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THE CHURCHMAN

January, 1930.

NOTES AND COMMENTS.

"The Churchman."

WE are glad to say that in the last few years there has been a considerable increase in the circulation of **THE CHURCHMAN**. We are grateful for this evidence of the appreciation by a wider circle of readers of our efforts to present the claims of Evangelical Churchmanship in the manner best calculated to meet the demands of modern scholarship and thought. We are convinced that the Evangelical interpretation of Christianity is the highest and the best. It fulfils all that the teaching of Christ and His Apostles set out as contained in the records of the New Testament. It avoids the errors which have crept into Theology and Church life through false lines of development. It requires of all who accept it strenuous efforts, especially at the present time, to secure a wider advocacy and a more vigorous presentation to the intelligent and reading classes of the community. We therefore appeal to our readers to help us to increase the usefulness of **THE CHURCHMAN** by aiding us to obtain a still larger circulation. We appeal especially to the Evangelical clergy to give us their help in extending the influence of Evangelical Churchmanship in this way. With a larger circulation we should be able to increase the size of our "Evangelical Quarterly" and to add to its value as a means of advancing Evangelical interests and scholarship.

The South India Church Scheme.

The South India Scheme of Reunion has produced a considerable quantity of literature of various kinds during the last quarter. The lines of the controversy which has been aroused by the Anglo-Catholic Party are now clearly defined. The issues are chiefly concerned with the character of the ministry. The rigid theory of Apostolical Succession championed by the extremists among the Anglo-Catholics has had to meet the severe criticisms of some who are themselves strong High Churchmen. Dr. Palmer, who was until recently Bishop of Bombay, has taken a lively interest in the negotiations, and an active part in the conducting of them. In a letter to *The Times* he answered the objections raised by those

who threaten our Church with disruption if the scheme is carried through. Those who understand the position of small and scattered Christian Communities divided by sectional differences which prevent inter-communion, in the midst of a vast heathen population will sympathize with the keen desire to remove all hindrances to complete unity and full co-operation. Dr. Palmer's plea for the ministry of the united Church has been frequently quoted, but it bears repetition. "Our Lord said about a divine law, the law of the Sabbath, that 'the Sabbath is made for man and not man for the Sabbath' and declared those guiltless who broke it because they were hungry. How much more reason will the South India Church have to make exceptions to the ecclesiastical rules about the qualifications of ministers, on behalf of men through whom God has converted thousands of Indians, and who will by that time have come into one body with our Church in India, thus repairing some of the rents in the Lord's body."

We hope that the knowledge of those familiar with the situation in South India will prevail over the theories of those whose outlook is limited by Western conditions.

The Bishop of Madras on the Proposals.

One of the most useful books dealing with the South India Proposals is *Church Union in South India* by Dr. Waller, the Bishop of Madras (S.P.C.K., 2s. net.) His chief aim is to tell the plain story of the various stages in the negotiations and more particularly to convey an impression of the atmosphere in which they were carried on and of the circumstances of Christian work in India, which explain so many points that would otherwise be obscure. He makes clear the high ideals which inspire the movement. It is not, as has been suggested, a mere effort to secure economy and to avoid waste and overlapping. The comity of missions has already done much to secure those ends. The Churches are seeking reunion in order to give its full expression to an already existing unity. As it is expressed in the Basis of Union, "The uniting Churches are assured that the unity for which Christ prayed is a unity in Him and in the Father through the Holy Spirit, and is, therefore, fundamentally a reality of the spiritual realm. They seek the unity of the Spirit in the bond of peace. But this unity of the Spirit must find expression in the faith and order of the Church, in its worship, in its organisation and in its whole life." The Bishop of Madras answers all the questions which are raised by opponents of the Scheme. He avoids any statements of a controversial character in order that his account of the proceedings may be given in the same spirit as that in which the negotiations were conceived and carried through. We recommend our readers to study this full, clear and convincing statement, and if they do so we have no doubt that they will agree with the Bishop and his fellow workers that "on union depends Christ's promise of victory." His supreme anxiety is that critic and friend alike should realize the facts of the situation.

Communion or Sacrifice.

In the last number of THE CHURCHMAN we drew attention to the Archdeacon of Chester's valuable pamphlet, *The Heavenly Priesthood of our Lord*. A second edition has now been issued with an appendix containing important additional matter, and answering some criticisms. The errors in the Vulgate translation of such passages as Hebrews i. 3 and x. 11, are more completely exposed by reference to the works of recognized authorities on New Testament language and exegesis. The view put forward in some recent books of a "timeless" conception of Christ's self-offering is examined. The meaning of the phrase is difficult to determine. "Does it mean that the sacrifice of Christ on the Cross is Eternally happening because, as some express it, it took place in a 'timeless' world? If that is so, would not the same be true of any other of Christ's actions or experiences on earth?" Christ is said to be for ever pleading His death: must this not mean "to placate or propitiate the Father—to make some favourable change in the Father's attitude towards us"? Of this there is no hint in the Bible, and a warning is given against such expressions as Wesley's "Still His prevailing death He pleads" and Dr. Bright's

And having with us Him that pleads above,
We here present, we here spread forth to Thee,
The only offering perfect in Thine eyes,
The one, true, pure, immortal Sacrifice.

The emphasis on the idea of sacrifice and its association with the Mass destroys the true character and significance of the Lord's Supper. The Archdeacon hopes that "the result of the discussion, in course of time, will be that devout and thoughtful people throughout the Anglican Communion will begin again to claim boldly that the Church of England instituted a forward movement for Christendom—in theology, in worship, and in ethics when it turned the Mass into a Communion."

Disestablishment.

An attempt has been made to start a campaign for the disestablishment of the Church on account of the rejection of the revised Prayer Book in the House of Commons. Although the effort has not met with much success—largely because the common sense of the English people recognizes that the issue has not been legitimately raised, it is well that the case for Establishment should be succinctly and clearly stated. The Bishop of Norwich has done this in a pamphlet—*Disestablishment and the Prayer Book*—in which he has the support of the late Earl of Meath in a characteristically straightforward letter and of Viscount Brentford in an equally forcible Foreword. The Bishop states his case with his customary moderation, but does not hesitate to claim that our English standards are Christian standards, and that this is in large measure due to the position of the Church of England as an Established Church. "The

Church of England, national and established, by its very existence, utters a protest against the unfortunate tendency to draw a sharp line between the sacred and the secular ; it openly emphasizes the truth that all life, public and private, with its manifold opportunities 'stands upon holy ground.' " "The fellowship between the nation and the Church of England is not to be hastily and irremediably broken because just now the relation has been strained."

Editorial Note.

The statistical study of the Anglican Communion and the Non-Episcopal Churches by the Rev. Thos. J. Pulvertaft with which the present number of *THE CHURCHMAN* opens will, we believe, be found specially useful in view of the discussions on reunion, and more particularly on the South India Scheme. Mr. Cope's interesting article on "Monastic Charity and Poor Relief in Early Tudor England" throws an illuminating sidelight on some of the claims made for the usefulness of the Monasteries. Dr. Rigg's special studies on St. John have been a frequent feature in *THE CHURCHMAN*. In his treatment of "The Johannine Commission" he brings his knowledge to bear on a problem of great practical importance at the present time. Much attention has recently been given to the interpretation of the Revelation of St. John, and we are glad to be able to give our readers the benefit of the ripe scholarship of Dr. Montgomery Hitchcock on these various modern views. Mr. John Knipe's historical studies have proved a source of interest to a large circle of readers. His psychological study of the Gunpowder Plot in the article "Conspiracy and Conscience" opens up an aspect of Roman Catholic designs in the seventeenth century, of which we may be able later to give some further account. There is no subject of more absorbing interest to Evangelical Churchmen than the Bible. Canon Stuart Clark in "Evangelicals and the Bible" discusses the various problems connected with the subject in a spirit which we are sure will appeal to our readers. Dr. Limmer Sheppard deals with an important aspect of Confirmation, which deserves special attention at the present time in "The Vital Link in the Church's Sacramental System." Among our reviews a special mention must be made of Dr. Rigg's criticism of Archbishop Bernard's great commentary on St. John, and of the notice of the Archbishop of Armagh's recent valuable contribution to the study of Modern Thought. We regret that limitations of space have compelled us to hold over a number of reviews of important books which have recently appeared.