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THE CHURCHMAN

October, 1932.

NOTES AND COMMENTS.

The late Lord Brentford.

THE July issue of THE CHURCHMAN had gone to press when the news of the death of Lord Brentford, which took place on June 8 last, was received. It is only now, therefore, that we can express our profound sympathy with Lady Brentford and her family in their bereavement, and our sense of the great loss which the public life of the country has sustained by the removal from it of his strong, energetic and vivid personality. Consistency and courage were the two outstanding marks of his character which *The Times* newspaper dwelt upon in a sympathetic leading article the day following his death; and we may add that he was always in the forefront in the battle for truth and righteousness. He never spared himself nor refused a request if he could possibly accede to it; and it is to his untiring devotion to work and his readiness to help others that we may attribute the breakdown which led to his death at an age when he might still have looked forward to many years of usefulness. He will be long remembered and sorely missed by those who knew him, for there are few who have in so large a measure the gifts of sympathy, friendship and an inspiring courage.

The Bishop of Worcester and Fasting Communion.

The Bishop of Worcester has returned to the subject of Fasting Communion, the erroneous teaching on which he exposed some months ago in his diocesan magazine. A number of extremists in the diocese challenged his statements and endeavoured to show that the practice is not only Catholic, but is to be found in the teaching of Our Lord and His disciples. In his second article the Bishop reviews the position, shows that even the Rubric of the 1928 Prayer Book did not do more than commend it. He quotes Keble and Pusey to much the same effect, has no difficulty in disposing of the casuistical arguments which affect to claim the support of Our Lord, and refers objectors to Dr. Percy Dearmer's book, *The Truth about Fasting*, for the correct teaching on the subject.

He shows that this notion of the necessity for Fasting Communion is allied to the claim for perpetual Reservation, and that in practice it prevents large numbers of Church people from being able to communicate at all. Incidentally, it makes it impossible to arrange for celebrations of Holy Communion at meetings of the clergy where some have to travel various distances to attend. His arguments seem irresistible to the unbiassed reader, but your thorough-paced Anglo-Catholic is impervious to reasoning on his favourite dogmas.

Evangelicals and the Oxford Movement Centenary.

The forthcoming celebration of the centenary of the Tractarian Movement is being made official, and many Evangelicals are likely to be placed in an awkward position by the action of some of the bishops. Officially, the reasons for this celebration are unobjectionable, and they could not be more inoffensively stated than in a recent letter of the Archbishop of Canterbury published in his diocesan magazine. Such claims as that the Tractarians restored the sense of the corporate life of the Church and its claim to be recognised as Catholic may be argued without undue heat. The claim that they restored the teaching and practice of the Catholic Faith goes further, and of it the immortal saying of Captain Bunsby is emphatically true: "The bearings of this observation lays in the application on it." Stripped of all disguise, the fact is that the celebration will be used to demonstrate the Sacrifice of the Mass, with the attendant practices of the Adoration of the Consecrated Elements, Prayers to the Virgin Mary and other saints, and the like, and to impress the public with the belief that these represent the true standard of English Church teaching. Of course these practices were unknown to the early Tractarians, whose ritual was comparatively simple, but it will be argued that they grew out of Tractarian teaching. It is to be hoped that Evangelicals will be able to resist official pressure to take part in the celebration. The attempt to drag in a reference to the Evangelical Revival is of course merely an after-thought intended to draw in Evangelicals: but in what sense is the date of 1832 connected with the Evangelical Revival?

The Indian Mission of Fellowship.

At the Jerusalem meeting of the International Missionary Council, in 1928, the time was foreshadowed when the younger churches, that is, the churches of the foreign mission field, would be sending their missions to the older or sending churches. This prediction has been fulfilled. Bishop Bannerji, Assistant Bishop of Lahore, arrived in England this month with three other Indians, on a "Mission of Fellowship" to Great Britain. Of the others, the Rev. A. Ralla Ram is a Presbyterian, Principal Varki is a member of the ancient Syrian Christian Church, and Daw Nyein Tha, a Burmese Christian lady, is a Baptist. Her inclusion in the party is an evidence of the revolution which is taking place in the position of women in the East. The party are to hold meetings in a number

of different places, and in more than one are to receive a mayoral welcome from the civic authorities. Their coming should be beneficial in a variety of ways. Their cordial reception should do something to counteract in India the anti-British propaganda of the Congressists. Their united action should help to foster inter-denominational co-operation here in Britain. Their message should reveal to us something of what Christ means to the Indian mind and thus may give us a new vision of Him. The party have not come to appeal for missions in any way, but the evidence which their presence and their words afford of the blessings of missions to the heathen should rouse up more interest in the Missionary cause. Ardent as are these Indian Christians, it will be remembered that hardly more than one in a hundred of the inhabitants of India is even a nominal Christian of any denomination.

The Approach to the Church of Scotland.

The first outcome of the Archbishop of Canterbury's visit to the General Assembly of the Church of Scotland last May has been the appointment of a Committee consisting of the Archbishop of York, the Bishops of Wakefield, Chichester and Southwark, the Dean of Winchester, the Archdeacons of Coventry, Auckland and Northumberland, Canon Quick, the Primus of Scotland, and the Dean of Edinburgh. In this list Evangelical Churchmanship is very inadequately represented, and we cannot but fear that the Protestant aspect of our Church will not receive due emphasis in the negotiations. On the other hand, if a body in which the higher church schools of thought are so strongly represented is able to come to an agreement with the Scottish Church, there will be no ground for complaint on the part of Anglo-Catholics. We must trust that the Evangelical position will be put before the Presbyterian members of the Committee in some unofficial way.

The Marazion Case.

In a different way, the case of St. Hilary, Marazion, has created almost as great a stir as that of the now notorious Rector of Stiffkey. St. Hilary has been for years the home of extreme Anglo-Catholic services. Besides the more common Stations of the Cross, it had statues of the Virgin Mary and other saints, with candles to burn before them, an ancient font turned into a holy water stoup, and other similar objects. The services corresponded with the images; that is to say, they included such things as the celebration of the Assumption of the Virgin Mary. Certain parishioners, taking the most tangible line of objection, petitioned in the diocesan Consistory Court for the removal of these ornaments. The Chancellor, Sir P. Baker-Wilbraham, pronounced certain of them to be illegal and ordered them to be removed. The Vicar, who had declined to appear in the suit, refusing to acknowledge the jurisdiction of the Court, took no notice of the decision. The petitioners, having in vain appealed to the Bishop, who merely replied angrily, obtained from the Chancellor his order to remove the offending articles.

This, after having given notice to the Vicar, they proceeded to do, with the help of Mr. Kensit of the Protestant Truth Society, who had been asked to advise them after the judgment had been given. They appear to have acted as carefully as they were able. Nevertheless, their action was described as a raid, and an outrage, and there was a great outcry in the High Church papers and in the correspondence columns of *The Times*. It subsequently transpired that the Vicar of St. Hilary had substituted cheap copies for the images condemned by the Court and it was these which the petitioners removed. He replaced the original images later. The outcry subsided when it was discovered that the removal of the articles had been effected by the order of the Court.

The Authority of Ecclesiastical Courts.

The controversy afterwards centred round the authority of the Court and indeed of ecclesiastical courts in general. The Vicar of St. Hilary and his Anglo-Catholic sympathisers took the line that the Consistory Court was a civil court, since the final appeal from the ecclesiastical courts was to one of the courts of the realm, and that it was therefore against Catholic principles to obey them. The Bishop of Chichester usefully recalled the past history of this contention, which dates back to the Gorham Judgment of 1850, and showed that while proposals had been made for reforming the procedure they had never been carried out. The opposing party—not by any means all of them Protestants—argued that however the law might be altered, the casuistical Anglo-Catholics would find arguments for refusing to obey it if it did not happen to fall in with their views. The Bishop of Durham intervened in the discussion by advocating Disestablishment, not realising that whether established or not, any Church which possesses property protected by trust deeds would have in the last resort to apply to the secular courts if they wished to eject those whom they considered to be no longer in accordance with the constitution of the Church. It might be added that such ejections or similar action could always be used to create sympathy with the defendant as if he were an ill-used and persecuted man.