

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



**PATREON**

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

# THE CHURCHMAN

October, 1925

## NOTES AND COMMENTS.

### Some Results of the "Call to Action."

**D**URING the past three months there have been indications that the "Call to Action" has been doing quiet and effective work. It drew attention to the existence of a definite Romanizing section among the Anglo-Catholics, and called upon those of the Party who regarded themselves as loyal to the distinctive position of the Church of England to repudiate the work and aims of the extremists. At one time it was denied that there was such a Romanizing party. Its existence was attributed to the imagination of "Mr. Prejudice and his nine blind men," as Bishop Knox points out in his interesting article on "Creating Atmosphere" in last month's *National Review*. In this article he also shows the steps by which "Puseyism" developed through Tractarianism, with its definite opposition to the Roman Catholic Church, into an Anglo-Catholicism which accepts the teaching, practices, methods, ideals and the whole conception of Christianity peculiar to the Roman Communion. One result of the "Call to Action" has been that the existence of the Romanizers has been definitely acknowledged even by members of the Anglo-Catholic party. The next matter of concern is to see whether the Church will take steps to secure itself against their efforts, or will quietly acquiesce in their retaining their position in our midst and carrying on their work.

### Bishop Gore on the Anglo-Catholic Movement.

One of the first results of the "Call to Action" has been the issue of a pamphlet by Bishop Gore on "The Anglo-Catholic Movement To-day." It is a candid examination of the present situation. He realizes that there is "a widespread sense of indignation and

alarm at certain more or less recent developments in the Anglo-Catholic Movement. People are," he says, "asking us bitterly, 'What are you out for? Is it the introduction of the whole Roman system of doctrine and practice, only leaving out the actual duty of submission to Rome?'" He admits that there are great numbers of those who would claim to belong to the Catholic movement "who are anxious and disquieted about the tendency of things among us, and many of them are reproaching themselves for cowardice in not opposing an active enough resistance to those who have been dragging them on to very treacherous ground." He therefore thinks that it is time to call a halt, and to reconsider their aims in order to secure a rallying point for forces which appear to be falling into confusion. His real aim is to represent "the Catholic cause in the Church of England intelligibly and so that a man who is starting in life might feel that he can gladly make it his own." His words suggest to us that some of our Evangelical leaders might undertake the task of representing Evangelical Churchmanship in a similar manner.

#### **The XXXIX Articles as an Authoritative Standard.**

In his interpretation of the "Catholic" conception of Christianity, the Bishop follows lines that are familiar to all readers of his works. We appreciate his appeal to Scripture as a characteristic of the Church of England, but we regard his deductions from the language of Scripture as misrepresenting both the teaching of the primitive Church and that of the Church of England. We cannot therefore regard the position which he adopts as that of our Church as represented in our Prayer Book and XXXIX Articles. In fact, Bishop Gore is clearly aware that it is difficult to square his views with those represented in this authorized statement of the teaching of our Church, for he loses no opportunity of deprecating their use, and in this booklet makes it one of the planks in the Anglo-Catholic platform that the XXXIX Articles shall be removed "from the position of authoritative standards (in any sense) of belief or practice in the Anglican Church." The other points in his Anglo-Catholic programme are (1) the restoration of our eucharistic canon to a form more agreeable to the principle and use of the Church Catholic, (2) Reservation for the sick, (3) the restoration of public prayers for the dead, (4) some prayers to God, glorifying Him for

His saints, and asking that we may be assisted by their prayers, (5) unction for the sick, (6) reform in the method of appointing bishops. We may regard these as the minimum of the Anglo-Catholic demands. We have seen no sign yet that they will be accepted by the Party as a whole, and we may reserve our criticism of them until there is some such sign.

### It is the Mass which Matters.

We may frankly confess that we do not expect to see any large movement to follow Bishop Gore's lead. The extremists have captured the Party and they have made their intentions quite clear. We doubt very much whether it will make any practical difference if they do follow the Bishop, for as a writer in *The Nation* recently pointed out, Bishop Gore does not deal with the central matters which are the really important ones. This writer says, "The real issue is to be found in the Mass, not in its accretions and developments. It was in the Mass that the Reformation settlement centred; and, if it is admitted, as both sections of the Anglo-Catholic party insist it shall be, to quarrel over its aftergrowths is to eat the cow and worry over the tail. . . . The Anglo-Catholics represented by Bishop Gore are as bent on forcing this upon him [the English churchman] as the Anglo-Ultramontanes represented by Lord Halifax; and he sees as little difference between them as between Tweedledum and Tweedledee."

Archdeacon Thorpe stated the facts of the situation with admirable clearness in a letter to *The Times*, from which we give the following passage:

"While all 'men of goodwill' will welcome the Bishop of London's 'belief in the loyalty of the great mass of Anglo-Catholics to the Church of England,' I fear it does not carry us far. For Anglo-Catholics differ considerably (as he implies). How are we to ascertain the loyalty of 'the mass' of them, and by what test? If we take loyalty to the Church as meaning acceptance of its doctrines as Catholic and Reformed, surely we must first examine the doctrines taught by the minority of Anglo-Catholics and tacitly, or otherwise, accepted, or acquiesced in, by 'the mass' before we can accept assurances as to their loyalty. I am bound, as a student of Anglo-Catholic literature, to confess I find little trace of the influence of 'the mass' there.

"I therefore submit that the time has gone past for discussing the loyalty, or otherwise, of any section of the Church. Our most pressing need is not charity to men, but love of the truth. We

should certainly advance a real stage if the Bishops (whose office it is to define doctrine) would answer such a question as, 'Is there an adorable Presence in the consecrated elements *extra usum Sacramenti*?' Let us cease expressing opinions about men and concentrate on 'What is the doctrine of the Church on the points now in dispute?' This, I take it, is the real mind of Canon Glazebrook in his admirable letter. No stretching of brotherly hands, however lovely, can take the place of agreement in sound doctrine, or bring peace to the Church by itself."

### The Bishop of London's View of Success.

The mention in the Archdeacon's letter of the Bishop of London and Canon Glazebrook refers to the visit of the Bishop to an Anglo-Catholic Congress in London, where he said he came as a result of the "Call to Action" to testify to the loyalty of the great mass of Anglo-Catholics. The Bishop is reported to have said:

"I tell you frankly that my presence to-night is due to the 'Call to Action.' . . . I always stand by my friends when they are attacked. I thought it was most unfair to seem to imply that the great bulk of the Anglo-Catholics were disloyal to the Church of England. I come, therefore, this evening to show my belief for what it is worth in your loyalty, and I will go further and say that the really loyal and instructed Anglo-Catholic is the best Churchman, because he follows all the directions of his Church."

Canon Glazebrook, in a letter to *The Times* on Bishop Gore's booklet (the logic and history of which he regarded as open to question in some particulars), referred to the Bishop of London as denying "that there was any ground for anxiety." The Bishop, in reply, said he had not made such a statement, and that he agreed with every word of Bishop Gore's pamphlet. The main fact is that the Bishop went to the Anglo-Catholic Congress as a result of the issue of the "Call to Action," and congratulated the members on the success of their work for the last twenty-five years. That success consisted in daily Eucharists, opportunities of making confessions, "the loveliest Choral Eucharists in the World," and unction for the sick. These things ought to make them thank God and take courage. Such success is specially noticeable in the Diocese of London, but what a sense of proportion it conveys!

### No Compromise on the Mass.

In the same letter Canon Glazebrook dealt with the aims of the extremists. He said: "We all know now that from the aged Lord

Halifax who . . . openly advocated submission to the Pope, down to the silly young ordinand who avows that his faith is that of Rome and his object in seeking ordination is to gain a position in which he can advocate obedience to Rome, there range men of all ages and degrees of standing who are more or less consciously striving for the same end. And all these champions of a counter-Reformation call themselves Anglo-Catholics." He desires to stretch out brotherly hands across all the lines of ecclesiastical division to those who separate themselves from the false Anglo-Catholics for the sake of peace, of brotherhood, and of spiritual progress. We all share the desire for unity, but it cannot be achieved while there are conflicting ideals in the Church. The bishops will this month begin their final review of the revision of the Prayer Book. They will have to decide which ideal they will keep before them. However much they may desire to maintain the comprehensive character of the Church, there are limits. Those limits will be passed when any changes are authorized which tend to change the present Communion Service into the Mass. English Churchmen understand increasingly the significance of any movements in that direction, and the great majority will resist them to the utmost of their power. This is a matter on which there can be no compromise.

#### **The New Heresy Hunters.**

Lord Shaftesbury has addressed a letter to the Archbishop of Canterbury regarding a sermon on Catholicism and Christianity preached by the Bishop of Birmingham in Westminster Abbey. The sermon was "carefully considered by the Theological and Liturgical Committee" of the English Church Union and denounced in vigorous terms. We have no intention of entering into the merits of the controversy. But it is interesting to find the Organization which has flouted for sixty years the authority of our Church, and made Anglo-Catholic advance possible by the unconstitutional method of disobeying the law, now endeavouring to arraign a bishop for "incessant and bitter attacks upon the Catholic faith." The Anglo-Catholics have so often represented themselves as being a persecuted party, that it is somewhat inconsistent for them now to adopt the rôle of persecutors and heresy hunters. They evidently think they have secured for themselves a sufficiently strong posi-

tion in the Church to justify them in attempting to carry out the policy recently announced of ejecting from the English Church all who do not accept their reading of the Catholic faith with its assertion of the presence of Christ in the Elements, the sacrifice of the Mass, the necessity of Apostolic Succession for the validity of sacraments. These things they now assert are of the same value as belief in the Incarnation. In this they are also following the Church of Rome.

#### Editorial Note.

We desire to draw the special attention of our readers to the article, *The Study of the Reformation*, by Prof. W. Alison Phillips (Professor of Modern History in Trinity College, Dublin), in the present number of THE CHURCHMAN. It is in substance a lecture which he gave to the Reformation Study Brotherhood, and is printed here in order that wider publicity may be extended to the important advice which he gives as to the study of the Reformation movement. Although it exceeds the usual length of our articles, we felt that its contents were of such outstanding importance that our readers would be glad to have it in full for future reference. We hope that it may be possible to arrange for its publication in pamphlet form.

The articles on The First Three Chapters of Genesis, by Chancellor P. V. Smith, LL.D., and on The Council of Nicæa, by the Rev. Thos. J. Pulvertaft, M.A., are of special interest as they have reference to matters of current interest. Canon J. M. Harden's account of The Church of Ireland To-day will, we hope, help to increase interest in the work of our Communion outside England. It is the first of a series which will be published at intervals on the Work of the Church in various parts of the Empire. Canon Lukyn Williams' contribution is of a special character that speaks for itself. At a time when there is an undue tendency to model our worship, and even to mould our Christianity upon the interpretation of some of the centuries subsequent to the Apostolic age, it is valuable to have a first-hand insight into the actual modes of thought, the methods of controversy, and the attitude towards the Supernatural set out with such vividness in these illuminating extracts from the records of the past. This Discussion from the fifth Century will interest students who have not the opportunity of reading Migne, and yet desire to know something of the nature of its contents.