

THE CHURCHMAN

October, 1928.

NOTES AND COMMENTS.

The Resignation of the Primate.

ON November 12 the Archbishop of Canterbury will close the active work of his long career. For thirty-seven years he has been a Bishop, holding the see of Rochester from 1891 to 1895, when he was translated to Winchester. He succeeded Archbishop Temple at Canterbury in 1903. During this period the character of the Church of England has probably changed more considerably than during any period of equal length since the Reformation. Anglo-Catholicism has advanced both in numbers and in daring until at the present time its adherents consider themselves safely entrenched in the Church and many of them boldly declare that they hold practically all the distinctive doctrines of the Church of Rome except the supremacy of the Pope. Dr. Davidson has never been regarded as a sympathizer with the views of this party, yet it has been mainly during his primacy that this radical change in the Church has taken place. We do not wish to attribute to him an undue share of the blame for allowing this alteration in the character of the Church to take place. Most of the Bishops must share it. A firm stand against the Romanizing tendencies would have been effective in checking them. Some exercise of influence in appointments to positions of importance, some sympathy shown to the Evangelical School, some encouragement to those who stood for the defence of the Church against the encroachments of erroneous doctrine would have gone a long way to preserve the Reformed character of the Church. We recognize the many qualities of statesmanship which the Archbishop has shown, but we cannot acquit him of the responsibility of neglecting the just claims of the old Evangelical School.

The New Archbishop of Canterbury.

If the advance to which we have referred has taken place under an Archbishop who has had little sympathy with the movement, what is to be said of the prospects under the new Archbishop? Dr. Lang is generally regarded as much more sympathetic with the position of the Anglo-Catholics than his predecessor. Some have gone so far as to say that the appointment of the new Archbishop marks the beginning of a new era in the Church, when it will move

still farther away from the foundation principles of the Reformation. If this should unfortunately turn out to be true, it will be disastrous not alone for the Church of England and the Anglican Communion throughout the world but also for the nation and for our Empire. The strength of British character has been built up on loyalty to the Bible, and on the intellectual and spiritual freedom which Protestantism has made the chief characteristic of the British race. Any return to medievalism under the encouragement of an Archbishop of Canterbury who sympathizes with medieval conceptions of the Church, its ministry and its Sacraments, will alienate still further the great body of the laity which has recently shown that no departure from the principles of the Reformation will be tolerated in the National Church. Whatever great qualities of intellect and soul the new Archbishop may have, any lack of sympathy with the aspirations and rights of the laity of the Church will increase the breach between the clergy and the laity which has developed in recent years. The present condition of the Church requires that loyal churchmen should make it quite clear that they will resist any attempt to restore medieval errors of any kind in the Church.

The New Primates and the Future of the Church.

The appointment of Bishop Temple as Dr. Lang's successor in the see of York continues the High Church succession in the northern primacy. Strong representations were made to the Prime Minister that the situation created by the Prayer Book controversy could be ameliorated by the appointment to York of a man with less pronounced views than Dr. Lang. The Prime Minister did not however see fit to pay any attention to these representations and both Archbishops will now be representatives of the more advanced churchmanship which seeks to introduce into our Prayer Book features which were discarded at the Reformation. The new Archbishop of Canterbury is an advocate of the adoption of the Communion Service of the Prayer Book of 1549, and the new Archbishop of York was one of the chief protagonists of the Grey Book; we cannot therefore look forward to the exercise of their influence in the maintenance of peace in the Church through the acceptance of a Prayer Book revised in harmony with the Scriptural basis of our Present Book. Protestant and Evangelical churchpeople must continually exercise the vigilance which is the price of security. There is constant need for a strenuous educational campaign in order that churchpeople may fully understand the teaching of our Church. The reproach is often levelled against Evangelical churchpeople that they are not as well instructed in the doctrines of their Church as they ought to be. This is a reproach that should be removed by the simple process of giving no ground for it. The National Church League and other organizations have in recent years provided an abundance of literature explaining true Catholicism—which is the Protestantism of our Church—and it is essential that this literature should be widely circulated and carefully studied.

Other Episcopal Appointments.

The appointment of the Bishop of Chelmsford to succeed Bishop Temple as Bishop of Manchester will restore to the industrial centre of the North of England a Bishop with Evangelical sympathies. Dr. Warman has had considerable experience of Church life in the North, and he understands the strong hold which Evangelical principles have on the people of Lancashire. His experiences at Truro and at Chelmsford will have shown him the importance of maintaining the Church of England in its true breadth and freedom.

The Rev. Canon H. A. Wilson is to be Dr. Warman's successor at Chelmsford. This appointment will continue the Evangelical succession which has existed in this diocese since its formation in 1914. Canon Wilson is widely known through his work in connection with the Cheltenham Conference. The Conference has been one of the chief means of bringing the subject of Reunion before the Church. It has forcibly indicated the true lines on which any movement towards unity must proceed, and Canon Wilson, as Chairman, has been one of the chief inspiring influences of the Conference. His well-known book, *Episcopacy and Unity*, is a careful study of the attitude of our Church towards the Non-Episcopal Churches since the time of the Reformation. It gives the true perspective of the place of episcopacy; and the author's knowledge of the subject ought to be of great value at the Lambeth Conference of 1930 when the Bishops are considering again the problems of reunion.

The Lambeth Conference and Reunion.

The Lausanne Conference and the recent Conference at Jerusalem have revived interest in the question of the reunion of the Churches. It is well that churchpeople should understand the situation which the Bishops will have to face at the Lambeth Conference in 1930. The decisions at which they arrive during their sessions will be fraught with consequences of unusual importance for the future of the Anglican Communion. The movement towards reunion has advanced much farther in the mission field than is generally recognized at home. Already practical steps have been taken in India and other places for the formation of United Churches. The national movements in various lands have given strength to the desire to have indigenous Churches free from the lines of division in Western Christendom. The Non-Episcopal Churches have found little difficulty in joining in these movements. Many of our Church of England missionaries are also anxious to take their place in these Churches. The question of episcopacy is here as elsewhere the practical obstacle. The native Churches are willing to adopt episcopal government, but not with the implications of the rigid theory of Apostolical succession held by a section of our Church. If the Bishops at Lambeth are influenced by this section, we may

see the reunion movement go forward without us, for already there is in many places great impatience at the long delay. The result in a short time will be that there will exist in large portions of the mission field strong Roman Catholic missions, strong united churches formed by the Protestant Churches, and a remnant of Anglicans without any recognized place, which will be ineffective as a Christian force till it disappears, as it must finally do in the march of events.

Church and State.

A determined effort has been made by some churchmen, including certain of the Bishops, to make the decision of the House of Commons on the revised Prayer Book a test of the relations between Church and State. They are determined to see in the House of Commons' vote a challenge to the authority of the Church in spiritual matters. It was nothing of the sort. It was simply the veto of the representatives of the people on the introduction of teaching and practices which were rejected by the Church when the present relation of Church and State was entered into, between three and four hundred years ago. It was probably also a vote of want of confidence in the competence of the Church Assembly adequately to represent the Church, and of distrust of the capacity of the Bishops to carry out the restoration of order. While no one will question the authority of the Church over the spiritual welfare of its members, when that authority finds its proper expression, it is equally clear that there is an ultimate authority which rests with the State. A Mohammedan land may, for example, decide what form of religion it will tolerate if any, and a Christian State has power to decide what forms of religion will be allowed. In countries under the influence of the Roman Church any form of Evangelical religion may be banned, but we have not arrived at this condition of affairs in England. Every form of Christianity is allowed. The State has merely said that in the Established Church there shall not be those features which were rejected in the past and are now brought forward by the Church Assembly, which is not regarded as adequately representing the Church.

The Bunyan Tercentenary.

The Tercentenary of John Bunyan will be celebrated in November. As the author of *The Pilgrim's Progress*, he occupies a unique position. His great allegory is a classic of our literature, but it is much more. It is a work of high spiritual import, and has proved an inspiration to Christians of every age since it was written. It has had a special value among converts in the Mission Field and missionaries have frequently borne testimony to the help it has given to those newly won to Christianity. The Religious Tract Society has placed the Christian community under great obligations for the numerous translations which it has produced. In upwards of one hundred and twenty languages and dialects the Society has already helped to issue it. Those who know the scarcity of suitable

literature to place in the hands of many of the native races appreciate the boon which the translation of this book of unflinching popularity and usefulness is to those responsible for the instruction of native Christians. The Society has also performed a useful service in bringing out a special tercentenary edition well printed and illustrated at the small cost of sixpence. It has already had a wide circulation and we hope that it may find its way into the hands of many of the younger generation who are not as familiar with this great work as their forefathers were. We are glad to see that Churchmen are taking part in the celebration. It is fitting that they should do so on many grounds, and not least as a reparation for the treatment which Bunyan received during his lifetime from the Churchmen of his day.

Cheltenham Church Congress.

The subject of the Church Congress to be held this year at Cheltenham under the presidency of the Bishop of Gloucester is "The Anglican Communion: Past, Present, and Future." In view of the recent debates on the Prayer Book and of the various theories of the position of Anglicanism, the discussions should be of special interest and value. The "Notes on Congress Subjects" issued by the Congress Committee states some of the questions which it is the aim of the Congress to answer. They include: What is the past history of our Church? What is the state of our Church to-day? What is the significance of the great spiritual movements within our Church? To what extent can the Christian faith meet the challenge which comes from the criticism of to-day? What can our Church achieve in the days to come by the goodness of God? These are all matters of moment, and the speakers chosen to deal with them are scholars well known throughout the Church. The Reformation will naturally take an important place in the Programme and, we trust, will be treated with the seriousness that is due to "the most important event in the history of the Church since the days of the Apostles" as it has been well described. A place on the Programme is given to the Evangelical Movement, and in the hands of the Rev. C. M. Chavasse it will receive adequate treatment. The relation of our Communion to other Churches, especially in the Mission Field, will also be considered. It is a subject in which both the Bishop of Gloucester and Canon H. A. Wilson are specially interested and, indeed, have in a sense made their own.

St. Peter's Hall, Oxford.

Some time before his death Bishop Chavasse put forward a proposal that Evangelical churchmen should found a College at Oxford. He pointed out that in the centre of Oxford they hold a strategic site in St. Peter-le-Bailey Church, the rectory and garden, with Hannington Hall and the school and playgrounds behind it. Here, he said, is the nucleus of a new College with space to erect buildings, and with additional ground attainable if needed. A

movement has been set on foot to carry out the Bishop's scheme as a memorial to him. An Evangelical College at Oxford in the centre of the intellectual and spiritual young life of the country ought to make a strong appeal to all sections of Evangelicals. St. Peter's Hall is to be opened this autumn as a Hostel under the care of the Bishop's son, the Rev. C. M. Chavasse, who has resigned the living of St. Aldate's while retaining that of St. Peter-le-Bailey, in order to devote himself to the interests of the new College. An appeal made in *The Record* for contributions from twenty thousand Evangelical churchmen, of sums varying from £1 to £1,000, has been taken up, and one contributor has made a challenge to contribute £1,000 if nineteen others will give the same sum, and also a further sum of £100 if ninety-nine others will contribute the same amount. A total sum of £150,000 is required and it ought to be easily raised if the advantages of a College under Evangelical auspices in the University are realized. This is a great opportunity and one not to be lost. We earnestly hope that there will be a generous response and a suitable memorial raised to the memory of a Bishop who did so much for the Evangelical cause in our Church.

Women's Work.

Attention has recently been specially directed to the work of women in the Church. Canon Raven in his book, *Women and Holy Orders*, has made a strong plea for the admission of women to the full ministry of the Church "as a matter of theological principle, even more than of justice and expediency." The Conference of the Wesleyan Methodist Church at its last meeting considered the ordination of women for their ministry and decided in favour of it. The order of deaconesses has already been revived in our Church, and many women are doing useful service as members of it. It is doubtful if the time is yet ripe for the radical change implied in the ordination of women for the priesthood. There is at the same time large scope for the work of educated women in whole-time service for the Church, and this scope must constantly be enlarged with the increasing share which women are taking in every department of life. The Evangelical School has always sought to make use of the special gifts of women. The Mildmay Deaconesses and other organizations have done much to develop these activities, but it is felt that more use should be made of women who have had educational advantages. We do not want nuns bound by vows, but the Evangelical School must provide opportunity for University and other women with educational gifts to exercise their powers to the full. The Church Sisters, who have recently removed their headquarters to the Church Sisters' Training Centre at Putney Heath, have for some years been seeking to meet this need. The course of training now provided is up to the highest standards. It answers all the requirements of educated Evangelical women desiring to devote themselves to Christian work.

Editorial Notes.

We are glad to be able to publish the interesting and suggestive discussion of the Transfiguration by Bishop Knox, whose pen shows no sign of weariness or loss of incisive vigour in spite of his advanced years. The Rev. W. Wilson Cash, as the Secretary of the Church Missionary Society, and a prominent contributor to the debates at the Jerusalem Conference, writes with unique authority, and his remarks on the subject of Reunion which lay outside the province of Jerusalem will attract wide attention. No better commentator on the Bunyan Centenary can be found than Archdeacon Buckland, who has written an admirable study on the author of *The Pilgrim's Progress* which the Archdeacon did so much to circulate when Secretary of the Religious Tract Society. It is probable that many will preserve the valuable paper by Dr. Montgomery Hitchcock on "St. Paul's Second Imprisonment in Rome," for it is part of a connected study now being made by the writer on the influence of St. Paul's stay in Rome on his language. It may well be that this study will change critical opinion on the date and authorship of the Pastoral Epistles. Mr. H. P. Palmer gives us a glimpse of the life of "The Mediæval Parish Priest," and his well-documented article is the fruit of personal research among unpublished documents. The able and learned Superintendent of the Irish Church Missions shows how baseless is the contention that Queen Elizabeth persecuted as bitterly as her sister Mary, and his facts in "The Reformed Attitude to Romish Recusants" cannot be challenged. The narrative of a novel method of winning interest in the local Church and its message by the Rev. Cyril Dobson will, we trust, lead many to follow his example. Our Reviews are unusually varied and call attention to books that deserve reading.
