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It is true that it is addressed by an American to Americans. But it is also addressed by a man to men. It is quite possible while reading it to forget the nationality of the author. But it is impossible not to feel that human nature in America is wonderfully like what it is in our own country. There are evidently the same temptations to be faced, the same problems to be solved, the same difficulties to be overcome. In the midst of all these is the overwhelming temptation to individual and national slackness—to let things drift, to be content with being and doing less than our perfect best. It is to fight and overcome this temptation that in page after page the author pleads for the “strenuous life.”

“We must gird up our loins . . . with the stern purpose to play our part manfully in winning the ultimate triumph; and therefore we turn scornfully aside from the paths of mere ease and idleness, and with unfaltering steps tread the rough road of endeavour, smiting down the wrong and battling for the right, as Greatheart smote and baffled in Bunyan’s immortal story.”

W. EDWARD CHADWICK.

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ART. V.—THE ANGLICAN COMMUNION AND  
CHURCH REFORM IN SPANISH LANDS.—II.

IT may be mentioned that the Irish Council of Bishops exercise a constant supervision of the work of reform through their Spanish-speaking commissary, who annually at least visits the congregations and reports to his chiefs. The commissary has experienced uniform kindness at the hands of the Reformers, and no friction has arisen during his many visits. He has accompanied the Bishop as chaplain, has administered discipline, has attended synods, and has at all times been received with a cordiality that testifies to the perfect loyalty of both Churches—for the Lusitanian Church has its Council of Bishops—to the Bishops who stand by them in their struggles. The place of the Archbishop of Dublin has been supplied by the co-option of the Right Rev. the Lord Bishop of Derry, whose vigorous eloquence and wise forethought have proved an invaluable help to the Churches.

*The Protestant Episcopal Church of the United States.*—It is natural that the great and progressive United States should take a special interest in reform work in their continent. The political Monroe doctrine carries with it an ecclesiastical

sentiment of duty to the Americans, and the chief part of work in the Latin lands is now being carried forward under the auspices of the Protestant Episcopal Church. The South American Missionary Society is working fruitfully among white men of the Latin races, as well as among the natives; its ministers are under the control of the Bishop of the Falkland Islands, and God has blessed their labours. A translation of the Anglican Prayer-Book is used in its services, and it is to all intents an Anglican Mission on the lines of the Irish Church Missions to Roman Catholics. In Southern Brazil the American Church has had for many years an outpost, and lately the influence of the Reformers has so extended that a Bishop—the young and eloquent Dr. Kinsolving—has been consecrated, with the territorial title of South Brazil; he is one of the American House of Bishops, and the native Churchmen are fed and nurtured as a mission of the mother Church. Questions of jurisdiction do not seem to trouble the American Episcopate, and lately the Bishops determined to consecrate Bishops for Cuba, Porto Rico, and the Philippine Islands, as they are convinced that the Church must follow the flag. The Bishops consecrated will be missionary Bishops, subject to the discipline of the parent Episcopate. Practically, their position will be similar to that of the Bishop of the Falkland Islands, with two outstanding differences: (1) They act not under a voluntary society, but as agents of the Board of Missions—a representative body appointed by the Church; (2) their mission is primarily to the degraded Latin races and other persons nominally under the Roman jurisdiction. They occupy territory already under Roman ecclesiastics, and are content to be considered intruders by those who believe that the Reformed Church has no duty to the unreformed dwellers in gross darkness, superstition, and immorality, because of the supposed claims to their allegiance by an authority that does not supply them with the faith of the Gospel revealed in Holy Writ.

The position of the Mexican Church of Jesus is very different. From the wreck of the work of Bishop Riley a nucleus of faithful men determined to carry forward the sacred duty entrusted to them. The Rev. Henry Forrester was sent to Mexico by the States Church, and he at once undertook the duty of Episcopal delegate with characteristic zeal and devotion. A Liturgy of native origin was needed, and by the co-operation of the American Commission of Bishops, after the labour of some years, a Prayer-Book called "Provisional Offices" was published and authorized in October, 1900. In 1901 it was printed, and its preface declares the right of a National Church to order its services as may seem

best. The book claims to maintain fidelity to Catholic doctrine and freedom from superstition and superfluity. All within its pages is said to lead to piety, for it has nothing new, all being derived from ancient liturgies and offices sanctified by the use of the faithful during a very long time, and full of the Catholic and evangelical spirit of the Christian Church. An examination of the book shows that many of its prayers and customs are derived from the Mozarabic sources, and in other respects it is more allied to the American Service-Book than either of its sister offices of Spain or Portugal is allied in form to the Anglican Book of Common Prayer. Two leading points may be noticed:

1. In the Communion Office the Presbyter, standing before<sup>1</sup> the table, thus refers to our Lord's sacrifice: "Christ the Lord, the Eternal Redeemer, by His Cross and Passion, bore the weight of our sins, and offered the unique expiatory sacrifice by that oblation of infinite value." Like the Spanish book, it contains the invocation for the Holy Spirit "to sanctify Thy gifts and creatures of bread and wine."

2. In the Baptismal Office the minister says:

"Dearly beloved brethren, let us pray and supplicate our Lord God in behalf of this infant now baptized, that when our Saviour comes in His glorious majesty to judge the world, he who to-day has been regenerated by water and the Holy Spirit may be everlastingly clothed with the robe of salvation."

The Mexican Offices<sup>2</sup> have not the sonorous and impressive diction of the Peninsular book, but it is a most valuable store-house of liturgical piety, and well adapted to the needs of the faithful.

When the Prayer-Book was published and the movement consolidated, the question of the consecration of Bishops arose. The synod of the Mexican Church elected three presbyters as Bishops elect, and memorialized the American Church for their consecration. The American Episcopate was at first unwilling to consecrate three or consider the consecration of more than two of the Bishops elect, as they did not see their way to give full organization to the Church. The Episcopal delegate and the Bishop of Chicago, who had visited Mexico, were convinced that the prayer of the synod might be prudently granted. Their influence prevailed at

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<sup>1</sup> In the Spanish Office the presbyter faces the congregation, standing behind the table, a custom in accord with the practice of the Mozarabic Church, and of some of the South American Roman Catholic churches.

<sup>2</sup> A reviewer in the *Church Quarterly Review* finds fault with the Spanish Prayer-Book because in the Litany it omits the clause, "Nor the offences of our forefathers." The Mexican Litany likewise omits this clause.

the special session of the Bishops, holden at Cincinnati on April 16 and 17, 1902. The Bishop of Chicago reported that:

1. The Mexican Church had agreed to adopt the American ordinal with the necessary local changes, and to make the promise of conformity in this form: "I, A. B., elected Bishop in the American Episcopal Church, do promise conformity and obedience to the doctrine and discipline and worship of the same; and I pledge myself, besides, to govern myself and the people of my district by the agreements entered into between this Church and the House of Bishops of the Church in the United States of America. So help me God, for Jesus Christ's sake."

2. The personal fitness of the candidate Bishops had been attested.

3. No one should be consecrated until he made a promise of conformity. This promise reads: "I believe the Holy Scriptures of the Old and New Testament are the Word of God, in which are contained all things necessary to salvation, and I solemnly promise to be faithful to the doctrine, discipline, and worship of the Mexican Episcopal Church."

4. Separate jurisdiction had been arranged for the three Bishops elect.

5. A covenant had been made with the synod and the Bishops elect to the effect that no other Bishops should be elected without the consent of the American Bishops, and that the Bishops elect pledge themselves not to consecrate anyone else to the Episcopate without the consent of the American Bishops.

Upon receiving this Report, the Bishops resolved that, subject to the approval of a constitutional majority of the Bishops of the Church, the presiding Bishop be authorized to take order for the consecration of the three presbyters in accordance with the constitution. Only forty-three Bishops were present in Cincinnati, and their constitution demanded forty-five assents. The additional names were soon appended, but in the interval a constitutional question was raised as to the power of the special synod to increase the number to be consecrated from two to three, and in consequence action was deferred until the October meeting of the Bishops, when the entire question was to be considered *de novo*. Policy alone gave rise to the opposition, as the consecration of three Bishops would, in the opinion of some, place the Mexican Church in a position of dangerous independence.

Before the meeting of the Bishops a circular letter was sent by the presiding Bishop to his brethren, and in reply he received seventy-five communications, of which only ten approved of immediate action. His own words most fitly describe the position:—

“Nothing more can be done at the present time. The question at issue is not, ‘Shall there be an independent autonomous Church established in Mexico, built upon the same Divine foundation, holding the same Scriptural belief, and organized on the same principles as our own?’ This, of course, we all heartily desire; but the point to be decided is simply, ‘Has the time come for the establishment of such a Church in Mexico?’ A large majority of our Bishops have decided that it has not yet come, and they ask for a little more time. Our brethren in Mexico, on the contrary, believe that such a time has come. . . . I trust that any difference of opinion which may now exist will not prevent the eventual establishment of a strong and influential autonomous Church in Mexico.”

Although this decision is a disappointment to many, yet it is in no sense a set-back to the final triumph of the principle of an autonomous Reformed Church in a land subject to the jurisdiction of Roman Bishops. The step advocated, when the time comes, by the Episcopacy as a whole is of supreme importance, and transcends the act of the Irish Bishops in consecrating Bishop Cabrera. We do not wonder at the delay, and agree with *La buena Lid* (the Good Fight), the organ of the Mexican Church, when it writes: “We have full confidence that the delay and the discussion causing it, as well as the attention called, and about to be called, to our Church, will redound to the advantage of our Church, and will result in a more favourable wave of sympathy than there has been in the American Church.” Thus the matter stands, and all friends of reform will await with prayerful interest the final resolution of the brave and progressive Church of America.

The future of the Peninsular movement is of more pressing interest to home Churchmen. Bishop Cabrera has been consecrated for over eight years. During a time of national stress and extreme difficulty he has guided his little flock with great wisdom and discretion. The Portuguese Reformers have lost the aid of their trusted friend and counsellor, the Rev. Canon Pope. Weakness may follow the absence of a local Episcopate. The sister Churches fight a brave battle against the forces of bigotry, intolerance, and infidelity. They represent the only real attempt among the Latin race on the Continent to practise the lessons of the sixteenth century on lines acceptable to the genius of the people, and it is to be hoped that the Church of Ireland will continue its kindly interest, and when occasion arises will consecrate a Bishop or Bishops. It may be that the precedent of Lord Plunket may not be followed, and that future action will be the work of the whole

Episcopate in its corporate capacity. If so, the Bishops will need to be satisfied—

1. That the Reformers hold sound doctrine. The Irish Church makes the Thirty-nine Articles the test of sound doctrine, for it declares that “no minister of this Church is required to hold or teach any doctrine that has not been clearly determined by the Articles of Religion.” This is the teaching of the Peninsular Churches, which are as comprehensive as the Church of Ireland. No man eligible for Holy Orders in Ireland would find the formularies of the Churches intolerable to his conscience. Many Anglican clergymen would not be at home in Spain any more than they would be in Ireland, for in their ears the Irish Prayer-Book has an heretical brogue.

2. Of the permanence of the movement. The best test on this point is its continued existence and progress during a season of great stress. Its growth has been restrained in Portugal through lack of funds and properly trained men, but the Church is now arranging for the training of candidates for the ministry, several devoted young men await instruction, and it is expected that a theological school will soon be opened. God alone knows what will be in the coming years, but all circumstances point to the continued growth of the Reformed Churches, who now possess property worth over £30,000, and are working in many parts of the Peninsula. When it is remembered that thirty-five years ago a Peninsular Protestant was considered as impossible as a white Ethiopian, there is every ground for hopefulness when the thousands of adherents and the 1,700 children in the schools pass in review. Whatever may be hidden from the eyes of men to-day, the duty of Churchmen is summed up in the words of the Bishop of Derry, Dr. Chadwick, as “not merely to wish well to the cause, but to give it the things of which it has need—to help with their means and their prayers those poor and brave Christians who are bearing heavy burdens, and some of them incurring strong temptations for freedom of the soul, for direct access to the Father through the Son, for the faith we profess and the Mediator whom we love.”

THOS. J. PULVERTAFT.