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THE CHURCHMAN

January, 1923

NOTES AND COMMENTS.

OUR readers will observe—we trust with pleasure—“*The Churchman.*” that the size of this number of THE CHURCHMAN is increased by eight pages, and it is hoped the enlargement may be maintained throughout the year. The occasion is one of which advantage may well be taken to bring the Magazine to the notice of any Evangelical Churchman who does not at present see it, and we venture to ask regular readers to co-operate with us in increasing the circulation. If each subscriber would secure one other the Magazine would soon be placed in an impregnable position. Will readers very kindly make an effort in that direction? Without any attempt at self-laudation, we think we may quite reasonably claim that THE CHURCHMAN deserves the strong support of Evangelical Churchpeople. It is the only magazine of its kind entirely devoted to Evangelical interests, and in view of the happenings in the Church at the present time it is of importance that Evangelicals should possess an organ of this character which gives expression to the Evangelical point of view. A subscription of ten shillings a year entitles the subscriber to receive a copy of each of the four issues of THE CHURCHMAN, and we trust that, with the New Year, many additional subscriptions will be received at the Church Book Room, 6 Grosvenor Mansions, 82 Victoria Street, S.W.1.

The adjournment—or more properly the abandonment—of the Autumn Session of the National Assembly
Prayer Book Revision. on account of the General Election postponed the consideration of the Report on Prayer Book Revision until the Spring Session which opens on January 29; and it is now

believed that anything in the way of effective action may be still further deferred—probably till June. These postponements are all to the good, for it is of the very first importance that Churchpeople should acquire an intelligent appreciation of what is involved in the changes proposed in the Schedule to Committee's Report. From time to time it is stated that this and that Parochial Church Council has discussed the Report and passed certain resolutions concerning it, but, at present, there is no indication whatever that Parochial Church Councils as a whole have taken the matter in hand or that the general body of Churchpeople has the slightest idea of the nature or extent of the proposals. The fact is that there is hardly a portion of the Prayer Book which is left untouched. The Lectionary, the Psalter, the Calendar, Morning Prayer, Evening Prayer, the Athanasian Creed; the Litany, the Special Prayers and Thanksgivings, the Collects, Epistles and Gospels, the Holy Communion Service, the Baptismal Offices, the Catechism, the Order for Confirmation, the Marriage Service, the Visitation of the Sick, the Communion of the Sick, the Order for the Burial of the Dead, the Commination Service, and the Ordination Service—these have all come under the hands of the Revisers and changes of varying degrees of importance have been introduced. We urge again, as we urged in our last issue, that Churchpeople, and particularly Evangelicals, should obtain a copy of the Report—it may be had from the Church Book Room, 82 Victoria Street, S.W.1, price 1s. net—and study it carefully. It will help them immensely in the understanding of the nature and effect of the proposals if they obtain also a copy of the leaflet issued by the National Church League which presents a brief but sufficient summary of the main proposals; and a copy of the Lecture given at the Church House by Bishop E. A. Knox (late of Manchester) in which he deals exhaustively with the whole question. These publications may be ordered from the Church Book Room, the leaflet at 3s. per 100 post free, and the lecture at 3d. net per copy.

Bishop Knox's Position. Evangelical Churchpeople owe a deep debt of gratitude to Bishop Knox for the pains he has taken to safeguard the Protestant character of the Prayer Book. Even when he was Bishop of Manchester he stood out boldly in Convocation and elsewhere against any alteration being

made in the Service of Holy Communion ; and now in his Church House Lecture we find that among other lines of practical action suggested by him is the following : " Failing other attempts to defeat Romeward proposals, strong effort should be made to secure from the National Assembly the answer which the whole Convocation of York, Upper and Lower Houses combined, made to the Royal Letters of Business, that no change should be made in ' the structure and sequence of the Order of Holy Communion.' " The proposal is one so eminently reasonable and so strictly in accord with the wishes of large sections of Churchpeople of varying schools of thought—however much they may differ in their reasons for maintaining the Service as it is—that we hope a determined effort will be made in the Assembly to secure it being carried into effect. Nor must it be forgotten that it is to Bishop Knox that Churchmen are indebted for a fuller knowledge than they hitherto possessed of the meaning and significance of the *Epiklesis* which was introduced into the Prayer of Consecration by the Convocation of Canterbury, and may reappear—though in a somewhat different form—when the Report of the Committee is discussed in the National Assembly. It is a great pleasure to us to be able to include in this number a scholarly and able paper by Bishop Knox dealing exhaustively with this very important question.

There is one point in Bishop Knox's Lecture to Powers for the Laity, which special attention should be directed. Discussing what practical action is possible at this stage of revision, he gives the first place to the following suggestion :—

- (1) The measure on Prayer Book revision should have passed through Parliament concurrently with it, a measure (1) giving to the laity of the parish the right to inquire of a minister before he is appointed, in what manner he proposes to conduct the services, and, if his answers are unsatisfactory, to present to the Bishop a complaint to that effect, and providing that such complaint must be accepted by the Bishop as a ground for refusing institution ; (2) that a clergyman departing from his promises to the congregation should, after sufficient warning, if he continues in such departure, be deprived of his benefice ; (3) that laity dissatisfied with the options accepted should have the right of forming a congregation, and, on giving security for his maintenance to the Bishop, of appointing a clergyman of their own, with full powers of conducting services, administering Sacraments, presenting Con-

firmation candidates and visiting within his own congregation. Such a measure would, in fact, go a long way towards Disestablishment. But a Church which comprises in its ministry Puritans, Modernists, and Anglo-Catholics, if it has *Life and Liberty*, may be expected to fit its ministry to its congregations, when it abandons the principle of uniformity.

The Bishop's proposal goes to the very heart of the difficulty that is causing so much heartburning at the present time. The Parochial Church Councils (Powers) Measure, as originally drafted, contained provisions designed to meet the difficulty of having forced upon the parish an Incumbent whose teaching and practices were not acceptable to the people. They were not perfect, but they could have been amended in any direction desired, and it was, in the view of many, a bad blunder to postpone them so that they could be dealt with in a separate Measure. In the meantime the opposition of sections of the clergy developed, with the result that the Further Powers Measure was so emasculated in the discussion that it was passed eventually in a form that was not of much value to any one, and finally the Ecclesiastical Committee of Parliament reported adversely upon it. What the future may be of the proposal to give the laity further power of objection in the case of an unsuitable appointment and a voice in proposals to alter the character of the Services, cannot be predicted with any certainty, but it may be stated with absolute confidence that unless some further powers of a substantial character are given to the laity there will be a great increase of restlessness in the Church, and the results of the use of a Revised Prayer Book may easily become fraught with real disaster. In the interests of peace we trust that Bishop Knox's proposal may receive attention and that a measure on some such lines as he indicates may be passed.

A Special Session of the London Diocesan Conference was held to consider the Report on Revision.
London Diocesan Conference.

It is greatly to be regretted that more of the Evangelical members of the Conference did not sufficiently appreciate the importance of remaining throughout the debates, and particularly of taking part in the divisions. Past experience ought to have taught them that Anglo-Catholic members of the Conference are very highly organized, and are scrupulously obedient to the party whips. On the first day of the Conference a motion was

considered for giving a sort of general approval to the Report, and a rider was moved asking the Assembly to incorporate the Amendments suggested by the Report of the English Church Union Revision Committee. This, unfortunately, was carried, but under circumstances which led Prebendary E. N. Sharpe the next day to make a strong protest. "He said that although 373 members attended the Conference, only 210 took part in the division. As the vote was taken half-an-hour later than was expected, and members of the English Church Union knew that it was coming forward and sent round invitations to their friends to vote—he should feel bound to call the attention of the National Assembly to the circumstances under which the vote was taken." The E.C.U. section interjected cries of "No, No" when he was describing what happened, but no one who was present at the Conference when the vote was taken could doubt that Prebendary Sharpe's protest was justified, and he deserves the thanks of Evangelicals for his courage in making it. When on the second day the subject of "Reservation" was under discussion an amendment was moved as follows: "That in the place of these Rubrics there be substituted the Rubric taken from the Scottish rite, in the following terms: 'According to long existing custom in the Catholic Church, the priest may reserve so much of the consecrated gifts as may be required for the Communion of the Sick and others who could not be present at the celebration in Church.'" This was carried by 185 to 120, and thereby a serious situation is created. The decisions of the London Diocesan Conference naturally carry weight with those who do not know how carefully the strings are pulled, and it is unfortunate that the Conference is committed to the practice of Reservation without any of the safeguards suggested by the Committee of the National Assembly. Evangelical Churchpeople are, of course, opposed to Reservation in any form, but it would be absolutely intolerable if it were left to the unrestricted discretion of the incumbent. The abuses connected with the practice are serious enough already; they would then be multiplied ten-fold.

Some Church Councils in South London are discussing the following resolution: "That this Conference, whilst strongly affirming that Divine Worship is the Christian's first duty on the Lord's Day, yet holds that whole-

some recreation on that day, free from organized competitions or monetary gain, is not contrary to Christian principles, so long as it does not involve the neglect of public worship or the employment of others." Upon this we may be permitted to express our surprise and regret that, at a time when the Christian feeling of all London has been challenged by the opening of Parks for the playing of games on Sunday, any Church body representative of communicants should have no more definite guidance to offer than that "wholesome recreation" on the Lord's Day is "not contrary to Christian principles." This is begging the whole question. The point to be determined is *not* what is "not contrary to," but rather what is enjoined by, Christian principles; and it seems to us to be incontestable that those principles demand that, as the Lord's Day is the one day in seven when, alike by ancient custom and the statute law of England—and above all, of course, by the Divine Law—secular pursuits whether of work or play should be laid aside, it should be spent wholly in the worship of God and the culture of the soul, and that such observance should be rendered not grudgingly or of necessity, but with ready mind and will, for as in everything else that is offered to Him, God loveth a cheerful giver. Moreover, those responsible for the resolution do not seem to have considered the difficulty which must arise over what is meant by "wholesome recreation." Many people—including many doctors—believe that dancing is a "wholesome recreation"; so with billiards and many other games which it would be a shame to associate with the Lord's Day. There is evidently very great need for guidance on questions of this kind, but it should be sound and safe.

It is essential that those who are interested in
^{Reunion in} Australia reunion should be acquainted with the progress of
the movement beyond the seas. In Australia the Anglican Communion is relatively stronger than in other parts of the English-speaking world, but it has not the pre-eminence it possesses in England. Last March a Conference, presided over by the Archbishop, was held in Sydney, at which members of the Anglican, Presbyterian, Methodist, and Congregational Churches met on equal terms and discussed with frankness the present situation. The official Report of the proceedings is before

us,¹ and we may at once say it is a *vade-mecum* to the subject. There is in the papers a desire to understand differences and to see clearly what is at stake. The men who attended were really representative, and the ability shown by the speakers and readers of papers was only equalled by the earnestness of all to see steadily and whole the problem they had met to discuss. The Bishop of Willochra, who presented the Lambeth Appeal, maintained that there is at present no insuperable bar to union, and it ought to be possible to agree to "such a basis of Faith and Order as has been already agreed upon by the Presbyterian, Methodist and Congregational Churches. The opportunities for practical co-operation are much greater than has been understood. The need of the world and Christian Missions, as well as the will of Christ, all combine to make union a duty." Professor Harper (Presbyterian) argued that the conscientious labours of High Church Anglican scholars had largely got rid of the idea that Episcopacy has been divinely commanded. Bishops should be elected by the Christian people of the diocese. Bishop Long maintained that Anglicans were not one whit less democratic than Presbyterians. He believed that the Anglican people did not think of it for one moment in that way. Perhaps the one thing that was going to save democracy was the capacity of leaders. The Rev. J. T. Robertson pointed to the ambiguity in "the Lambeth Appeal on the question of the transmission of grace being limited to the Episcopate," and the Archbishop of Sydney remarked "that some at Lambeth interpreted the Appeal as Mr. Robertson did, but others did not." For our part we may say that this ambiguity must be removed before any real progress is made. To start and continue negotiations or discussions in which words are used in conflicting senses is not the path to union. It contains in it the seeds of future disruption. The Conference resolved: "That while the right of the Church to determine its own policy at any time is recognized, in the opinion of this Conference in view of all the circumstances, it is expedient that the polity of the reunited Catholic Church be Episcopal, provided that (1) the appointment to the office of a Bishop be shared in by ministry and laity; (2) that such office be exercised in a representative and constitutional manner, i.e. that in all adminis-

¹ *Australia and Reunion*. Sydney: Angus & Robertson. (Copies can be had at the Church Book Room, 82 Victoria Street. 3s.)

trative actions the Bishop should be responsible to the representative assembly, conference, or synod of the Church ; and (3) that such acceptance of Episcopacy does not necessarily imply that ministerial authority cannot be otherwise obtained, or that Episcopacy is the only channel of Divine grace."

LIVES ENSHRINED IN LANGUAGES. By T. Stenhouse, Ph.D.
(*Walter Scott Publishing Co.*, 4s. 6d. net.)

The capacity of single words for storing up forgotten facts and often through them of conveying moral lessons, has been a wonder and delight to readers and students in all ages ; and those who popularize the results of such studies do more than collect a number of curious and interesting examples—they assist us to greater precision and force in the use of words by showing how they acquired their meanings. Isaac Taylor's *Words and Places*, and Trench's *Study of Words* and *English Past and Present* are excellent examples of this class of book. Dr. Stenhouse, in his *Lives Enshrined in Languages*, has given us another. It is an account of personal names which have become part of our ordinary language, and it is made more interesting by the inclusion of examples so recent and so strictly relating to temporary circumstances that it has yet to be seen whether they will retain their positions. "Marconigram" may be superseded by "wireless" and go the way of "daguerreotype" into the limbo of disused and forgotten words. But their inclusion shows plainly to the most casual reader how language is continually being recruited from this source. Many of us can remember the treatment of Col. Boycott, which added a new verb to our vocabulary so securely that it has received a place in the Oxford Dictionary and has almost superseded "ostracize."

In the verb to "burke" we have one which is a generation older and has already begun to lose the memory of its origin. This is perhaps as well, for it is not pleasant to dwell upon. Happily, the same word, though from a different source, has given us a noun with more dignified and impressive associations. To "lynch," to "mesmerize," to "bowdlerize"; a "mackintosh," a "brougham," a "garibaldi" (shall we some day have a "fascisti" ?), a "martini," a "Remington" (with both civil and military significance), a "jehu"; the electricians' jargon of "amps." and "watts," all remind us of the large place which personal names have made for themselves in our common speech. Dr. Stenhouse tells us of these and of more like them, adding a few from the many which may be drawn from place names.

The book will certainly stimulate the appetite for more of the same kind, and we suggest that future editions would be enhanced in value by a brief bibliography to assist further study ; but whether with or without this, we cordially commend Dr. Stenhouse's most interesting book.