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THE CHURCHMAN.

AUGUST, 1908.

The Month.

The
Vision of
Unity.

THE Dean of Westminster's striking sermon at the opening of the Lambeth Conference has created widespread and profound interest, and, taken in conjunction with other recent utterances, has called fresh attention to the great and pressing subject of Christian reunion. The *crux* of the entire problem lies in the question of the ministry, and in particular of the Episcopate. On this the Dean's words are noteworthy and significant :

It is plain that we cannot abandon what we have hitherto declared to be the four essential characteristics of our own position—the Holy Scriptures, the two great Creeds, the two great Sacraments, and the historic Episcopate. But we can and ought to recognize that where the first three are found, and where there is also an ordered ministry guarded by the solemn imposition of hands, there our differences are not so much matters of faith as matters of discipline, and ought with humility and patience to be capable of adjustment—a fuller recognition on the one side of a charismatic ministry which God has plainly owned and blessed ; a fuller recognition on the other side of the permanent value of an Episcopate which has long since ceased to be a prelacy ; a readiness on both sides to arrive at some temporary agreement which might ultimately issue in a common ministry regulated in the historic sense, though admitting the possibility of separate organizations and jurisdictions.

Nothing could be more admirable than the attitude and spirit expressed in these words. They contain the "promise and potency" of a solution of the problem. The Dean's view of Episcopacy is that it was a development in the second century arising out of the growing necessities of Christian unity, and that it came when and because it was wanted. And yet a second-century evolution cannot strictly be regarded as universally

of the *esse* of the Church, but must be subject to such modifications as present-day circumstances require. It is significant that, while in the second century the Episcopate was associated with unity, to-day it tends in the interpretation put on it by some to be connected with disunion. But, as the Dean truly said, at the present time we do not want schemes of reconciliation so much as "apostles of reconciliation—men who have seen the heavenly vision, and can be content with no lower ideal than the one Body of Christ." When we possess these we believe that unity, Christ's own unity, will not be long in coming.

Is it Peace? The *modus vivendi* for one year in connection with the Training Colleges is not only valuable in itself, but is also a happy augury as to the wider aspects of the education controversy. We rejoice in the arrangement made on behalf of Church Training Colleges by the Bishop of St. Albans, and, though it does not satisfy either the Church Schools Emergency League or Lord Stanley of Alderley, we believe, with the *Times*, that it has been welcomed by the great body of thoughtful people on both sides who long to see this unhappy controversy closed. Meanwhile, between now and the autumn session of Parliament much may and will be done to bring about peace. We have expressed the opinion again and again that this is possible, and we still believe that an arrangement can be made whereby the Bible will continue to be taught as the foundation of our national system of elementary education.

Congress Echoes. It has been interesting and instructive to read the impressions made by the Pan-Anglican Congress in various quarters. Out of many such we take three, widely different and yet equally representative in their way. Here is one. "An Episcopal Correspondent," writing with remarkable freshness and force in the *Record*, says :

It is useless to deny our conviction that the relations of the Anglican Communion towards itself and other bodies will never be clearly seen while Lord Halifax is allowed to pose as one of its champions. We deplore the blind fatuity that persists in applauding to the echo a man who is misleading his satellites, and is continually pointing to impossible retrograde movements

as conditions of peace and progress. How some clergy of our communion can so quietly let this good and (we are sure) truly devoted peer be their spokesman, while they applaud, passes our comprehension.

This is plain speaking, but very welcome, and as true as it is welcome. To advocate, as Lord Halifax did, reunion with Rome can only mean two things for the English Church—submission and absorption. These are Rome's unalterable terms. The great body of English Churchmen see this, and take their stand accordingly. Does not Lord Halifax see it? If he does, why should he not act upon his own advice?

This is how the *Nation* sums up the Pan-
 Weakness of Anglicanism. The writer first showed that
 Anglicanism. any real unity with other Churches is for various reasons impossible, and then that there were no real indications at the Congress that the Church could be an authoritative guide in secular affairs, but only "a valuable auxiliary in the cause of social reforms." And the conclusions were as follows:

The world, therefore, need not fear or hope for a commanding voice from the leaders of the Anglican Church. Can such a voice come from an organization leaning so much on the arts that govern the secular world, the arts of compromise and adjustment, the great business of "carrying on"?

The Church can do very little, so long as her mind is set on plans of material consolidation, on keeping the peace with conventional ways and traditions, on plans of coercing men more than on the conquest of their wills and affections.

The Church is never tired of exhorting society, and telling it what rules it should observe. But so long as she at once depends on the world and is afraid of it, she will preach to it in vain.

This is severe, but on the principle of "ourselves as others see us" we quote the words, because they will set Churchmen thinking. They contain sufficient truth to make it worth our while to inquire once again as to first principles, and to determine to keep ever before us the great spiritual realities for which the Church exists. Only as we proclaim these without fear or favour shall we ever do the work our Master sent us into the world to do.

The *Westminster Gazette*, referring to the hold ^{What is} Anglicanism, the Anglican ideal has upon educated men and women in many communities, describes it as a compromise between opposing systems, and says that if the Anglican Communion loses its special virtues and becomes a Church of extremists it will also lose its peculiar footing in the world. The following words are worth considering :

The mass of people will go to Rome when they want Romanism, go to Nonconformity when they want Free Church principles, and go to Canterbury when they want the *via media* of mitigated Protestantism, which the English Church has given them. We cannot always bring these differences to a precise test, but when we hear a Bishop saying that "he never went anywhere that he did not hear people craving to hear about a revival of unction for the sick, which many, like himself, were praying to be allowed to administer," we know that he has not been moving in the circle of those who are *naturaliter Anglicani*. The characteristic Anglican mind is not craving to hear about unction, nor thinking about it at all; nor is it in that attitude towards the priesthood which would make faith in unction administered by a modern Bishop or priest a reasonable hypothesis. We take this merely as an illustration, but if anyone will think it out he will see that it covers a good deal of the difference between the Anglican and the Roman conception of a Church. And if any of the Bishops and clergy who have come from other parts of the world to attend this Conference are in doubt about the general sentiments of the laity on this and kindred subjects, we would say to them that, while the revival of these ancient practices may fill certain churches with bands of devoted adherents, it tends to estrange large numbers of the laity who are naturally of an Anglican disposition.

We believe the writer has struck the right note here. Anglicanism stands for manly common sense, and for a close adherence to the simplicity and directness of the New Testament ideals of worship. And any attempt to associate our Church with the alleged efficacy of unction (to use this illustration only) will certainly alienate the large body of thoughtful laity to whom Christianity, and in particular Anglican Christianity, means something vastly more serious and important. The Bishop of Salisbury has just said that the two things that impressed him most in connection with the Pan-Anglican Congress were the power of Islam and the materialism of our English life to-day. Anglicanism will never cope with these evils if it is occupied with such things as a revival of unction.

The Vestments. We remarked last month that what is wanted above everything during the next few months is information rather than argument. Let us obtain all possible facts about the Vestments—their origin, their meaning, their use. As a useful contribution to the subject we call attention to the speech of the Dean of Norwich, reported in the *Record* of July 10, which was full of illuminating facts. The following point strikes us as of importance and value in connection with the general discussion. In arguing for the association of Vestments with doctrine, Dean Lefroy said :

But there is another line of proof which may not be ignored. It is derived from that most terrible function in the Church of Rome called "degradation." This is the contradiction of all that is effected by ordination. It is the undoing in revolting detail of every solemnity connected with ordination, and history has preserved its horrors. The priest to be degraded is dressed in all the Vestments of the Mass. They are six—the amice, alb, girdle, maniple, stole, and chasuble. Every article of dress is removed separately, and the removal is accompanied by the withdrawal of sacramental power symbolized thereby; the oil is rubbed off the hands, the dress is taken from the back.

As the Dean adds, Archbishop Cranmer was humbled in this way. Surely this fact of history carries with it an important proof of the symbolical meaning of Vestments.

Words and Things. In his recent charge Bishop Dowden, of Edinburgh, condemned the use of the word "Mass" in these words :

It is no adequate excuse for the silly and provocative flaunting of the word by any of our clergy to say that the word itself, when we look to its derivation, suggests nothing objectionable; that it means only "dismissal," being derived from a formula, *missa est*, with which not only ecclesiastical assemblies, but civil assemblies and the judicial assemblies of the old Roman courts of law, were declared to be concluded and over for the day. A man of any sense, when he uses the English tongue, must take into account not only what a word *denotes* when considered from the standpoint of philology, but what it *connotes* in popular parlance.

This goes straight to the point, and we commend its vigorous reality as a refreshing illustration of the need of common sense in dealing with current controversies.

The Power of Joy. At the Conference of the Parents' National Educational Union, held at Bristol last month, very great prominence was given to the necessity of the element of joy in the training of children. As education is an atmosphere, it is essential that children should be enveloped in an atmosphere of joy.

The safe way of educating children is by means of play. Play, however, in the mind of the biologist-educator, is not at all points identical with the play of the modern kindergarten or play-school. It is not games, still less pretty employments devised by adults and imposed at set times by authority. It is the *natural* manifestations of the *child's* activities; systematic in that it follows the lines of physiological development, but without the hard-and-fast routine of the time-table. The exercise of spontaneous activity has, besides, an important physiological effect. It is a cause of joy; and joy "tends to quicken the pulse and determine full blood-supply to the entire central nervous system."

Thus growth is promoted, whilst the feeling of interest in what is being done favours diffusion of impulses and the formation of fresh associations.

In fact, physiologically joy is one of the greatest, perhaps the greatest, of all aids to development; and possibly it is a redundancy of joy in some particular activity which goes to make what we call genius. It is a serious defect in our education that we have so little joy, that our methods are so repressive. How many hours a child has to spend without laughing and without talking! How small is the space allowed in education to pure fun! What a painful quiet and orderliness reigns in the classroom and schoolroom! That is not discipline; it is repression.

We quote this, not only because of its physiological and educational truth, but because it suggests a still deeper spiritual application. It is sometimes urged that sorrow is the great purifying influence. But it sometimes hardens. Joy never does. Joy is a great sanctifying power. It elevates and inspires the soul, and tends to concentrate attention on the Giver of all good. "The joy of the Lord is your strength." The truest "purgatorial" power is not suffering, but joy; not sadness, but gladness. The more Scripture is searched, the more clearly will this be seen. Wherever Christianity is purest, there joy is greatest. So has it been all through the centuries. Is there not a wealth of application here? Let us, therefore, emphasize the power of joy—physical, intellectual, and spiritual.