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sick in hospitals. While there is, perhaps, nothing very striking about either, yet they are well suited for the purposes for which they were written; and many who have little time or training, and who yet are glad to teach in a Sunday-school or minister to the sick, will find here much excellent matter ready for their use.

My Tour in Palestine and Syria. By F. H. DEVERELL. London: Eyre and Spottiswoode.

The care and attention that have been bestowed upon this book are remarkable. Paper, type, and binding are excellent, and the illustrations, done from photographs, are charming from their clearness. The letter-press is a kind of diary recording the author's impressions on the spots he visited. Much interesting information may be gleaned from them, but we see no necessity for a violent tirade against the Government for not declaring war on behalf of Armenia.

Statutes and Songs. By the Rev. F. B. MEYER. London: James Nisbet and Co.

These are sermons, or, rather, sermon-notes, and give a good representation of Mr. Meyer's general style. We particularly like the second, "The night is far spent," on Rom. xiii. 11-14, but all are good.

Old Testament History for Schools. Part III. By the Rev. T. H. STOKOE, D.D. The Clarendon Press.

The importance of system and method in religious teaching in secondary schools is gradually becoming recognised. Manuals such as Dr. Stokoe's should be widely used. They contain almost every requirement for school use, and are practical, plain, and up-to-date. This, the third volume, deals with the period from the Disruption to the return from the Captivity, and is as good as its predecessors.

A Lost Art. By S. C. PENNEFATHER. London: Home Words Publishing Office.

These are a series of stories of the East End which have come under the observation of workers in the Mildmay Mission. They are deeply interesting, with an undercurrent of quiet pathos that should convince even the most careless reader of the needs of our outcast brethren, and the duties we owe to them. We wish a wide circulation for this little book.



The Month.

THE second trial of Captain Dreyfus ended at Rennes on Saturday, September 9, with a second verdict of guilty by five votes to two, instead of unanimously as in 1894. Extenuating circumstances were found, however, and the sentence was ten years' detention in a fortress. It is an amazing verdict, about which everything that can be said has already been given vent to, both for and against. The *cause célèbre* of the century is finished; but France has received a blow from which she may, perhaps, never recover. Nemesis follows in the wake of guilty nations as of guilty individuals. All through the civilized world outside France the verdict of the court-martial has created a feeling of shame and horror. We will not add more, save to express our sense, not only of the baseness of the crime, but also of our admiration for the patriot minority in France, who through all these bitter months have succoured

the cause of right and justice through evil report and good. Picquart and his noble confrères have won for themselves a name that will never die in the memories of men and women. Honour to them!

The news from the Transvaal is serious enough; but it is now pretty clear that England is all but unanimous on the questions involved in this awkward affair. We fancy that President Kruger might be glad to yield so far as he himself is concerned; but the majority of young Boers are thirsting for a brush with Britain, confident of success for their own arms. The memory of Majuba Hill has not faded out of the Boer mind; but, then, neither has it faded from the mind of England. And England will not tolerate being trifled with any longer on a matter that touches her honour, as well as the principles of justice and of right.

The ecclesiastical situation remains unchanged, though Dr. Sanday's pamphlet on the Archbishops' decision is causing some sensation. It is devoutly to be hoped that no ill-timed acts on the part of Churchmen, whether High or Low, will be allowed to interfere with the peace, won on constitutional lines, which we all so emphatically desire. But even peace can be purchased too dearly, if at the sacrifice of principles.

Lord Halifax's address to the E.C.U. has not approved itself to the conscience of loyal Churchmen. The following comment in a well-known London paper is worth reproducing, because it appears to us to voice the settled opinion of constitutionally-minded Churchmen throughout the land: "His lordship discusses at some length the grounds upon which the Archbishops gave their decision regarding lights and incense. This he has a perfect right to do; but we question whether he is equally justified in the advice which he extends to the Union on the manner in which the new admonitions are to be received. It appears to be not obscurely hinted that a positive disregard of the Bishops' authority in these matters would not arouse the president's implacable resentment. The point he insists on, however, is that, if obedience be rendered, it shall be made plain by clergy and laity that this 'compliance is yielded grudgingly and of necessity,' and that 'submission is made without prejudice to whatever future action may be thought wise and right.' It is perhaps superfluous to recall to Lord Halifax's mind the form for the Ordering of Priests in the English Prayer-Book, in which the candidate for holy orders takes a solemn vow very hard to reconcile with this 'grudging' obedience recommended by Lord Halifax. Let us quote a passage. The Bishop asks the candidates in the course of that office, 'Will you reverently obey your Ordinary and other chief ministers unto whom is committed the charge and government over you: following with a glad mind and will their godly admonitions, and submitting yourselves to their judgments?' To which the answer to be returned is, 'I will so do, the Lord being my helper.' There is nothing here about grudging and perfunctory obedience. The clergy have sworn, one and all, to obey 'with a glad mind.' But the president counsels more practical expressions of disobedience than a mere display of the sulks. He suggests that incense should still be used in the processions before the Communion service, but discontinued before the opening 'Our Father.' This course, he seems to think, would get behind the letter of the Archbishops' decision, and serve as a vigorous and unmistakable protest. We hope the English Church Union is not becoming infected with the morale of a certain section of that Roman Church to which it approximates so closely in doctrine and ritual. . . . English people as a rule do not like this sort of sharp practice; and we cannot think that Lord Halifax, in proposing

it, has consulted either his own dignity or the interest of the Church party to which he is so devotedly attached. A vigorous policy founded upon his suggestions would, we believe, lead to a tenfold increase of anarchy and confusion in the Established Church."

"It is a noteworthy sign of a growing sense among Irish Churchmen of the corporate character of a diocese that the first stone has been laid in Belfast of a cathedral intended to serve as the Mother Church of the united dioceses of Down, Connor, and Dromore. It is true that each of these dioceses has its own cathedral, but since their union in a single see there has existed the need of a central church as the seat of the Bishop's authority. That Belfast should have been chosen is a happy augury for the future of the Church of Ireland in that important centre of population, amongst whom the Bishop, let us hope, finds it more congenial to erect a new cathedral than to upset a parish church. Congregationalism is rampant in the city. The clergy live apart from an ecclesiastical centre, and their standard of Church life closely conforms to that of the Protestant sects by which they are surrounded. The cathedral, presenting a higher type of worship, and standing as the symbol of corporate unity, cannot fail to influence and elevate the tone of Belfast Churchmanship. For financial reasons, it will be built at a modest cost, and, for reasons which we fail to appreciate, the style chosen is the Byzantine of Southern France, and the plan that of the basilica in its general outline."—*Church Times*.

Nearly 150 workhouses have been booked for short missions by the Church Army Prison and Workhouse Mission Staff, and the society expects to have close upon 300 booked by the autumn. The reports received week by week from the chaplains and masters of the workhouses where these missions have already been conducted are very encouraging.

The Church of St. Michael Bassishaw, in Basinghall Street, is to come down, and the Common Council have bought the site for £36,000. This is at the rate of £7 a square foot.

"Professor Campbell reports that spectroscopic observations at the Lick Observatory have shown that the polar star is, in fact, a triple system—a binary with a revolution of about four days, moving round a third more distant star."—*Athenæum*.

The Bishop of Peterborough, Dr. Carr Glyn, whose ministry at St. Mary Abbott's, Kensington, is held in pleasant remembrance, is making his episcopal supervision a reality by visiting every parish in his diocese. The formidable nature of the task will be realized when it is stated that the diocese contains about 600 benefices, and that the acreage is 1,236,708. Some of Dr. Carr Glyn's predecessors have fallen far short of his ideal in this respect, for there are many parishes which he has already visited in which a Bishop has not set foot for half a century.

The annual income of the See of Winchester is £6,500, and Bishop Davidson has courageously avowed that this sum does not permit of him entertaining the clergy and churchwardens at luncheon, in view of the demands made upon him in connection with the needs of the diocese. In these days of agricultural depression, the calls on the purse of a Bishop are many and urgent; and when he has met them, his income, large though it appears on paper, has dwindled down to very modest proportions. Luncheons are capital things in their way, but there are other forms of truer hospitality.

The suggestion that York Minster should be restored does not seem to have been very enthusiastically taken up. Of the £50,000 which is needful, not £13,000 up to the present date has been subscribed. The fact that restoration is sometimes a distant relation to vandalism may account for these disappointing figures.

In a deeply-interesting account of Spurgeon's sermons, Mr. Arthur Mee says, in the *Puritan* for September: "Something like 100,000,000 have been sold at a penny, and quite double that number have been circulated in newspapers and other ways. The number of Mr. Spurgeon's sermons sold since 1855 exceeds the number of Bibles circulated since the beginning of the century." When it is borne in mind that the British and Foreign Bible Society print five tons of Bibles every day, it will be understood what this means.

The British Association held its annual meeting at Dover this year. Sir Michael Foster presided, and delivered his opening address on the evening of September 13. There was a very large attendance of members.

The shilling edition of Mr. Walsh's "Secret History of the Oxford Movement" will be ready immediately. New matter has been added, and it will be more complete and contain more information than any previous edition. One hundred thousand copies are being printed.

Clergymen interested in the proper management of our hospitals and infirmaries are invited to attend a conference to be held under the auspices of the Hospital Reform Association, at St. Martin's Town Hall on the 10th and 11th prox., to discuss: (1) "The Inquiry System," October 10, 4 p.m.; (2) "Payments by Patients," 8 p.m.; (3) "Provident Dispensaries," October 11, 4 p.m.

The Archdeacon of London, the Ven. William M. Sinclair, D.D., has been appointed chaplain to Mr. Alfred H. Bevan, Sheriff-elect.

The appointment of Chaplain-General of the Army will shortly be placed at Lord Lansdowne's disposal by the retirement, under the age clause, of Dr. Edghill.

An alteration has already been made in the Church Congress programme. On Tuesday, October 10, the preacher at Westminster Abbey will be the Dean of Christ Church, Oxford, instead of the Archbishop of Armagh. On the following Friday there will be a thanksgiving service in St. Paul's Cathedral, the Bishop of London being the preacher. Sermons by special preachers will be given in St. Paul's Cathedral and Westminster Abbey on October 8 and 15.

The Dean of Ripon, as Chairman of the Christian Conference Committee, announces that united meetings will be held on Monday, October 9, in St. Martin's Town Hall, Charing Cross, in connection with the Church Congress. The circular states that the Church Congress, having at present no power to admit any but those "in communion with the Church of England" to speak at its meetings, the committee of the Christian Conference have resolved on holding united meetings, as was done successfully at Bradford in 1898. They have chosen subjects either identical with those to be discussed at the congress, or germane to them, and hope that their discussions may not be without some influence on those of the congress.