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MAGAZINES.

We have received the following (December) magazines :

The Thinker, The Expository Times, The Religious Review of Reviews, The Review of the Churches, The Anglican Church Magazine, The Church Missionary Intelligencer, The Evangelical Churchman, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, The Quiver, Cassell's Family Magazine, Good Words, The Leisure Hour, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, The Parish Helper, Parish Magazine, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Zenana, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Child's Companion, Boy's and Girl's Companion, The Children's World, Daybreak, Day of Days, Home Words, and Hand and Heart.



THE MONTH.

THE committee of the National Club have just issued, in connection with the jubilee of the club, an address "to the Protestants of the Empire." They point out that the crisis in the Church, caused by the inroads of Romanism, is more acute now than it was in 1845. The address proceeds : "A growing party in the English Church is committed to the sacerdotal, and consequently Romeward, movement. Many Bishops and clergy are either afraid to check it or are in actual sympathy with its progress. The laity are in many places driven either to indifference or to dissent by pulpit teaching with which they cannot agree, and by a gorgeous ritual which in their judgment savours more of Rome than of England. And yet we must not mistake the issue of this internecine warfare against what is false and disloyal both to God's honour and our own peace. Our struggle is not only about vestments, candles, incense, and the accessories of the Mass. The issue is far more serious. It is this : Is the pure Word of God restored to us at the Reformation to be deposed from its supremacy in our worship in favour of such erroneous teachings as those which underlie these debased externals? Further, is our Scriptural Prayer-Book, instinct from one end to the other with Gospel truth, to be altered and emasculated until it becomes a reproduction of the 'Use' of Sarum or of the mediæval Mass-Book of Rome? We hear already expressions of opinion among members of the Romanizing school that it is time to alter the Prayer-Book, so as to bring it more into line with the doctrines and practices which they advocate. Prayer-Book revision is once more in the air, but in a sense opposite to that with which we have been so long familiar. But the aims and objects of the sacerdotalists within the Church have become more defined than ever in this our jubilee year. The speech of Lord Halifax, the chairman of the English Church Union, at Bristol, has opened the eyes of many who before would neither see nor believe the real drift and aim of the organization which is so unfaithful to the Reformation and so anxious to destroy the unity of our beloved Church." The address also refers to the use of manuals for the Holy Communion framed upon purely Romish lines, and calls upon all Protestants "to wage war with prevailing errors, maintained by Rome from without and by the sacerdotalists within our National Church." In conclusion, the committee insist upon the need of union amongst all who feel the importance of the crisis.—*Times*.

Mr. A. Roberts has conditionally given £1,000 to the South American Missionary Society. Mr. W. Hughes-Hughes has promised £100 per annum to the Araucanian Mission just entered upon, and a lady in Chester has undertaken to support one of the missionaries. Messrs. Waldron and Wood have promised £50 per annum towards the proposed Straits of Magellan chaplaincy for the numerous settlers in South Patagonia and Tierra del Fuego.

The Bishop of Worcester has received a sum of £500 from an anonymous donor in response to his appeal on behalf of the poor clergy of his diocese.

The following important passages must be quoted at length from the Bishop of London's recent charge :

Reunion.

“ But there is one great difficulty which all Christians are beginning to feel more and more acutely every day, and which yet will take a very long time to remove and the utmost wisdom to deal with : I mean the difficulty which hampers not our own Church alone, but the whole body of Christendom, in the discharge of our highest and most important duties—the difficulty which arises from the divisions by which the Church of God is, and has long been, torn asunder. It is impossible to over-estimate the immense increase of spiritual force that would certainly accompany a real restoration of Christian unity throughout the world. The general uplifting of the moral standard, the universal strengthening of faith, the new fervour of desire to bring home to Christ the whole human race, the longing for the Saviour's quick return—all these and more than all are the certain fruits of that wonderful time when our Lord's own prayer shall be visibly fulfilled, and we shall all be one, as Christ and the Father are One, and the world shall know by the evidence, which is the crown of all other evidence, that the Father hath sent the Son. Well may it warm our hearts to see how this hope is working in many souls, and that Christians of such widely different opinions and temperaments are expressing in so many forms their longing to come together.

“ Yet all this needs the utmost caution in action, lest the very means we take to promote unity be found to hinder it or even to promote division. I have found myself quite unable to join in action which seems to kindle the hopes of so very many. I find so many traces of a spirit of division in the words and actions of those who are seeking unity. The call to unite with the Roman Church on one side, to unite with the Nonconformists on the other, seems often to point rather to a rending of our own Church in two than to a gathering of all Christians in one. We need, it seems to me, much more of the spirit of unity than we have yet attained before we can safely begin any action whatever to make that unity a concrete reality. Prayer for unity, earnest prayer by every Christian in his own secrecy, and the steady cherishing of reverence for each other's consciences, these appear to me to be much more appropriate for our present condition than gatherings and somewhat controversial speeches, or even sermons in church ; it is exceedingly difficult to prevent even sermons on unity from taking a controversial form. The letter addressed to the people of England by the Pope of Rome breathes throughout the tenderest longing that we may join with him and his in the bonds of Christian love, and share with him and his in the service and worship of one common Master. But it nevertheless assumes throughout that conviction of being not only absolutely but exclusively in the right, which once,

in the days of St. Paul, kept the Jews out of the Christian fold, and which, I very much fear, will hereafter prove the greatest obstacle to the unity we so much desire.

“I repeat that I can see no aids to unity in any of the present movements to that end. We want more prayer, more study, more thought, more self-examination, and we shall have, I believe, to wait for the results of this before any forward step is taken.”

Unauthorized Forms of Service.

“IV. But I feel bound to add, before I leave this subject, that nothing is less likely to bring us nearer to the desired end of unity than to increase the divisions amongst ourselves by the adoption of forms of service alien to the character and spirit of the Book of Common Prayer. I have every desire to speak gently of the men who are so often discontented with our present forms of worship and want ever fresh improvements, as they think them—services sometimes brought back from before the Reformation, sometimes of later date, but imported from abroad. I know many who are moved to this whose character and devotion to religious life guarantee that their aims and impulses are of the highest order. And yet I am quite sure that what they are doing is not only hurting the order of the Church, but shaking her inner unity, and in this way greatly diminishing her energy. I am certain that mischief will follow if we disturb that deep-seated unity among ourselves which is and has been for a long time a real source of strength. And wherever we introduce forms, whether of prayer or of ceremony, inconsistent with the general spirit of our authoritative documents, we bring with them exceedingly great perils. The Book of Common Prayer has been the possession of the English people for three hundred years. It has penetrated into their religious life far more than superficial observers are aware. If our services are to be improved, depend upon it all true improvement must follow the lines and be full of the spirit of the Prayer-Book.

“The promise which every incumbent makes at his institution to his parish, every curate when he is licensed to his curacy, to use no other form but that prescribed in the Book of Common Prayer, unless ordered to do so by lawful authority, is a very clear promise, and the very condition on which he holds his place. It is distinctly dishonourable to break such a promise as this. And if it be asked what is the lawful authority, the answer is quite certain. This authority has been in the Bishop from the earliest ages, and the State so entirely recognises the Bishop's position that it arms the Bishop with power to forbid the prosecution of any clergyman whom the Bishop considers it would be wrong to prosecute. If for any reason a clergyman desires permission to use any service not in the Prayer-Book, let him apply to the Bishop. If the Bishop give his sanction, all responsibility is transferred from the clergyman to the Bishop, and if anyone is to be prosecuted it must be the Bishop himself before the Archbishop in his court. If the Bishop refuses his sanction the clergyman will know that in submitting he is not only maintaining the order of the Church, but keeping his solemn promise. I charge the clergy of this diocese to remember this promise at all times, and not to use any services or forms of prayer not contained in the Prayer-Book without my sanction first obtained. And I entreat my brethren not to think this a harsh command, for, indeed, I have it on my conscience to say what I have said. And so far as these departures from the rule of our Church are prompted by a desire for reunion, I am confident that nothing will retard ultimate reunion more than unauthorized introductions of foreign customs or revival of long-discontinued practices. The creation of divisions among ourselves is not the road to union with others.”