

**THE PAN-ANGLICAN  
CONGRESS, 1908: SPECIAL  
REPORT OF PROCEEDINGS**

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The Pan-Anglican  
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1908.

# The Pan-Anglican Congress.

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## DAILY PROGRAMME.

The following was the daily programme of business for the various sections into which the Congress was divided, showing the place of meeting of each section and the subjects of discussion, together with the other services, receptions, and meetings held in connexion with the Congress :—

### MONDAY, JUNE 15.

Westminster Abbey.—Service of Intercession, at noon.

Reception by Lord Stratheons at Knebworth, afternoon.

Receptions by the Marchioness of Salisbury, at 20, Arlington-street, and by Lady Brassey, at 24, Park-lane, evening.

### TUESDAY, JUNE 16.

Section A (Albert-hall).—Morning—" Marriage in Christendom " ; afternoon—" Marriage in Heathendom."

Section B (Kensington Town-hall).—" Christian Revelation and the Claims of Other Religions."

Section C (Holdorn Town-hall).—" Holy Orders."

Section D (Caxton-hall).—Morning—" Claims of the Non-Christian World " ; afternoon—" Missionary Methods " and " The Church at Work among Settlers."

Section E (Hoare Memorial-hall).—" The Church at Work among Settlers."

Section F (Church House).—Morning—" The Anglican Communion : its Place in Christendom " ; afternoon—" The Common Element in Service Books ; Ceremonial ; Formularies."

### EVENING MEETINGS.

Albert-hall, Church House, and St. Paul's Cathedral. Subject—" The Church and Human Society."

### WEDNESDAY, JUNE 17.

Section A (Albert-hall).—Morning—" Sweated Industries " ; afternoon—" Housing and Family Life."

Section B (Kensington Town-hall).—Morning—"Christian Philosophy in Contrast with Christian Science"; afternoon—"In Contrast with Agnosticism and Pantheism."

Section C (Holborn Town-hall).—Morning—"Priesthood of the Laity"; afternoon—"Men and Women's Ministry."

Section D (Caxton-hall).—Morning and afternoon—"Missionary Methods."

Section E (Hoare Memorial-hall).—Morning and afternoon—"The Church's Duty to Her Exiles."

Section F (Church House).—Morning—"Things Essential and Things Non-Essential"; afternoon—"The Historic Episcopate."

Section G (Sion College).—Morning—"Religious Education of the Young"; afternoon—"Methods of Religious Training."

#### EVENING MEETINGS.

Albert-hall, Church House, and St. Paul's Cathedral. Subject—"The Church's Ministry."

#### THURSDAY, JUNE 18.

Section A (Albert-hall).—Morning—"The Drink Traffic" afternoon—"Gambling and Speculation."

Section B (Kensington Town-hall).—"Christianity and Morality as Criticized." Morning—"In the West"; afternoon—"In the East."

Section C (King's-hall, Holborn Restaurant).—Morning—"Rights and Duties of the Laity"; afternoon—"Organization and Development of Men's Ministry."

Section D (Caxton-hall and Council-chamber).—Morning—"Missions and Government" and "Opium and the Liquor Traffic"; afternoon—"Missions and National Customs"; and "Status of Women."

Section E (Hoare Memorial-hall).—"The Church's Progress as Affected by Race Problems." Morning—"In India"; afternoon—"In China and Japan."

Section F (Church House).—Morning—"Possibilities of Inter-Communion"; afternoon—"Possibilities of Reunion."

Section G (Sion College).—Morning and afternoon—"Preparation of the Young for Personal Service in the Work of the Church at Home and Abroad."

#### EVENING MEETINGS.

Albert-hall, Church House, and St. Paul's Cathedral. Subject—"Missions in Non-Christian Lands."

#### FRIDAY, JUNE 19.

Section A (Albert-hall).—Morning—"Capital"; afternoon—"Labour."

Section B (Kensington Town-hall).—Morning and afternoon—"Religion and Science."

## DAILY PROGRAMME.

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Section C (Holborn Town-hall).—Morning—"Church Finance : Training of Clergy " ; afternoon—" The Union of Men's Societies and Brotherhoods in the Anglican Communion."

Section D (Caxton-hall and Council-chamber).—Morning—" Strategic Missionary Problems " and " Comity of Missions " ; afternoon—" Presentation of the Christian Faith to Non-Christian Minds " and " Mahomedan Propaganda."

Section E (Hoare Memorial-hall).—" The Church's Progress as Affected by Race Problems." Morning—" In America " ; afternoon—" In Africa."

Section F (Church House).—" Local Churches." Morning—" Early Growth and Equipment " ; afternoon—" Steps towards Permanent Organization."

Section G (Sion College).—Morning and afternoon—" The Church's Care for the Recreation and Social Well-being of the Young."

### EVENING MEETINGS.

Albert-hall.—" Race Problems in Christendom." Church House.—" The Church's Duty to the Young." St. Paul's Cathedral.—" The Anglican Communion."

### SATURDAY, JUNE 20.

Section A (Albert-hall).—Morning—" Monopolies."

Section B (Kensington Town-hall).—Morning and afternoon—" Religion and the Press."

Section C (Holborn Town-hall).—Morning—" The Training of Teachers."

Section D (Caxton-hall and Council-chamber).—Morning—" Equipment of Missionary Workers."

Section E (Hoare Memorial-hall).—Morning—" The Church's Responsibility towards Aborigines."

Section F (Church House).—Morning—" Problems of a Native Episcopate."

Section G (Sion College).—Morning—" The Church's Care for the National Well-being of the Young."

### AFTERNOON MEETINGS.

Albert-hall.—For young people. Church House.—For men—" Social Purity."

Reception by Lady Ellesmere. Bridgewater-house.

### SUNDAY, JUNE 21.

Meeting for Men in the Albert-hall.—Subject—" The Call of the Church to Laymen." Chairman, the Bishop of Stepney.

### MONDAY, JUNE 22.

Section A (Albert-hall).—Morning—" Christianity and Socialism " ; afternoon—" What is now Practicable in Socialism."



Section B (Kensington Town-hall).—"The Critical Study of the Bible"; morning—"The Old Testament"; afternoon—"The New Testament."

Section C (King's-hall, Holborn Restaurant, and Sion College).—Morning and afternoon—"The Sacred Ministry" and "The Ministry of Women."

Section D (Caxton-hall and Council-chamber).—Morning—"Co-ordination and Administration of Missions" and "Home Work for Missions"; afternoon—"Education of Women and Girls."

Section E (Hoare Memorial-hall).—Morning—"The Church's Mission to the Jews"; afternoon—"The Church's Opportunity amongst Coloured and Indentured Labourers."

Section F.—Morning—"Relation between Individual Organized Churches and the whole Communion"; afternoon—"A Central Authority."

#### EVENING MEETINGS.

Albert-hall.—"Christian Truth and other Intellectual Forces." Church House.—"The Anglican Communion."

TUESDAY, JUNE 23.

(DEVOTIONAL DAY.)

Subject.—"The Church's Call."

Albert-hall.—Morning—"To Personal Consecration"; afternoon (combined sections)—"To Service."

Church House.—"To the Study of the Bible."

Hoare Memorial-hall.—"To Intercession and Thanksgiving."

St. John's Institute.—"To Consecration of Substance."

#### EVENING MEETING.

Albert-hall.—Mass meeting for women. Bishop of London presides.

WEDNESDAY, JUNE 24.

St. Paul's Cathedral.—Thanksgiving service at noon.

Garden party at Marlborough House for Bishops and delegates, invitation by of the Prince and Princess of Wales.

Southwark Cathedral.—Devotional service.

MONDAY, JUNE 15.

## OPENING SERVICE IN WESTMINSTER ABBEY.

The Pan-Anglican Congress was fittingly opened at Westminster Abbey by a service of Intercession for the Blessing of Almighty God upon its work. Morning Prayer was said at half-past 7 in the morning, and the Holy Communion was, as usual, celebrated at 8. To prevent inconvenience from a very large number of communicants presenting themselves, members of the Congress for the most part attended churches in their immediate neighbourhood. For the service of Intercession, which began at noon, the doors of the Abbey were opened at 11, but members of the Congress began to assemble outside the Abbey soon after 10 o'clock. The cloister entrance was closed to the public; and only the North Transept door, the Poets' Corner door, and the West door were used. Only members of the Congress were admitted, but the seating capacity of the Abbey was taxed to its utmost. The scene was a memorable one. There were assembled from all parts of the world representatives of the Anglican Church to ask a blessing upon a Congress which will help to make an epoch in its history. Seldom, if ever, has there been so great and representative a gathering of clergy within the Abbey walls. Archbishops and Bishops were there. South Africa, America, China, India, Australia, New Zealand, Canada, Japan, the European Continent, and numerous interesting fields of mission work, such as Madagascar and the South Sea Islands, were represented, and there were clergy from the most remote parishes in the United Kingdom. The Archbishops and Bishops, unrobed, occupied seats in the choir, and other clergy were seated or stood with the general body of members in the great nave and the transepts. Sir Frederick Bridge was at the organ and played the Largo symphony composed by Dvorak, during the interval of waiting.

At a few minutes before 12 the Archbishop of Canterbury was conducted by the Dean to a seat in the Sacrarium. His Grace was attended by three chaplains, and the archiepiscopal cross was carried at the head of the small procession. The larger procession of clergy and choir followed soon afterwards. The clergy were headed by Minor Canons Nixon, Aikin-Sneath, J. H. T. Perkins, T. R. Hine-Haycock, and J. H. Cheadle. Then came the Rev. H. G. Daniell-Bainbridge, the Precentor, who was followed by Canon Duckworth, the Sub-Dean, Archdeacon Wilberforce, Canons Beeching

and Barnett, and the Dean. The Abbey cross, which was used at the Coronation, was carried in the procession. There was a full choir, who sang the "Miserere" to Stainer's music as they passed slowly down the south aisle to the great west door and up the crowded nave to the choir-stalls. When the psalm had ended, the voice of the Precentor was heard chanting the first portion of the Litany, the following special petition being added:—"That it may please Thee to grant unto this Congress now assembled the inspiration of Thy Holy Spirit, that in wisdom and love it may labour fruitfully for the advancement of Thy kingdom upon earth." Suitable prayers followed, and then one of Wesley's short anthems—"O Lord my God, hear Thou the prayer Thy servant prayeth"—was sung by the choir.

During the singing of the anthem the Dean proceeded to the pulpit and, standing while the vast congregation knelt, read a Bidding Prayer, which was as follows:—

Let us pray for the strengthening of our belief in God; that we may have ears to hear His voice still speaking to us; that we may perceive His Spirit's work in the higher aspirations of all races; and that we may fearlessly accept all truth which by His providence is revealed to us.

Let us pray for a fuller understanding of our duty towards our neighbour to-day; that we may help to purify our civilization and make it truly Christian; and that we may in our action towards our fellow-men bear faithful witness to Christ.

Let us pray that God will inspire men and women to devote themselves to the various tasks of the Christian ministry; and that He will guide His Church in dealing with the questions of the choice, training, and support of those who are willing thus to consecrate their lives to His service.

Let us pray for wisdom in the presentation of the Gospel to non-Christian peoples; and specially that guidance may be given to those who are confronted with the problem of racial antagonism; so that they may rightly apply the apostolic lesson "Ye are all one man in Christ Jesus."

Let us pray for a larger recognition of our responsibility and for more power to fulfil it; and specially that the Church may be able to make due provision for the pioneers of our race, that for their own sake and for the sake of the races with whom they mingle they may be saved from falling away from God.

Let us pray for wisdom and charity in dealing with the problems of religious education; and, above all, for a deepened sense of the duty of parents and of the sacredness of the home.

Lastly, let us pray for the Anglican Communion in all parts of the world; that we may understand the mission which God has entrusted to us, and our duty to those who are separated from us; that we may penitently recognize our failings and humbly go forward in unity and love to the fulfilment of our common work.

And, as we pray unto God for future mercies, so let us praise His most Holy Name for those we have already received; for our creation, preservation, and all the blessings of this life; but, above all for our redemption through Christ Jesus; for the means of grace afforded us here, and for the hope of glory hereafter. These prayers and praises let us humbly offer up to the Throne of Heaven, in the words which Christ Himself hath taught us.