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and making the Word of God her supreme and only Counsellor. And as her great poet has said, with no less eloquence than truth, "This shall be our righteousness and ample warrant and strong assurance both now and at the last day never to be ashamed of, that we have been taught by the pure and living precept of God's Word only, which without more additions—nay, with a forbidding of them—hath within itself the promise of eternal life, the end of all our wearisome labours and all our sustaining hopes."<sup>1</sup>

R. C. JENKINS.



## ART. II.—THE INNER MISSION OF GREAT BRITAIN.

*(Concluded.)*

5. **I**N some towns there is a Conference of ministers of religion on social questions. The one in Liverpool is the best known, and the following are the first two paragraphs in the draft of its constitution: (1) "Membership in the Conference shall be open to all recognised ministers of religion in the district; (2) the object of the Conference shall be to take counsel on questions affecting the social and moral life of the community, and, as occasion requires, to engage in common action or for such public expression of opinion as may be thought desirable." The influence of this Conference in Liverpool has been very great, and has been the chief factor in one of the most significant municipal reforms or revolutions of recent years. It has led to the organization and very effective working of a Vigilance Committee, which co-operates with the Watch Committee of the City Council in a strict administration of the licensing law and the conduct of public-houses, and in another social movement which has wonderfully promoted the cause of social purity in a city which had been cursed with the great social evil.

In other places, however, the Conference of ministers of religion, including Roman Catholics and Unitarians, has been confined to the administration of charity in the district represented by the Conference, and to other practical philanthropic work.

6. I will classify under this head four special movements which deserve notice:

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<sup>1</sup> Milton, "Prose Works."

(i.) A Christian Conference founded by the Hon. and Rev. W. H. Fremantle, Canon of Canterbury. The following sentences set forth the objects of the Conference: "(1) A Conference shall be formed by those who desire mutual sympathy between various denominations; (2) that its general object shall be to enable Christians of all denominations to compare their different experiences with the view of making the life of the English people generally more Christian." This Conference meets twice a year, and has published several valuable reports of these meetings.

(ii.) The Christian Kingdom Society, which thus describes its aim: "It is formed for the purpose of inculcating and putting in practice the plain practical principles of Christianity, by bringing together just and right-thinking men of all Christian parties, with the hope not only to encourage a steady progress in the paths of necessary and healthy reform, but also to be a safeguard against violent revolutionary changes. The only pledge required of members is that they shall endeavour to render faithful and loyal obedience to the spirit and methods and moral teaching of Christ. To emphasize this principle the name is given, 'The Christian Kingdom Society.'"

(iii.) There have been two efforts to unite together in a Prayer Union all who desire "the unity of Christian men and women, in order that by living in unity they may be witnesses of Christ; and that, further, the nation may prove its Christian character by reverencing God and His law in its national life." Lord Radstock has been the chief promoter of one of these movements, and has in this way united great numbers of Christian people. The Rev. Mr. Jones, Vicar of St. Philip's Church, London, has promoted the other.

(iv.) There has also been a Christian Social Union formed in Oxford, which at first, I believe, consisted of representatives of the different branches of the Christian Church; now it limits itself to members of the Church of England. The object of this union is to seek the application of Christ's ideal of society and of all the redemptive influences springing from Him, to the actual condition of human society. It endeavours thus to present and solve the great and terrible problems which the present condition of human society reveals when seen in the light of Christ's spirit and teaching. It is composed chiefly of those who are students alike of the Christian faith and of political science, and who believe that human society can find its deliverance, and will find it, in accordance with the measure of its loyalty to the spirit of Christ our King.

## II.

A great proportion of the congregations of the Church of England have been accustomed to work together in the promotion of social morality through their great societies—the Church of England Temperance Society, the White Cross League, etc. It has been felt that, as a step towards a larger and catholic union between the free churches and the Church of England, it would be well for the free churches to organize themselves for the promotion of similar objects. Then, likewise, there are special interests affecting the free churches in common which they can maintain and promote only by an effective union. Consequently, during the last four or five years there has been in many of our large towns a union of the free, or Nonconformist, churches holding the evangelical faith.

In London such a union has been formed under the title “London Nonconformist Council,” and its object is thus stated: “The object of the council shall be to furnish opportunities to evangelical Nonconformists for taking concerted action upon questions affecting their common interests or bearing upon the social, educational, moral, and religious welfare of the people.”

The other councils or unions of the free evangelical churches are formed upon a similar basis. The name of one of these suggested unions is “The Free Evangelic Church Union, for the Promotion of Temperance, Social Morality, and other Christian Work. “It represents churches and individuals who believe in the redemption of mankind through the grace and truth of Jesus Christ, the Divine Lord and Saviour of men.” The objects of the union are thus stated:

(a) “To inform and influence public opinion in favour of temperance and social morality, and to sustain the action of our public authorities in maintaining these great public interests.

(b) “To give information, direction, and practical help to all congregations connected with the union in regard to temperance and social morality, and to assist in the formation of congregational activities for their advancement.

(c) “To urge all Christian churches to combined and separate local efforts in protective, preventive, and rescue work, associated with temperance and social morality.

(d) “To suggest methods of evangelistic and benevolent work in mission districts allotted to the special churches in the town or district, by which the poorest and neediest may know the love and salvation of God.”

It will be seen that in connection with the work of these Nonconformist unions one of the most important and pressing

objects is to divide the city or town into districts, which shall be consigned to the several churches according to the most convenient arrangement that can be made, and that the strength of the whole union is pledged to support each church in its special work in its own district, whilst it provides agencies for doing whatever work can be best undertaken by the central union. I strongly urge that in each district there should be, as a centre of all the social work undertaken by the Church, a fervid gospel mission. The evils which have to be dealt with in each district may be arranged under four heads—Poverty, Ignorance, Sickness, Vice or Crime. In many cases where such a union of free evangelic churches has been formed they have adopted the plan so strongly recommended by the Evangelical Alliance of America, and have begun their united labours by visiting every house in the city or town. The visitors have been earnest Christian men and women, who have sought to make their visit not only one of inquiry, but of warm Christian sympathy and appeal. In this way many who were lost to the Christian Church have been reclaimed and brought again under its influence; and more precise information has been obtained, giving definite view as to the needs of every district, and as to the remedial methods that should be adopted in it. Of this movement for union among the Evangelical Nonconformist Churches the Rev. Hugh Price Hughes is the inspiring leader.

### III.

Under this third head there has been during the last three years a very deep and powerful movement in some of our largest towns and cities to unite together the whole of the better elements of the town or city in the work of moral and social reform. The two cities where most has been done are Glasgow and Manchester. In both of them the movement has had a distinctly Christian origin. In Glasgow a conference was summoned on December 4, 1891, which was the outcome of the Glasgow Presbytery Commission on the housing of the poor in relation to their social condition. The conference consisted of about ninety delegates from the city council, from the churches, from parochial boards, and from other corporations and societies of the city specially interested in the welfare of the poor. It was then proposed to form an "association," and the draft of the constitution, which was accepted, defines its name and explains its spirit and method very fully. I make the following quotation from it:

"NAME. The name shall be: The Association for Improving the Condition of the People.

“OBJECT. The general object of the association shall be: To improve the material, moral, and social condition of the people.

“SPECIFIC AIMS. The specific aims of the association shall be:

“(1) To provide LABOUR CENTRES in city and country where work shall be the necessary condition of all help to the able-bodied, but where every destitute person shall have an opportunity of earning at least food and lodging.

“(2) To promote the BETTER HOUSING of the poor, so that the decent and industrious may have the chance of dwelling in healthy and quiet homes.

“(3) To secure WHOLESOME RECREATIONS for the people generally, but especially for those of slender means.

“(4) To agitate for REFORMATORY LEGISLATURE, particularly with respect to petty offences and vagrancy.

“(5) To take up such OTHER SUBJECTS bearing on the well-being of the community as may from time to time arise and recommend themselves to the association.

“METHODS. The association shall in its methods of operation endeavour:

“(1) To enlighten the public mind as to the actual conditions of human life around us, and to rouse the citizens to grapple with the grave social problems thereby presented which demand a solution in the interests of the whole community.

“(2) To co-operate with the public authorities, and, as far as practicable, with all the existing agencies that seek to ameliorate the conditions of life among the people.

“(3) To carry out, in an effective and permanent manner, the specific aims set forth in this constitution, with power to deal with such other subjects as may arise in the prosecution of those aims, and to affiliate societies having a similar object in view.”

Sub-committees have been appointed in connection with each of the five specific aims set forth in their constitution, and valuable reports have been already made by two or three of these committees.

In Manchester a similar association has been formed entitled “Social Questions’ Union.” Its constitution shows that it also is penetrated by a thoroughly Christian spirit and aim. Its objects are thus stated: “To unite members of the various Christian communities and others for the purpose of studying and taking united action upon questions affecting the moral and social well-being of the community, such as drunkenness, gambling, social impurity, and the condition of the people, and for the promotion of purer and happier conditions of social life generally.” The means which it proposes to employ are: “By obtaining all necessary information; by informing and developing public opinion; by putting existing social laws into

operation and promoting fresh legislature; and by co-operating with existing social organizations and, if need be, initiating others."

Smaller towns have followed the example of these great cities, and in some cases the title of "Civic Centre," which Mr. W. T. Stead recommended, has been adopted. In no case, however, has the title which Mr. Stead specially desired and pressed for adoption, namely, "Civic Church," been accepted. It has, I think, been felt universally, as Dr. Martineau expressed it, that "we must distinguish between the civic and the church arrangements in these matters. The civil power depends upon those agencies which the law itself can bring into being; it can order and forbid, but it does not do so unless it can enforce its orders. The power of religion appeals to agencies altogether beyond these limits, not to the hope and fear that can be administered by law. It rests on the voluntary elements of character, such as the inducement of habits, and the affections which can be influenced by the sympathetic appeal of one heart to another." Dr. Martineau also objects, even from his standpoint, to the association of non-Christian men and women with those who are Christian in any association which can claim the title of "church." "Mr. Stead's proposal," he says, "implies taking in a number of those who do not recognise the authority of Christ and who are foreign to it. If we confer equal rights of election upon the whole parish (and equally if those rights be given to any large section of people not Christian), then those outsiders would supplant the Christian people, and Christians would throw themselves at the mercy of those who do not trust Christ."

I am glad that thus universally the public opinion resents the application of the word "church," with its Christian and religious connotation, to an association which is philanthropic and social, but is not distinctively religious. I confess also that I regret very deeply that the large unions in Glasgow and Manchester, which are almost wholly composed of Christian men inspired with Christian faith and Christian aims, are not distinctively Christian in name; and that they invite the membership of others who are not Christian in faith or name. My regret arises from three sources.

1. I feel that in such unions where Christ's name is not duly confessed and honoured, but where yet His spirit and the faith of His believers are the animating and guiding force of the whole movement, He is not made known to the community and gratefully revered by it as the fountain-head of all the blessing that is falling upon it from Him.

2. In association with men who have not the Christian faith we cannot honourably appeal to motives or use agencies

which they do not approve. In all honourable fellowship of this kind we can only work upon that principle or belief which is acknowledged in common by all. In this case it is a noble humanitarianism and a civic patriotism, both of which are fine elements of virtue, but they lack wholly the inspiring and personal appeal that comes from the great example of the redeeming Lord and His sacrifice. I feel that nothing but the supernatural grace which He imparts will avail to overcome the sad and deep-rooted evils of human society, and it is in the strength and wisdom of that grace alone that Christian men can hope to conquer in their redemptive work for Christ and men.

3. There are special agencies and kinds of work which such a union is necessarily debarred from undertaking. Who can ever hope to recover the fallen prostitute, or to protect our working-girls from the depraving influences that surround them, without the sympathetic pity and the unfaltering purpose begotten of Christ's spirit? Who can hope to deal with the drunkard, to conduct wisely an orphanage, or a reformatory for our criminal youths, without the healing grace of Christ's spirit? Who can hope to do these things, and other redeeming services needed by the world, without the holy passion and patience of a Divine redemptive life—without the mighty compassion, the tenderness, and the self-devotion begotten of the teaching and the love of the Cross? I therefore very earnestly hope that ere long the Christian Church in all its branches will unite to carry out her Inner Mission and accomplish the work she alone can accomplish by her redemptive ministries, in subduing the dark and menacing social evils of our time. By such a union of all Christian churches the Inner Mission will be directly established and its work fulfilled. Then, thus united, I trust Christian men and women whilst engaged in their distinctive work in the name and under the banner of Christ, will further gladly co-operate with all their fellow-citizens in every philanthropic and social enterprise, and will thus effectually deal with those evils affecting each community, which can be dealt with by the common action of all well-disposed members of the community. Indirectly the Inner Mission of the Church will be powerfully aided by this wider civic organization, and the Christian Church will thus directly and indirectly, by her own spiritual and redemptive social ministries, and by inspiring the action of the whole community, hasten the time for which her ceaseless prayer is offered, when the Father's kingdom has come and His will is done on earth as in heaven. JOHN B. PATON.

[NOTE.—Since this paper was written the following address has been issued, which is signed by representatives of all branches of the Christian



Church who were present at the Reunion Conferences held at Grindelwald in 1892 and at Lucerne in 1893. These Reunion Conferences, which have been organized with great enthusiasm and ability by Dr. LUHN, have evoked much attention and criticism not only in English-speaking countries, but also among the Protestants and liberal Catholics of Continental Europe. During the first year at Grindelwald the discussions were general but most helpful. I am glad, however, that the conferences during the second year at Lucerne have led to the publication of this practical address, which not only summons the Churches to union for the fulfilling of their Divine redemptive mission in the world and the revealing of their one faith in the One Redeeming Lord, but also suggests the means of united action that are most opportune and urgent.

I. The representatives of all branches of the Christian Church who were present at Grindelwald or Lucerne being agreed in believing that to preach Christ and Him crucified as the Divine Saviour of the world is the first duty of the Church and the Divinely appointed plan for the salvation of the world, were further convinced that this common end can be best attained by extending as much as possible the united action and the brotherly co-operation which already exist between branches of the Church on all subjects upon which they are agreed.

II. As a means of promoting such united action they would respectfully call the attention of Christian men everywhere to the following suggestions :

1. That the practice be adopted of setting apart one Sunday in the year for special services for the promotion of Christian unity, and that this practice be accompanied by

(a) An interchange of pulpits as far as it is practicable ;

(b) The united attendance of all believers within any given district at Holy Communion ;

(c) The delivery on the part of Christian ministers of at least one sermon in the year, calling attention to the good works of some other branch of the Church than their own, especially those whose many excellences are obscured from the observation of their fellow Christians by the prejudice and suspicion engendered by centuries of strife.

2. The representatives of the various branches of the Christian Church in any given locality might unite as they have united in such cities as Glasgow and Manchester to form a Social Union for the purpose of taking concerted and collective action for the promotion of those more social, philanthropic, and public objects of Christian endeavour, which can be most effectively dealt with by the co-operation of all Christians within any given area.

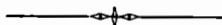
3. The examples of the various Missionary Societies in the Mission field might be followed with advantage at home in two respects :

(a) In the practice of a periodical conference between all Christian ministers in a district for purposes of counsel and encouragement, and

(b) In a concerted agreement between the representatives of the various denominations to discourage, in the face of the existing spiritual destitution of many districts, the waste of effort in overlapping of Christian agencies in districts already oversupplied with places of worship, and to promote wherever possible the concentration of Christian effort in strong organizations instead of frittering it away in the creation of weak societies.

EPISCOPALIAN :	CONGREGATIONAL :	BAPTIST :
J. J. S. Worcester.	Chas. A. Berry.	John Clifford.
S. A. Barnett.	Alfred Cave.	Richard Glover.
F. W. Farrar.	W. J. Dawson.	Charles Williams.
W. H. Fremantle.	A. Duff.	
J. B. Heard.	R. F. Horton.	METHODIST :
J. J. Lias.	Alex. Mackennal.	F. W. Bourne.
H. Kingsmill Moore.	Norman H. Smith.	Percy W. Bunting.
H. C. G. Moule.	F. Herbert Stead.	H. Price Hughes.
H. W. Webb-Peploe.	W. T. Stead.	J. Scott Lidgett.
	R. Wardlaw Thomp-	Henry S. Lunn.
PRESBYTERIAN :	son.	W. F. Moulton.
A. B. Bruce.	Benjamin Waugh.	Mark Guy Pearse.
T. M. Lindsay.		

Whit-Sunday is recommended by the Archbishop of Canterbury, where convenient, for the "Reunion Sunday."]



### ART. III.—SOME CURIOSITIES OF PATRISTIC AND MEDIÆVAL LITERATURE.

#### NO. III.—PART I. HISTORICAL.

THERE are some singular "curiosities" to be found in the "Decretum" of Gratian, which was long regarded as the backbone of the Western Canon Law. But few of these will compare for curiosity with the following :

Ego. Berengarius . . . ore et corde profiteor de sacramentis dominicæ mensæ eandem fidem me tenere quam dominus et venerabilis papa. Nicolaus et hæc sancta synodus auctoritate evangelica et apostolica tenendam tradidit mihique firmavit, scilicet panem et vinum quæ in altari ponuntur post consecrationem non solum sacramentum sed etiam verum corpus et sanguinem domini nostri Jesu Christi esse : et sensualiter, non solum sacramentum sed in veritate manibus sacerdotum tractari et frangi et fidelium dentibus atteri ; jurans per sanctam et homooision Trinitatem et per hæcsacrosancta Christi evangelia.—("Decret.," Pars. III., "De Consecr.," Dist. II., can. xli., p. 1274 ; edit. Venice, 1567.)

By the side of this stands the gloss :<sup>1</sup>

Nisi sane intelligas verba Berengarii in majorem incidēs hæresim, quam ipse fuerit. Et ideo omnia referas ad species ipsas.

<sup>1</sup> The gloss was written by John Semeca, or Zemeke (known also as Joannes Teutonicus), in the thirteenth century. See Allix, Præf. to "Determinatio Joannis Parisiensis," p. 22, who quotes similar language from Herveus and Richardus de Media Villa, and adds : "Sic loquuntur illi haud advertentes formulam fuisse a Nicolao Secundo Berengario præscriptum . . . atque adeo non Berengarium, sed Consilium Romanum condemnare se, cum hanc formulam exsibilant" (p. 23, London, 1686).

Semeca was Provost of St. Stephen, of Halberstadt. He died in 1267, according to Du Pin, "Eccl. Hist.," vol. xi., p. 74 ; London, 1699. His *Glossa Ordinaria* is said to have been written in 1215, and completed by Bartholomew Brixiensis about 1236. See Tardif, "Histoire des Sources du Droit Canonique," pp. 186, 319, 320.