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of the Christian religion."¹ He also takes it for granted that in such cases there is no procession. But clergy who find it consistent with conscience to argue that censuring "a person" and "an altar" is no breach of the promise not to censure "persons or things" may possibly find the resources of their casuistry equal to some evasion of this command also. It is probable that many of the clergy will take no pains to disguise the fact that they are carrying the elements to a sick parishioner, and some, at least, of the evils feared are likely at once to happen.

There remains the fact that the sick member of the English Church is entitled to the privilege of a celebration in his own room, with full enjoyment of that most solemn and moving part, the consecration itself. The Bishop of Salisbury finds that reservation has already led to serious infringement of the rights of the sick:

"It appears to be a somewhat common experience that where the clergy have adopted the plan of communicating with the Sacrament already consecrated, they advise, and often press, and sometimes force, communicants to receive in this way and in no other. In some cases this leads them to the grave and unwarrantable presumption and irregularity of communicating the sick only in one kind."²

May not the practice he permits conduce to an extension of these faults?

On the whole, then, it must be feared that the compromise is as hopeless as it is illegal. It is well meant; but the time is past for temporizing, and further displays of weakness are but likely to increase the distress of the Church.

A. R. BUCKLAND.

ART. VII.—CONTINENTAL CHAPLAINCIES: A NOTE.

MR. LLEWELYN DAVIES has in the columns of the *Times* drawn attention to the curious way in which some Continental chaplains, holding licences from the Bishop of London, regard their duties. The chaplain of whom complaint was made used wafer-bread at his administration of the Holy Communion. There are, as Mr. Llewelyn Davies pointed out, many reasons why the average English Churchman may deplore such a usage. It would, no doubt, be argued on the other side that wafer-bread is so widely employed in our churches here at home that to resent its use in the

¹ "Further Considerations," p. 18

² *Ibid.*, p. 19.

services of the Continental chaplaincies is to overlook the obvious facts of Church life to-day. The same plea might be urged for the free employment of sacrificial vestments, incense, a mutilated Communion Office, and many other unhappy features in that life. It would also cover the use of the black gown on the part of a very decided Low Churchman. In point of fact, it amounts to a plea that the occasional services of the English Church on the Continent should more or less accurately reflect all the diversities and the antagonisms which mark the conduct of the Church's services here at home.

In view of circumstances which occasionally come to the notice of the English Churchman during a summer holiday on the Continent, it seems time to ask whether this is the true theory of the Continental chaplaincies which minister mainly to tourists.

It will be observed that the theory applies to more than the chaplaincy services; it will rule the character of the sermons also. Are we, then, to expect that in some chaplaincies the teaching and practices of extreme Anglicanism should prevail, whilst in others a vigorous Protestantism should be proclaimed in a highly controversial spirit? It can be said with confidence that this is what may occasionally be found in some places under certain chaplains; but is it the condition of things which is meant to, and ought to, prevail?

Apparently there are some Churchmen who will without a moment's hesitation return a "Yes" to this question. In their opinion an extreme Anglican must on the Continent do and say as nearly as possible what he would do and say at home. His chaplaincy services and his chaplaincy sermons should reflect the course of his ordinary ministerial habits. In like manner others of the same class would hold that an earnest Evangelical should dwell upon the Protestant side of the faith, very much as though he were warning his flock at home. In either case many will be displeased, many turned away from the services; controversy will be excited, division created within the little community in the place, and strife will abound. But the two men will have been true to their convictions.

There is another way. It is possible so to conduct the services of a Continental chaplaincy that they may become edifying to all. There need be no unfaithfulness to principles, no neglect of duty. The services are conducted with a careful regard to the directions of the Prayer-Book, without peculiarity, and of course without slovenliness. The sermons deal with those great doctrines and those great principles of conduct upon which nearly all Churchmen are agreed. For

a time all thoughts of parties, of schools of thought, of antagonisms, are set aside. The unity of the Spirit and the bond of peace are realities. Men are drawn together, and not driven apart; they realize the happiness of dwelling together in unity, and the chaplain earns something of the benediction which falls upon the peacemaker. Nor is this all. It is a familiar fact that the Church's services abroad are largely attended by Nonconformists. It is right that the clergy of the national Church should on such occasions remember its national character, and should minister in such a way that the godly Methodist or Independent may with spiritual profit join in the service.

Surely this is the ideal method, the following of which most tends to the advantage of the community in which for the time the chaplain is placed. But if this be agreed, it follows that the two societies—the Society for the Propagation of the Gospel and the Colonial and Continental Church Society—should exercise the utmost care in the choice of their men. Possibly they find it hard always to get as many reliable clergy as they need. But if sometimes they are obliged to use those whose controversial methods seem never to find rest, there should be the most earnest plea for the temporary laying aside of such habits. Let the chaplain study to be the servant, not of his own sympathizers, but of all.

A TOURIST.



The Month.

A NEW volume, and with it a new series, of the *CHURCHMAN* will begin with the October number. Its conductors believe that there is still urgent need of a journal representing month by month the opinions of sober, loyal Churchmen content with the Reformation settlement, yet prepared to view with sympathy and hope any well-considered proposals for intelligent reform. It seems to be agreed on all sides that the future prosperity of the Church calls for a keener interest on the part both of its lay and clerical members in the conditions of the Church's life and work. The last few years have failed to disclose any advance in the prosperity of the Church; there are, indeed, some unwelcome signs of arrested development, and even of retrogression. At the same time, criticism is busy with the very foundations of the Christian faith. Its documents are being subjected to the closest scrutiny, sometimes in a spirit of the deepest reverence, sometimes in a spirit of thinly-veiled hostility. The doctrines and the discipline of our own Church are in like manner passing through their time of trial. The issue of the conflict between her authorities and a small but still powerful party indisposed