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THE CHURCHMAN

July, 1926

NOTES AND COMMENTS.

Industrial Unrest and Its Lessons.

THE period of industrial unrest through which the country has recently been passing has directed attention to some important facts in our national life and organization. A General Strike was a new feature in our experience. It was a challenge from one section of the community to the whole order and constitution of the country. Probably its true significance was not recognized by many of those who obeyed the orders of the Trade Union Congress and ceased work. Yet their action was tantamount to a declaration of civil war. Its immediate aim was to paralyse the work of the nation and to deprive the people of their means of subsistence. Its ultimate purpose implied the setting up of an authority in opposition to the duly authorized Government responsible for the welfare and good order of the community. However much it may be disguised, this is in effect a revolutionary action. It has been said that nothing can justify a revolution but its success. Yet experience shows that such successes may be dearly bought, and they inevitably leave permanent scars on a nation's life. Russia may be taken as an example of a successful revolution, but its present condition does not recommend it as one to be followed. So far from a defective system of government being replaced by an ideal one, the condition of the country shows that the elementary principles of freedom and justice demanded in any form, and especially in the higher types of government, are lacking.

The True Method of Progress.

The challenge to our Government was fortunately met and defeated. The good sense of the British race is sufficiently strong to render such attacks on the organization of Society futile at the present time, and we hope for many years to come. Tennyson indicated the character of England when he described it as —

A land of settled government,
A land of just and old renown,
Where Freedom slowly broadens down
From precedent to precedent.

Its methods of progress may be less logical than those of some other nations, but they have many advantages. There must be changes

to meet the requirements of new ages. When the necessary alterations can be made in a constitutional manner, other methods are unnecessary. It is the glory of our British Constitution that these changes can be made when the need is fully proved. Progress may be slow at times, but it is sure. There is greater danger in too much haste than in too little. As Lord Bacon said, "It is well to beware, that it be the reformation that draweth on the change, and not the desire of change that pretendeth the reformation."

These are some of the essentials of true progress, and they are to be maintained as safeguards of any healthy organism. It is obvious that they apply to the Church as well as to the State. The Church has its recognized order and system of government. Changes must be made to meet the requirements of new conditions, but everything depends upon the nature of the developments and the method by which they are introduced.

The Analogy of Church and State.

An Established Church has necessary obligations and duties associated with the fact of establishment. It is impossible to ignore the fact that a section of the Church of England is at the present time seeking to disregard these obligations and duties. The life of Church and State in England has been so closely intertwined that they appear to merge into one another, and it is at times difficult to indicate the boundaries of their respective spheres. Harmonious working is essential for the common good. The duly constituted authorities of the Church must exercise their functions with proper regard to this relationship. No system is so perfect that it can be worked effectively if any group is determined to render it ineffective. This seems to be the purpose of a section of Churchpeople at the present time in regard to the Church of England. They affect to ignore its system. They refuse to recognize its authority when it comes into conflict with an alleged authority of the Catholic Church. No one can say exactly what this authority is. Yet they are fanatical in their allegiance and loyalty to its supposed claims. This authority has no adequate means of expression. Some even say that it has no real existence. Its claims resolve themselves in the end into the individual interpretation of "tradition" or "the spirit of the centuries" or of a system of Canon Law largely obsolete. These Churchpeople are in revolt against the authority of the National Church, and justify their revolt by claiming to owe allegiance to a higher authority. If they adopted constitutional methods to secure the recognition of their ideas, their position in the Church of England might have some claim to be legitimate. Both their views and their methods deserve to be strongly condemned by all who value the principles of constitutional development in Church and State. *The Times* referred to the attitude of this section of Churchmen as one of "Ecclesiastical Bolshevism." It is in the end more disastrous in its effects than any other type of Bolshevism. It destroys the spiritual foundations of Society, and depraves the fundamental duties of truth and loyalty in any community.

The Principle of Establishment.

These present conflicts in the Church are gradually leading to a fresh examination of the principles underlying the relationship of Church and State. It is admitted that the situation in England presents features of extraordinary difficulty. In each country the relationship has to be examined in the light of its past history, and more so in England than elsewhere. Various theories have been maintained as to the relationship. The ideal view in a Christian country is that represented by Hooker, Coleridge and Thomas Arnold, that the Church and the State are identical—two aspects of one community. This ideal is no longer in accord with the actual facts, and the question arises on what grounds and with what conditions should any one form of religion be recognized by the State, and what should be the control of the State over its affairs? To say that the State has full control would be to risk a charge of Erastianism, which, as was recently said, is an even more terrible charge to-day than that of Protestantism. Yet there is a sense in which the State has supreme control over every organization existing in its territory, whatever its purposes may be. "Establishment" creates a special relationship, but even in those cases where there is no Established Church the rule of the State is paramount. It would be generally admitted, for example, that a non-Christian government, such as that of Turkey, has a right to decide on what terms, if at all, the Christian Church can exist within its territory.

Roman Catholic Claims.

In Roman Catholic countries the influence of the ecclesiastical authorities is exercised to secure the suppression of every other form of religion. Such an intolerant attitude is incompatible with the freedom which Protestantism claims and allows. It is legitimate for Protestants to seek to secure and extend freedom of thought and worship in Roman Catholic countries. It might be argued that, if we admit this, there should be no restrictions placed upon Roman Catholics in this country, and that the Relief of Roman Catholic Disabilities Bill should not be opposed. No one will question the right of Roman Catholics to endeavour to secure such privileges as that of holding public processions with the Host, or indeed the removal of the restrictions on the office of Lord Chancellor, just as the Protestants in Spain or any other Roman Catholic country might claim the right to hold the highest places in the Government. No Protestant would be likely to obtain such a post in Spain, in view of the interests involved, and in England where the King must be a Protestant, where the Established Church is Protestant, where the past history of the country shows the necessity of securing the State from papal encroachment, it is clearly unwise to destroy necessary safeguards. They are important in view of the fact that Parliament and the Government services are open to Roman Catholics, and that they hold a considerable number of high and confidential posts, even though it is recognized that a faithful Romanist can, in

theory, have only one allegiance and that he must view everything from a consideration for the advancement of his Church.

Church and State in England.

The relationship of the Church of England to the State is, as we have indicated, one with many peculiar features. From the earliest times the association has been so close that the same person has frequently held positions of the highest authority in both at the same time. The character and extent of the relationship are so intimate that they are practically indissoluble except by some such drastic measure as disestablishment. Many of the old features of this relationship have been destroyed. The State has taken over duties once performed in bodies of ecclesiastical character. The old Vestries have been superseded by local governing bodies. A Church Assembly has been set up, which marks another stage in the differentiation of functions. But the relationship is still sufficiently close to warrant special consideration in the treatment of the claims of either. The question of the method of the appointment of bishops has been raised, and some radical changes have been proposed, especially in the old custom of the *Congé d'élire*. At first sight the method of appointment may seem anomalous and to require change. Yet it may well be defended as one of the usages of the Church of England embedded in its established system, and working so well that it should not be disturbed without promise of improvement of a most decided kind. Those who live under non-Established systems would readily admit that no system of election, although some of them may be more in keeping with abstract principles, works so well, and secures as good men of varied gifts and character for the Episcopate, as our own.

Reservation.

The Report of the Farnham Conference on Reservation can scarcely be regarded with satisfaction by the section of Churchpeople who seek grounds for the use of the Reserved Sacrament for Adoration. When the results of the Conference are cleared from their metaphysical subtleties the issues are clear. One speaker may tell us that we need not object to using the term Transubstantiation because there is really no such thing, and others may teach us that symbols must attach to themselves something of what they are intended to symbolize, even as a florin attaches to itself the "reality" of a certain purchasing value, which we would point out remains a purely abstract idea until it is turned into the particular commodity upon which the florin is expended. Apart from the display of such intellectual agility there remains the conviction that the arguments are based more on the assumption that the Presence in the elements exists, than that they prove its existence. As Adoration without the Presence would be impossible, little satisfaction can be gained when the most that can be said in favour of the adoption of the practice is that the Presence may be a "Real Coming" or a "Real Meeting" or a "Real Puissance." The thanks of Evangelical

Churchmen are due to Canon Tait for the clear and able way in which he presented their view of the Holy Communion, and for the effective arguments which he used to show the effects of erroneous teaching on the nature of our Lord's Presence.

Professor Pollard's "Life of Cranmer."

Professor Pollard's great book, *Thomas Cranmer and the English Reformation*, is known to all students of the sixteenth century as the best and most authentic account of the life of the great Archbishop who had so large a share in the moulding of the destiny of the Church in the great formative years following the breach with Rome. It has just been re-issued, and may be obtained from the Church Book Room, Dean Wace House (7s. 6d. net). Professor Pollard is recognized as the greatest living authority on the period with which he deals in this volume, and it is of great interest to Evangelical Churchmen to know that the scientific historian, after his careful examination of all the facts and his analysis of their significance, completely justifies the interpretation of the life and work of the Reformers held by Churchpeople who maintain the principles of the Reformation and reject as erroneous the theories of Roman Catholics and their Anglo-Catholic supporters in our own Church. No student's library can be regarded as complete without a copy of this standard work, and we believe that it will be as widely circulated and read as it deserves to be. Those who desire to make a suitable present to their clergy cannot select a more appropriate gift than this volume. It is an excellent guide to the more detailed study of the Reformation Movement, and the notes containing references to contemporary documents are invaluable in themselves for this purpose. The value of the work is rendered complete by a series of illustrations, many of them not easily accessible otherwise.

The Cheltenham Conference.

The Cheltenham Conference, which met on June 24, 25 and 26, considered the important subject: "The Church and the Future." The Conference has since its inception dealt with difficult and pressing matters of religious life and thought with a courageous and independent spirit. The findings in the past, although sharply criticized, have commended themselves to the more thoughtful members of the Church. No subject is of greater urgency than the character of the religious life of England in the near future. The destiny of our own land, of the Empire, and probably of the world, will depend upon the religious principles developed and maintained by the rising generation. These must be based on the Bible and find an adequate method of expression in the *ecclesia* which we hope and believe will be the great united body of all Christian people. The Conference has made a useful contribution to the attaining of this ideal.

Editorial Note.

We present to our readers in this number of *THE CHURCHMAN* a series of papers read at the recent Cheltenham Conference which

deserve the careful attention of Churchpeople. We have referred in the preceding Note to the Conference and the importance of the subject discussed. We desire here to thank the writers for their courtesy in permitting us to print their addresses, and at the same time to note their representative character. Canon H. A. Wilson, the Chairman of the Conference, is in close touch with many phases of religious life, and in his opening address deals with some of the fundamental problems of "The Church and the Future." The Rev. C. M. Chavasse, M.A., M.C., Rector of St. Aldate's, Oxford, has special knowledge of the thoughts and aspirations of the younger generation of University men, and is specially qualified to write on "Christianity and its Message for the Future." Mr. A. G. Pite, M.A., M.C., as Head of Cambridge House, the well known Settlement in Camberwell, knows the special conditions of work in difficult areas. He makes many valuable suggestions as to how the Church of England must adapt itself to be an adequate means of expressing this Message. The Church of the Future must have its own intellectual character and its own ceremonial methods of expression. The Rev. W. H. Rigg, D.D., of Beverley Minster, from an extensive acquaintance with the tendencies of thought at home and abroad is able to present a useful view of "The Expression of Doctrine in terms of the New Age." The second portion of the same subject, "The Expression of Devotion in forms of Worship" is treated by the Rev. Alfred Fawkes, M.A., Vicar of Ashby St. Ledger, with the clearness, force and brightness which we always look for in the productions of his pen. The next section of the subject to be considered is the Institutional Character of the Church in the New Age, and here the Rev. C. Sydney Carter, M.A., Principal B.C.M.S. Training College, Bristol, who is a well known writer on historical subjects, shows the essentials of the Ministry in the Church of the Future. The Rev. J. W. Hunkin, B.D., M.C., O.B.E., Tutor, Gonville and Caius College, Cambridge, gives an important contribution, explaining some of the current interpretations of the Truth and Use of the Sacraments. Some of his points will without doubt receive special consideration. The most practical aspect of the subject, dealing with the actual work of the Church, Its Evangelistic and Pastoral Responsibilities, is considered in two papers distinguished by knowledge and thought by the Rev. S. Garrett, M.A., Home Secretary C.M.S., who writes on "Work Overseas," and by the Rev. L. J. Coursey, M.A., Vicar of Taunton, whose subject is "Work at Home." The wide range of these papers and the variety in treatment give them special value, and we hope a shaping influence upon the future character of our Church. An interesting opening article is contributed by the Rev. J. D. Mullins, D.D., who recently retired from the secretaryship of the Colonial and Continental Church Society. It is an interesting glimpse into the life of a City Vicar of the Olden Time and his Parish. Although we have given all the space available to our notices of new books, we have not been able to deal with all that we wished to review.