

# THE CHURCHMAN

July, 1913.

## The Month.

The Present  
Season.

DURING the months of July and August there is a certain slackening of the tension of life on the part both of writers and of readers, accompanied by the desire to obtain some measure of rest and of recreation. In the sphere of parochial life both clergy and lay-workers have completed for the time being the varied tasks of the winter campaign; Confirmation classes have ceased, and many forms of parish activity are suspended for the summer months. In academic circles the differing periods of preparatory work have culminated, both for teachers and taught, in the final climax of examinations—a season of stress and strain for all concerned—and the period of reaction and of relaxation has now set in. At such a time material for detailed comment in the way of contemporary events is naturally reduced to a minimum. It may therefore not be inappropriate to take stock of the general situation, so far as it concerns the Church both at home and abroad, with more particular reference to the clearly manifest tendencies towards fuller co-operation and the urgency of the call to more extended missionary activity.

Swanwick. Swanwick ought to mean much in the history of the C.M.S. By that we do not merely mean an increase of pecuniary resources; it will mean that, because that always follows when all else is well. But the things for which Swanwick ought to stand are much greater than mere matters of

finance. It ought to mean greater consecration and sacrifice all the way through C.M.S. circles; it ought to mean a better understanding between headquarters and the country; it ought to mean a fuller sense of our dependence upon God. We have used the word "ought" not because we are faithless, but because we want our readers as well as ourselves to realize that the ultimate success of Swanwick depends upon the rank and file in the country. Obligation must be translated into actuality, duty must become practice. The spirit of Swanwick must permeate the country, and we have faith enough to believe that it will. In that hope we can face the future. But we must face it also with a firm determination that we, each one of us, will do our duty with prayerfulness, with self-sacrifice, with determination, and with devotion.

**Church  
Problems.**

Our own Church of England is faced by certain grave problems. With regard to the clergy, there is the twofold difficulty of the supply of ordination candidates and of their proper training. There seems to be no doubt that at present the supply is diminishing. The *Westminster Gazette* has recently made an interesting statistical survey of the Church of England, based on figures taken from the *Official Year-Book of the Church of England*. We there find that in 1910-11, 711 deacons were ordained, and that in 1911-12 the number had fallen to 686. And this decrease in the ministerial supply has to be set over against an increase of  $3\frac{1}{2}$  millions in the population during the last ten years. There is not only a shortage of men, but of money. Voluntary offerings have decreased to the extent of £402,561 in the past year as compared with the previous, and with the exception of 1906-07, have not been so low for ten years. This is not due to lack of available money, because the country has recently been passing through a period of abundant prosperity. Is the shortage both of men and of money due to similar or identical causes? Does it arise in both cases from greater preoccupation with the world and its affairs, with a corresponding slackness of religious

interest? Or does it arise from defective management and organization within the Church?

The  
 "Constructive  
 Quarterly." Our Church has its problems, not only of internal condition, but of external relationship with other religious bodies. There is no doubt that the loss resulting to Christianity from "our unhappy divisions" is being more clearly realized than ever, and that the movement towards closer fellowship and fuller co-operation is growing in strength. A permanent organ for the expression of it exists in the new periodical, the *Constructive Quarterly*, which has now reached its second issue. A paper in which Roman and Protestant, Eastern and Western, write in amicable co-operation, without surrender of principle but with fullest courtesy and consideration, is a striking sign of the times. There are revealed, of course, differing ideals. Many will feel—and the feeling will not be confined to Roman and to High Anglican thinkers—that the ultimate goal of our aspiration should be not only one Spirit but one Body; that we can finally be satisfied with nothing less than a world-wide communion, sharing in fellowship the same Sacraments, governed and organized on lines that meet with the loyal acceptance and submission of all its members—with allowance for wide variety corresponding to race, locality, and temperament—yet one in form as well as in its inner life.

The Ideal of  
 Federation. This is not an ideal that appeals to all. For some, at any rate, the more attractive ideal is that of federation. Dr. Selbie, the Principal of Mansfield College, writing in the present number of the *Constructive Quarterly* from the side of English Free Churches, says:

"They are anxious to remove causes of friction and to prepare the way for that better understanding and closer co-operation which they believe now to be within reach. But they are under no illusions in this matter. They do not look forward to any corporate reunion with the Anglican Church. It is unity rather than union that is their ideal, and they believe a true unity to be quite compatible with large diversities of method and administration."

In the same issue Professor Moulton, speaking of the place of Methodism in Catholic Unity, says :

“Men who used to dream of union among the Churches, and mean by it the absorption of others within their own community, are now beginning to see that such union will not come to pass. And, without perhaps consciously framing the phrase, they are coming towards a working policy which some of us think to be far better. The omens point unmistakably towards Federation among the Churches, the accomplishment of which may well bring union in its train some day—to a certain extent.”

Later in the same article Professor Moulton  
 Better Omens. says :

“My own dream would be that of a great Federation like that of the Free Church Council, but including all forms of British Christianity, meeting together to see how far we can co-operate, and to narrow down to definite and well-understood issues the subjects on which *we must disagree.*”

We have italicized the last words. Do they not introduce a note of needless pessimism into the outlook? It is, at any rate, to be noted that two great instances are visible in the ranks of Nonconformity of a desire for more than federation, but for corporate union. Three of the smaller Methodist bodies have now combined to form the United Methodist Church, and in Scotland we have the interesting and inspiring spectacle of the gradual coming together of the United Free Church and the Church of Scotland. These have hitherto been separated neither in ritual nor in theology, but on the question of the relation of the Church to the State. We trust that real union will be successfully accomplished, and that these happenings in the Church life outside the Anglican Communion may be of good omen, for the hope that one day these may come not “to a certain extent,” but wholly ; not only a federation, but a union of all who love and worship Christ.

The Church  
 in U.S.A. The Church newspapers of the States have been much concerned during the last few months with proposals to change the title of the Protestant Episcopal Church. An effort was made years ago, and it failed. Its object was to get rid of the title “Protestant,” and the

grounds given are generally and roughly these: either the Church is not Protestant, or the word is misunderstood, or it has changed its meaning. It is easy to misrepresent a controversy, the details of which we only know from Church newspapers; but on the whole the first of the above-given reasons seems to be most in the mind of those who desire change, though the other reasons are sometimes most on their tongues. The opposition to the change is as keen and forceful as the championship of it. The line of the opposition may be gathered generally from the following paragraphs culled from a letter giving a series of reasons by Rev. R. W. Hogue:

"We stand with the Church and against this effort to change the name—

*"Because* the misconceptions of the 'uninformed' furnish no more fit or honourable excuse for rejection of the word 'Protestant' than for the rejection of the word 'Catholic.'

*"Because,* as we are charged to see to it that the word 'Catholic' is properly understood, so we are also charged by established history and honourable heritage to see to it that the word 'Protestant' is properly understood.

*"Because* the deliberate setting aside of our Protestant title would inevitably imply the deliberate cancelling of our Protestant principles, despite the adoption of any well-meant Round Table resolutions of compromise.

*"Because* an overwhelming majority of our Church membership have expressed themselves as opposed to any change in the title on the only occasion offered to the Church to vote as a whole.

*"Because,* despite petition after petition during the last thirty-six years, the General Convention has decided against any change.

*"Because,* during the period of these decisions and under the title held by the Church, the forces of Protestant Christianity have been drawn closer to our side; and pride, prejudice, and ignorance are being overcome by understanding, fellowship, and love.

*"Because* the day of Christian reunion is about to dawn, and the Church that delays or darkens its approach will have much to answer for."

The controversy is being carried on, as we should expect in America, with a plainness of speech to which our more delicate ears are unaccustomed. Some of that plain speech is very refreshing and suggestive. There has been a tendency in England to let the word "Protestant" go by default, a tendency to be ashamed of it. It is time that it was reinstated in its full content. Both "Catholic" and "Protestant" have been

debased as terms, and both must be redeemed. American Churchmen are being compelled to face the issue in their long-continued controversy. It were well for us to face it too. We are Catholics, we are Protestants ; we will continue to be both. But we must define our terms, just now especially the latter one. We must not allow ourselves to be laughed out of a name which means so much. If we would realize, or help others to realize, how much, we cannot do better than turn to the very valuable book which the Dean of Canterbury wrote some year or two ago, "Principles of the Reformation, Practical and Historical." We commend it to our American friends.

We venture to make a lengthy quotation from <sup>Protestant</sup> <sup>and Catholic.</sup> an article by the Bishop of West Virginia contained in the issue of May 13 of the *Southern Churchman*. Its interest is sufficient apology, and no comment is needed. The Bishop writes :

"It would seem almost impossible to present the much discussed question upon change of name in any new light, and yet there is one aspect of it that I do not think has been sufficiently emphasized, and I desire to say a word about it to-day.

"In this comprehensive Church of ours there are practically two religions, and that fact is at the bottom of all our trouble. The difficulty of further defining arises from the very different use of the same words, so that you cannot tell positively what one means by 'Protestant' or by 'Catholic.' To urge that we must abandon the term 'Protestant' because the word has changed its significance is altogether inconclusive, because 'we have as much right and reason to assume an ideal and expurgated sense of the term "Protestant" as others have to assume such a sense for the word "Catholic."'

"That there are practically two religions at this time in our Church is not too strong an assertion. The one champions Sacramental Confession—that is, the Sacrament of Penance ; the Objective Presence of the Body and Blood of Christ in the Elements on the Altar ; the Sacrifice of the Mass ; Eucharistic Adoration ; Reservation, and Seven Sacraments. All these things are openly professed and practised in the one religion. While the other is distinct from it in this—not to define more closely—that it strongly holds that all these things, without exception, were cast out of the English Liturgy and omitted from the English standards of doctrine at the Reformation.

"It is not claimed that all who favour dropping the word 'Protestant'

from our title hold the views described above, but the most active and influential among them do hold them.

\* \* \* \* \*

“We are insistent as we are in regard to this matter because we cannot but regard the movement to drop the word ‘Protestant,’ if not on the part of the great mass of those favouring, yet on the part of the most active and influential leaders, as evidence of their affiliation and practical sympathy with the views of Lord Halifax; and these leaders are apt to determine policies rather than the great mass, and they have shown their purpose in striking at what Protestants consider one of the bulwarks of their position, and so disturbing the balance, on the preservation of which depends the continued working together of the two religions in our Church. This is the gist of the whole controversy. We can work along as we have been doing, however illogical it may appear to be; but let the balance between the two religions be disturbed by addition to or subtraction from our present standards, and no one can tell whereunto the difference will grow. We therefore deprecate further agitation of the question. If the party of change can stay with us—well, they know where we stand. If they must go, we bid them God-speed. As for ourselves, here we are in the Protestant Episcopal Church, the Church of our fathers. We have no idea of going out or being cast out. Here we stand—can do nothing else. God help us!”

Once again, and for the forty-fifth time, Crockford's “Clerical Directory” has been issued from the press. It comes as complete as ever, but with new features which make it even more useful than ever. It is simply a list of names and places, with certain details about them. But it is a sign and symbol of the services that the Church renders in every corner of our land and beyond it. It is the suggestion of a tremendous force. It is the inventory of a wonderful piece of machinery. The clergy of the Church of England have an incalculable opportunity. When we pick up this great volume and turn over its pages, it requires little of imagination and little of prayerfulness to drive us to our knees to pray that the names contained in this book may not only be contained in the Lamb's Book of Life, but may be beacons pointing others to the kingdom of God the whole country through. We are grateful for Crockford and the lessons that it teaches.

