

THE CHURCHMAN

January, 1921

NOTES AND COMMENTS.

No longer can "The Month" appear as the title of these Notes for the reason that, to our great regret, it has become necessary to change THE CHURCHMAN from a monthly to a quarterly magazine and the present number is the first of the new series. This does not mean that interest in the magazine is less keen than it was; indeed, tested by every available means there is abundant reason to know that during the last two years it has been growing steadily in favour. The number of subscribers has increased substantially and many have been the testimonies received as to its usefulness and importance. But the enormous increase in the cost of production, and more particularly in the cost of printing, made it necessary for the Proprietors to reconsider the position. The simplest way out of the difficulty would have been to stop publication even as other magazines—hard hit by the apparently unending rise in prices—have had to stop. But THE CHURCHMAN stands on a footing different from other magazines. It is not run for profit; it is conducted with a great purpose in view; it exists to serve a cause; and it was widely felt that if it were to cease publication a void would be created which no other magazine could well fill. A scheme was, therefore, prepared for publishing it quarterly at half-a-crown (instead of monthly at one shilling), or ten shillings per annum as at present, and the magazine itself to be increased by sixteen pages. But before a final decision was taken it was decided to consult the present subscribers. A circular was accordingly sent to as many of them as could be reached, explaining the position and asking whether we might rely upon their continued support. We are glad to be able to say that the response has been so exceedingly favourable that those responsible for the Magazine feel justified in going forward with their plans. We are most grateful for the kind way in which the proposal has been received; and we take

this opportunity of assuring our subscribers that no effort on our part will be wanting to maintain the high character of the Magazine and to increase its usefulness. We have many indications that **THE CHURCHMAN** is not so well known as it ought to be, and we appeal, therefore, to our subscribers to do all they can to bring it to the notice of their friends and so help to enlist new subscribers. We shall be glad also to receive, from those who feel they would like to help, one or more additional subscriptions to enable us to send the Magazine gratis to younger clergy and others who might not otherwise see it, the subscriber nominating, if so desired, the person to whom it should be sent. In this way not only will the usefulness of the Magazine be extended but also its continuance will be assured.

Dr. Headlam Canon Headlam has published a new Preface to
and his the Second Edition of his already famous Bampton
Critics. Lectures on Reunion. He has carefully read the criticisms made upon them and finds that he has nothing to alter and nothing for which he ought to apologize. It is plain that the criticisms of Mr. C. H. Turner and Bishop Gore not only leave him unmoved but strengthen his convictions. He has been accused of perverting the evidence and he has so strong a grip of facts that he is unruffled by an accusation that would have made a less convinced man angry. He deals with the charge that he ignores the Synoptic Problem, and we have seldom seen anything neater than the way in which he repels the suggestion. He shows that Liberals and Conservatives are not above surrendering their professed opinions and adopting the views of the other side when it suits their case. His own method is marked by shrewd common sense. "I propose to avoid relying on isolated passages and special texts, and to examine the general tendency of our Lord's teaching. If we find that the more definite sayings are in harmony with the rest of the teaching it will be a reasonable deduction that they are genuine." Replying to Mr. Turner's criticism that no mention is made of our Lord's association of the Apostles with Himself in judging the twelve tribes, he discusses the context and adds: "It seems to me that Mr. Turner's failure to understand this passage shows how perverted a view of the Gospel a too eager interest in ecclesiasticism produces." We agree that discipleship was the important feature

of their fitness to fill the post of judges. Nothing could be more complete than the refutation of Mr. Turner's contention that "Baptism with the Holy Ghost really means Confirmation, and therefore Baptism without Confirmation is not Christian Baptism at all." If the ancient writers mean anything they give no support to this sweeping modern view.

Canon Headlam and Bishop Gore. After repelling Dr. Gore's attack on the supposed method is to try and examine the different documents on the one side of the circumstances in which they were written, and on the other side of the ultimate results. In accordance with this outlook he meets the objections of the Bishop and first asks, "Are we really justified in insisting as a necessary condition of validity in all circumstances on a rule of the Church for which there is no Biblical or Apostolic or, in fact, any early authority at all?" This is a strong statement which he shows to be founded on all the facts in our possession. He says, "I have read every passage which has been quoted in the earlier Fathers about Apostolic Succession, and I cannot find that they did hold it; I do find that they held the other theory. Bishop Gore assumes that they held both." After discussing what Mr. Turner admits, he writes, "I cannot help feeling that Mr. Turner and Bishop Gore have not had the courage to make the necessary deductions from the historical conclusions at which the former has arrived." Bishop Gore insists that all Presbyterian and Nonconformist orders are invalid and that we must insist on reordination in every case. "The transmission of spiritual authority is necessary for the Christian Church." The reply is simple: "The New Testament contains no directions at all from the Apostles about the Christian ministry. In early Christian writers we get certain statements, but they never say the things which from Bishop Gore's point of view they ought to say, and often seem to say things they really ought not." All who have studied the evidence will agree with this, as they will with the observation, "I would say that it is the fear that such theories as Bishop Gore holds may be looked upon as necessary which keeps back many Nonconformists from reunion and the acceptance of episcopacy." "At the present time there is widespread desire for Church unity, and that is accompanied by a strong

feeling that it should be on the basis of episcopacy. But it is accompanied by a considerable fear of theories which seem unspiritual and mechanical ; and it is, I believe, just the emphasis which Bishop Gore gives to those theories which is deterring many from reunion on an episcopal basis." May we add there is a curious slip in the Preface. Dr. Headlam falls into the common error of identifying the Church and the Clergy ! Even a Regius Professor nods !

A great disservice has been done to the Retreat Movement by the publication of two Manuals issued "Retreat Manuals," for "The Association for Promoting Retreats." The two we refer to are Nos. 7 and 8 of a series known as "Retreat Manuals" ; but they are the only two that have come under our notice, just as this is the first time that we have ever heard of the Association. It may be that Nos. 1-6 are not open to the same criticism to which Nos. 7 and 8 are exposed, or it may be of course that they are after the same pattern. In any case we deplore the teaching they convey not only because it is "erroneous and strange," but also because of the injury it must do to a movement which properly conducted, on lines agreeable to the teaching of the Church of England, could do much to deepen and strengthen spiritual life. It is, of course, common knowledge that, in the past, "Retreats," by reason of their association with extreme teaching, have been looked askance at by Evangelical Churchpeople, but more lately endeavours have been made to show that such seasons of retirement from the stress and bustle of life may be made helpful to devout Churchpeople of all schools of thought and pressure has been brought to bear upon Evangelicals to go into "Retreat," not wholly without result. But with such publications before us as these two "Retreat Manuals," we do not hesitate to say that the objections which have been taken to the Retreat Movement are fully justified. We know nothing of "The Association for Promoting Retreats," but if its views are to be judged by these two Manuals, we warn all whom our words can reach against having anything whatever to do with Retreats "promoted" under its auspices. This is not to condemn the whole Retreat Movement ; but there is obviously real need for examining most carefully what is likely to be the teaching advanced in any Retreat before loyal and faithful Churchpeople, such as Evangelicals claim to be, consent to attend it.

No. 7 of these Manuals is entitled "Plain Hints for Penitents" and is openly and undisguisedly an attempt to popularize the Confessional. The author, in his Introduction, says that the object of his little paper is not to persuade people to go to confession, but to help those who do; and this is no doubt the case. But he enjoins upon those for whom he writes the duty of becoming missionaries for the Confessional. "If you find the gift of Absolution unspeakably precious," such is his exhortation, "you cannot help wanting others to find it, and will do all you can to help them to do so." "You will do this best," he proceeds, "by making them feel that Confession is not some terrible and painful duty that ought to be done, but a simple and natural way of securing that complete pardon of all their sins for which our Lord died that they might have, and that any pain or humiliation which it involves is as nothing compared to the joy and strength which Absolution gives." The "hints" given concern both the Preparation and the Confession, and there are others of a more general character. In regard to the wording of the confession the penitent is urged to be as precise as possible, to avoid negative phrases and always to call a spade a spade. "It is often easier," he says, "to call it a shovel. This is perhaps specially the case with sins against purity. It needs courage and real penitence to be honest about these. Don't conceal grave offences under vague and easy phrases which may mean very little. Never mind what you say in confession. If you are really penitent and are conscious that you are speaking to our Blessed Lord you will be quite simple and honest. Under the sacred protection of the Confessional you can say things that would not be possible in ordinary conversation. Try to spare your confessor the necessity of asking questions. It is just as painful to him as it is to you." The hints about the Confession are concerned with such details as going to the church at the time the priest hears confessions and not asking for a special appointment; observing carefully to take one's turn; going to the confessional "the moment you see the person before you leave it"; and so on. "In the confessional the 'personal' element," we read, "must be reduced to its lowest point. Anything approaching conversation obscures the divine character of the Sacrament," and then, "When you have finished listen to the priest." Among the "General Hints" we find this: "Sometimes

it is wise to make a General Confession ; that is a confession of all the sins of your past life. A desire to do this often arises in Retreat. Don't do it lightly. It is not a good thing to go back to old sins in the past. Only do it with the advice of your Director. If the desire arises in Retreat, and you are quite sure the Holy Spirit is moving you to do so, then do it. It is not necessary, of course, to go into much detail." We deplore, as all Evangelical Churchpeople must deplore, such teaching which is plainly contrary to Holy Scripture and to the formularies of our Church. It is enough for us to know that " if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the Propitiation for our sins " ; and with Him we want nothing between.

"Plain Hints for Communicants." We cannot deal at the same length with No. 8 of these Retreat Manuals, but it may be explained that it offers (and is entitled) *Plain Hints for Communicants*. We select only one section of it—that relating to the Reservation of the Sacrament. It is claimed that " the object of reserving the Blessed Sacrament is that Communion may be given at any hour to any who cannot come to receive It during Mass, whether from sickness or any other reason." " Many people," the author adds, " do not realize this and go for a long time without Communion." This he declares is quite unnecessary, for " every priest is ready to give Communion at any hour to those who desire It, provided, of course, they are fasting and in a state of grace." He then gives some suggestions to those who would receive in this way. They are to kneel at the " Altar " rail and begin the Confession when the priest " has opened the Tabernacle and taken out the Ciborium." After the Absolution and the Prayer of Humble Access " you will then receive the Most Holy, in one kind only, as the Chalice is never reserved." Upon this it is only necessary to observe that these " hints " are plainly at variance with the regulations laid down by Convocation. Whatever view may be taken about Reservation—and for ourselves we believe it to be wholly unnecessary, as well as fraught with great spiritual danger—it is admitted even by Anglo-Catholics themselves that the Bishop of the Diocese has the right to regulate it. Is there a single Diocesan Bishop in England who would approve of the suggestions of this Manual? We are certain there is not. It is

not unreasonable, therefore, to ask, What, if the practice above described is persisted in, do the Bishops intend to do? The author of both of these Manuals is described on the title-page of each as "The Rev. Francis Boyd," but as no further particulars are given it is impossible exactly to identify him. Is he, we wonder, a benefited clergyman in the diocese of London?

The E.C.U. and the Lambeth Conference. The English Church Union is plainly not satisfied with the Lambeth Conference Resolutions. The Council referred them for examination to its Theological and Liturgical Committee, and this body has issued an interim report dealing with the Reunion proposals and the Ministrations of Women. The reason for this haste is that synodical action may be taken on these matters, and it is "with a view to assisting Synods and the faithful in general" that this Report is issued. Its suggestions are sufficiently sweeping. Thus in regard to Section VI of the Lambeth Appeal it is contended—

Considerable additions are needed if this statement is to be made satisfactory: (1) Unless to the phrase "the Creed commonly called Nicene" there is added some such explanation as "interpreted by the dogmatic decisions and the tradition of the whole Church," a door is left open for the heresies condemned by the Third and Fourth Œcumenical Councils and for other grave errors; (2) unless some addition is made as to belief in the doctrine of the Sacraments, there would be nothing to prevent the official recognition for the first time of Zwinglian errors concerning Baptism and the Holy Communion, and there ought to be security for the acceptance of Infant Baptism, and of a fundamentally right belief concerning Holy Matrimony; (3) it is insufficient to specify only the sacraments of Baptism and the Holy Communion—for instance, it is necessary that the place of Confirmation and Absolution in the sacramental system of the Church should be distinctly recognized, as in the Book of Common Prayer; (4) in regard to the ministry, a recognition that Ordination is the sacramental means of conferring the grace of Holy Orders, and not merely the appointment to a ministerial position is urgently needed.

It cannot be regretted that the E.C.U. has shown its hand so plainly, but what have Nonconformists to say to proposals of this kind?

Interchange of Pulpits. The Theological and Liturgical Committee of the E.C.U. is gravely concerned, also, about the permission in certain circumstances of the exchange of pulpits

with Nonconformists (Section A, paragraph i.), and in its Report it is urged—

There can be little doubt that the resolution if unamended will be used to cover the admission to our pulpits of men who neither accept the Catholic Faith nor intend to receive episcopal Ordination. It would be in the highest degree improper to entrust such ministers with the ministry of the Word in our churches. The proposal is also definitely both uncanonical and illegal so far as England is concerned, inasmuch as such ministers have not made, and cannot make, the Declaration of Assent which is required by the Canons as well as by the law from all who are to be licensed to preach in the Church of England.

The Committee, therefore, has tried to make the resolution “tolerable” and, with this end in view, suggests that it should read as follows—

(A) In the event of a definite arrangement being concluded with a non-episcopal society on the basis of an *ex animo* acceptance by such society of the Catholic Faith and Sacraments and an undertaking given by it to secure a ministry of validly-ordained bishops, priests, and deacons,

(i.) A Bishop would be justified in giving occasional authorization to ministers of such a society who were, or were qualified to become, candidates for Holy Orders to preach in churches within his diocese and to clergy of the diocese to preach in the churches of such ministers.

But it does not follow that what would be “tolerable” to the E.C.U. would be acceptable to other sections of Churchpeople, and for our part we refuse to recognize the right of the E.C.U. to make the Lambeth resolutions of none effect, for that, after all, is what its proposals come to.

Not less drastic are the recommendations of the **Ministrations of Women,** Committee on the Conference resolutions on the ministrations of women. The E.C.U. would restrict severely the work of the deaconess, and adds :—

It is desirable that the whole idea of women instructing and exhorting the general congregation should be decisively repudiated as (1) based upon an unwarranted assumption of what the office of a Deaconess in the Primitive Church involved ; (2) a breach of Catholic order and custom ; (3) inevitably tending to widen the gulf between the English Church and the rest of Historic Christendom ; (4) *ultra vires* for a provincial or local Church ; (5) likely to lead to increasing division among ourselves.