, at the age of twenty-five, entered Holy Orders, a step which he had been meditating for years. He acted at first as college chaplain, officiating also as curate in a parish near. But that did not satisfy Browne's ideas of clerical life, and offer upon offer was made to him in rapid succession. He was offered the headship of the Training College at Chelsea, then the headship of Bishop's College, Calcutta; these he declined. A sole charge was next offered him at Stroud; that he accepted, as it enabled him to marry. But in six months he was offered the perpetual curacy of St. James's, Exeter, and in a few months more the mother-parish of St. Sidwell's, of which St. James's was a section. It will be observed that the word "offered" is used; it is used deliberately. Mr. Browne had never in his life to seek or ask. There could be no greater testimony to his merits than this. His sterling piety, his devotedness to his office, his great courtesy and geniality of manner, his industry, whether in pastoral visitation or the preparation of his sermons, the earnestness with which they were delivered, and his great and increasing learning, for he was a hard student, indicated in

every sphere of duty he undertook, however short his sojourn, that here was a man of no common order, and that if he lived he would rise. He never sought the rise; "his greatness was thrust upon him," to use Shakespeare's expression.

His next promotion was to a far different sphere—to be Vice-Principal of St. David's College, Lampeter. It was here that Mr. Browne first showed most thoroughly those wonderful powers of organization that especially characterized him. It was only a young institution, but from mistakes in its scheme and management it was on the brink of ruin. It had become more like the Dean of St. David's private school, apparently carried on, and very expensively too, for the Dean's pecuniary advantage. After some residence, the young Vice-Principal, observing the state of things, determined on a reformation, or to perish in the attempt. He laid matters bare before the Bishop as visitor, fearlessly set before the Dean himself his mistaken management in a letter which is a masterpiece of courage and yet of courtesy, got his scheme of reforms adopted, and then accepted an offer elsewhere. The character of his reign at Lampeter may be shown by a sketch given by a pupil under him :

"All the collegians looked up to him with the highest respect. His lectures on the Articles were so lucid, so well arranged, and so exhaustive, that we signed a petition asking him to publish them. Such was the origin of the book which has ever since been the standard work on the Articles. His sermons were searching, incisive, and impressive. I often saw some of the students in tears when he was preaching. He was remarkable for his gentleness and his genuine piety. We all regarded him as an eminently pious man, and he was so gentle that I never saw him in a passion. I never heard him utter a harsh word, whatever the provocation might be."

Another adds: "In the pulpit he was always to the point; his manner of delivery was modest, but energetic in the extreme, as earnest as any pious man could wish it. In the lecture-room he was surprising for the extent and soundness of his learning, for the vast amount of comment he was able to make on the text in hand. He is, taking him all in all, about the best specimen of a Christian gentleman we have ever seen, and to complete his character, he gives away, we are told, half his income in charity."

Mr. Browne left Lampeter, having again offers in two opposite directions. The Bishop of Exeter wished him to accept the livings of Kenwyn and Kea in his diocese, and he was pressed by the head of his college to be nominated for the Norrisian Professorship in Cambridge, likely to be soon vacant. The yearning for pastoral life prevailed, especially as

the locality would be near the family and surroundings of Mrs. Browne. Thus for about three years at least Mr. Browne became a parish priest pure and simple. He threw the whole powers of his great mind into his vocation, and showed that talent for organization previously shown at Lampeter. The sick were carefully visited, those who "went nowhere" were looked up and shown that they were not regarded with indifference, and the schools were skilfully fostered and developed. In every part he was ably seconded by his curates, whom he treated with fatherly courtesy, and they in turn regarded him with filial affection. "Our Vicar treated us like sons," writes one who had been his curate, "gave us our heads pretty much, encouraged us in pastoral visitation, and in Sunday services would insist on taking a greater share than his then delicate health seemed to justify. When we used to say to him, 'You are doing all the work, and leaving us but little,' he would reply, 'You will be all the more able to work when you have a parish of your own.'" What colleagues would not render to such a chief devoted co-operation? And as to the effects of his personal ministry, let the following contribution to the biography speak:

"It was a treat to listen to his sermons, and to mark the silence and close attention displayed by the congregation as each carefully-weighed sentence fell from his lips. His delivery was marked by deep solemnity of intonation, so much so that the vocal cords of his voice seemed to vibrate and almost tremble from the intensity of his convictions. This, I think, made his sermons, whether simple or of a deeper theological cast, take such hold of the feelings as well as the reasoning powers of those who listened. The thoughtful among the Wesleyans were especially attracted by his preaching. It was often a tremendous strain on him. He once declared to me that he sometimes felt he should die in the act of preaching."

There can be little wonder that, on the revival of Convocation, to which the efforts of Harold Browne largely contributed, he should be pressed by his brother clergy to become their representative therein. Men of such calibre seem fore-ordained of God to take the lead. Harold Browne had his feet already fairly high on the ladder, but he was soon to be told, "Come up higher."

It has been said above that in his early youth Harold Browne had been much impressed by an Evangelical ministry, and some have supposed, because he was afterwards known as a High Churchman, that he had repudiated his earlier form of religious impressions. On the contrary, the spirit of Evangelicalism gave a tinge to the whole of his ministry. He would never, indeed, be ranked with those Calvinistic clergy-

men who would count on one hand those of their parish whom they conceive to be in a state of salvation, or who criticise some of their brother clergy as "not in the kingdom," as preaching, perhaps, as "scholars, but not as Christians." That was not Mr. Browne's spirit, nor was it characteristic of Simeon or the Venns, and those spiritually-minded men who were the pioneers of our religious revival. Their preaching, instead of mere moral essays or dogmatic statements on the "Chawch," the style of preaching common elsewhere, was marked by the insistence of personal religion, influenced by the Spirit of God. Their religion showed itself practically, not only in their saintly lives, but in their wondrous philanthropy; for these were the men who abolished slavery, changed our prisons, set up reformatories, were zealous for education, taught reading at Sunday-schools, ragged schools, night-schools, organized shoeblack brigades, and many other noble movements.¹ That was the character of Mr. Browne's preaching, as shown by the following extract from a farewell letter to his parishioners, which may fittingly close this review of his parochial life: "Let Holy Scripture and the blessed words of Christ's Gospel be your light. Let Christ Himself be the constant Hope, the daily Refuge, of your souls. Let the grace of God's Holy Spirit be that which you seek, and pray for, and trust to, for help and guidance through life. And strive to keep before your eyes and hearts continually, in the midst of all that is changing here, the unchanging presence of the Father of our spirits, to which we are all hastening. He has promised eyes to the blind, wisdom to the foolish, strength to the weak, guidance to the wandering; and if we rest upon His promise, and strive to follow His guiding, we may be sure that at last we shall be led safely to His home." Well might the Wesleyan minister in that locality say "he would not part with his copy (of that letter) for £50; it was Apostolic." He might have added it was Evangelical, and Harold Browne to the end of his days called himself an Evangelical, though not a party man.

Mr. Browne was again pulled two ways—in fact, he was pulled several ways. The Bishop of Capetown had written to him to nominate someone for the bishopric of Graham's Town, hoping that the reply would be, "Here am I; take me." His Cambridge friends wished, as before, to have him as Norrisian Professor, and he decided on choosing this step, still retaining his living of Kenwyn.

Life in a University is always attractive to a scholar and man of learning. Harold Browne was not blind to the

¹ *Saturday Review.*

attractions when he took up his residence again in Cambridge. But if the change brought an increase of dignity and elevation of position, it also intensified his labours. The Professor's lectures were not that perfunctory discharge of an office remembered by many men still living, delivered without interest, attended listlessly, and of little practical value. Professor Browne's were prepared with great care, and were long remembered by the hearers. He entered on his office just when some men, afterwards of great mark as theologians, were coming before the world—Hort, Lightfoot, Westcott—and these ever spoke of the Professor with respect. He was a hard student in private. Besides cultivating his Hebrew, of which it was hoped Mr. Browne would some day occupy the professorial chair, he studied deeply the whole circle of early Christian writers, acquired many modern languages, and was incessantly occupied with his pen. He preached, and afterwards published, a course of seven sermons before the University on the Atonement, then a volume of three on the prophecies concerning the Messiah. He preached in various parts of England: Charles Marriott, of Oriel, Oxford, asked him to revise a translation of the Paschal letters of St. Athanasius; Archbishop Thomson asked him to contribute an essay on Inspiration to "Aids to Faith"; and Canon Cook, the editor of the "Speaker's Commentary," secured his services for the volume embracing the Pentateuch. Such labour was well-nigh overwhelming; and he remarks in a letter that for four years he had not a leisure Sunday.

The Professor's friends in his former diocese had not forgotten him, but tried hard to decoy him permanently from Cambridge. The Bishop of Exeter wished Browne to become the head of a theological college that he desired to found; the Dean and Chapter presented him to a more remunerative living; then followed a canonry, making him a member of the Chapter. On his proposing on that account to resign his proctorship in Convocation as a representative of the parochial clergy, the clergy unanimously pressed him to retain the office. And, further, the Bishop of Oxford (Wilberforce), something in the style of the Bishop of Capetown, asked him to suggest a head for his theological college at Cuddesdon. All these offers of preferment plainly pointed to one higher still—the Episcopal Bench—and in 1864 Professor Browne was offered the bishopric of Ely.

RICHARD W. HILEY.

(To be continued.)

