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necessary books for the use of the congregation. In the King's ships and in passenger vessels these are supplied, but books of prayer and praise are seldom supplied to cargo ships. Where the books are at hand, there is often found someone on board willing to lead the worship, which is generally marked by great heartiness, both in responding and in singing.

During the last few years as many as 500 merchant crews have been persuaded by The Missions to Seamen to accept "service boxes," containing a service Bible, Prayer-Books, hymn-books, and a book of short plain sermons, under a pledge from someone on board to regularly conduct Divine service every Sunday, circumstances permitting. A small fund raised specially for this purpose has, with aid from the S.P.C.K., defrayed the expense, each box costing for twenty worshippers 23s., and for ten worshippers 18s. An endeavour made to induce Shipping Companies to help in extending this benefit to their employes in their cargo vessels met with very limited response. So that The Missions to Seamen would be grateful for gifts of about 200 "service boxes" annually, to supply to as many ships in which crews, however mixed in creed, are found willing to revive this ancient custom of the sea.

When "Jesus entered into a ship" on the Sea of Galilee, the owner made no objection and the crew readily consented. There were no disorders in that crew, no shirking work, no harshness or strong language to enforce commands, no mutiny, no "desertions." It is so still: when "Jesus enters into a ship" now, the crew are no longer called "the crowd," but the "ship's company," the companions of the voyage; the officers, seamen, and owners form one family, sons of the same Father, and therefore brothers. Contentment, kindness, fellow-feeling, brotherliness, consideration for each other's interests, and cheerful obedience reign where this ancient custom of the sea is observed.

A COMMANDER, R.N.



ART. V.—CHURCH ESTABLISHMENT: SOME OBJECTIONS ANSWERED.

IN the CHURCHMAN for April, 1903, and May, 1904, I argued thus: We are assured both in the first chapter of the Revelation and in the last that the things in that book were then, at the time they were revealed, shortly to come to pass; the time was at hand. That was in the first century. We are now in the twentieth century; and unless one of these things, the holy city, New Jerusalem, has been, like the sheet in

Peter's vision, drawn up again into heaven, of which withdrawal we have neither prophecy nor record, it must be standing on the earth now. It has twelve foundations, and on them the names of the twelve Apostles. There is one institution on the earth in these days, and only one, which corresponds to this description, namely, Christ's Church. One feature of this Church, in Rev. xxi. 24, 26, is the national and political recognition and honour of the Church by the State, commonly called Establishment. The following pages deal with difficulties which some people may feel in the application of this Scriptural ideal to present circumstances.

1. PERSECUTION.

It has been said that National Church Establishment implies the persecution of Nonconformists. The underlying principle of such Establishment is said to be—and it is—the duty of the State to support some form of religion. This, of course, implies the responsibility of choosing the right religion. But to say that this involves the persecution of Nonconformists is to take words for masters instead of servants. Real persecution was authorized under the imperfect dispensation of the Old Testament, though Elijah at Horeb was made to hear of a more excellent way. The Church had to suffer persecution under the Roman Empire until the Emperors declared themselves Christians, and then it is only too true that the Church herself soon became a persecutor. As late as the seventeenth century it seems to have been generally taken for granted that it was the business of the State to suppress any form of religion which it could not approve. The Popes hold this opinion still, with the proviso that the State must always approve the Papal religion. But to compare the position of English Nonconformists now with that of Ridley and Latimer at the stake, or of John Bunyan in Bedford Gaol, is to be the slave of a word. Wrong as I must consider secession to have been all along, in the face of those many Scriptures which insist upon visible unity, I believe the Almighty in His wisdom has overruled Nonconformity in the past, to make real persecution, for the future, impossible. Important steps in moral and spiritual advancement do not come to the race, any more than to the individual, all at once, nor without struggle and pain. And Churchmen to-day must not be impatient if those whose forerunners were thus made use of to win freedom of conscience for us all are slow to see that their task is accomplished. To defend the line they take when they call for Disestablishment, they must strike out of the Bible every passage which requires the nations and their

kings to recognise and honour God's Church, and Rev. xxi. is by no means the only one, as I showed. The line that some are taking on the Education Question is indeed infidel and anarchical—infidel as refusing to ask a teacher whether he believes in God, anarchical as refusing to render unto Cæsar that which is Cæsar's. But they are doing these things through the survival in these days of ideas which were true and just 250 years ago, but which are now groundless. There is no real persecution by the State in England now, unless every Act of Parliament is an act of persecution. The State leaves all its citizens free to believe and worship as they think best, and protects them in doing so, as long as they do not outrage public morals and decency. But unless Christ has no more claim upon mankind than other masters have, the nations must accept the statute which He delivered to them through St. John, when he made it an integral part of His design that the nations should walk amidst the light, not of their own preferences, nor even of a vague Christianity, such as we are told is the proper thing for our schools, but of His organized Church, and that they and their kings should bring their glory and honour into it. A city that lies four-square upon the earth, and has a foundation of twelve precious stones, and has a wall great and high, with twelve gates of pearl, each with its angel, and a street of gold, and a river of water of life, and a tree of life yielding different fruits every month, is surely something positive and without a rival.

2. DEFECTS OF THE CHURCH.

But granting that Church Establishment is, in the abstract, a national duty, is the existing Church of England the Church which ought to be, or to remain, established by law as the Church of God for the English nation? Some may hold that this Church is so far from fulfilling the Divine ideal, and so incapable of necessary reformation, that it cannot under any circumstances be reasonably expected to represent the City of God to the English people. And, on the other hand, it may be contended that the State of England is so unlike what a Christian State ought to be, and so unlikely to become such, that it cannot walk, and cannot be expected to walk, except with staggering steps, in the true Church's light, and that the glory and honour of itself and its King are so out of harmony with the precepts and spirit of Christ that the only right course for the Church is to come out and be separate—as far as it can.

I do not say that such conditions on one side or on the other may not come into being at some future time. But

before we put asunder those who have been joined together from the very beginnings of our national history, and do this on the ground that the facts come short of the ideal, let us see quite distinctly what the ideal is. The things that were shortly to come to pass were the things in the whole book. Only two out of the seven Churches in Asia were without blame. Some of them were blamed, at least, as severely as an average parish minister and congregation in England could justly be blamed now. Yet every one of the seven was, by our Saviour's own recognition, "the Church," the only Church, exclusively the Church, in the town where the Church was. Nowhere in all the book do we come upon perfection except in heaven itself, and not always there. Many besides St. John have wept for the seals on the roll in the fifth chapter until they have found that the Lamb is not baffled by them. The war, famine, and pestilence of the sixth chapter are not yet extinct, and many souls have been added in our times to those whom St. John saw under the altar. The two witnesses of the eleventh chapter need not be made to represent some two particular preachers of the Gospel in some one age, so as to exhaust the prophecy. Under the law of Moses one witness was not sufficient, and the Gospel never depends everywhere upon one man. Just now there are many dwellers upon the earth who seem to think the time is come for rejoicing over God's witnesses and making merry, as if they were dead, and their witness were come utterly to an end for evermore. But there have been such times before. Bishop Butler tells us in his "Advertisement" to the "Analogy" that there was such a time when he himself was living. Under Diocletian, in the latter part of the third century, all the church fabrics were destroyed from Syria to Britain, and monuments were erected to commemorate the end of Christianity. One such monument was standing in Spain till quite modern times; perhaps it is there still. But the mystical half-week soon passes, and the breath of God enters into the witnesses again, and Christianity lives on.

The woman arrayed with the sun—the Church which has put on Christ—is still bringing forth, and her children now, as of old, are caught up to God, and are sitting, as St. Paul wrote to the Ephesians, in the heavenlies with Christ. Yet the other part of the vision is equally true: the Church is still in the wilderness, and the dragon is doing his best to devour it or to drown it. The Lamb on Mount Zion is still confronted with the wild beast from the sea, representing violence, and the false prophet from the earth, representing craftiness. The bride is still shadowed by the harlot. If there is a new

Jerusalem, there is also a new Babylon. It is true that Babylon falls and Jerusalem stands. But the process of the falling has to be gone through, and Babylon with its falling is not confined to Rome, but has representatives among Protestants also, "free" as well as established. Witness the present attempt to force an Act of Uniformity upon all the schools—an attempt which shows that, as Dissenters came later than Churchmen, so they are later in learning toleration. If those who hear the Lord's words, and believe Him that sent Him, have passed out of death into life, and are partakers of the first resurrection, and are living as kings with Christ, till at the end of the mystical 1,000 years, now going on, He shall give up the kingdom to the Father, there are others for whom the 1,000 years are past, their opportunities are over, and Satan is loosed for them, and gathers them together for battle. If the great white throne and the judgment are future for some, they have been in the past for others, and they are present with many now. The Judge is the same yesterday, to-day, and for ever; so is the judgment; so are the holy city and the adjoining lake of fire. Age after age, year after year, day by day, and every hour of every day, "the Spirit and the bride say Come. And he that heareth, let him say Come: he that will, let him take of the water of life freely."

The recent changes in the East might tempt one to see in them the drying up of the river Euphrates (Rev. xvi. 12), that the way may be ready for the kings that come from the sunrising. But, as Bishop Boyd Carpenter points out in his valuable commentary, we must not think here of a literal Euphrates any more than of a literal Babylon. Jerusalem in the Revelation is the city of God; Babylon is the city of the world; the river Euphrates, from beyond which Abraham came into the land of Canaan, is a kind of boundary between the two (Ezra iv. 10, 17, 20). The drying up of the river Euphrates means the passing away of what till then have been publicly recognised as clear distinctions between the world and the Church, and this, not by the world becoming Christian, but by the Church becoming worldly; and the coming of the kings from the sunrising in the Revelation corresponds, as the Bishop points out, to the coming of Chedorlaomer and his companions in Abraham's time, not to be welcomed, but to be repulsed. These are things which are continually going on, sometimes more, sometimes less; but as long as there are tares in the wheat and bad fish in the net, the spiritual Euphrates is not a complete barrier to the invasion of Christ's Church by His enemies.

But all this does not warrant men in denying that Christ

has a field and a net and a kingdom, or in saying that for Englishmen that field, that net, that kingdom, cannot be for Englishmen, the existing Church of England, because that Church falls short of Christ's ideal, or of whatever ideal individuals have formed for Christ's Church in their own minds. The Church of England once consisted of a single congregation, that of St. Martin's, Canterbury. The Church within those walls was recognised, honoured, and, so to say, established by King Ethelbert and his people. Has anything happened in the 1,300 years and more since then which would warrant our present King Edward and his people in withdrawing from the present congregation of that little Church at Canterbury the recognition, honour, and establishment which the congregation of 1,300 years ago received there from King Ethelbert and his people, and which has been transmitted in unbroken succession from then till now? I know well, in my forty-eighth year as a beneficed clergyman, that our parish and cathedral churches are heavily weighted with abuses and anachronisms. But here these churches are. They cover the ground as no other Christian institution does or can. They were here long before any of the rival communities were thought of. Of different dates from the sixth century to the twentieth, these churches bind all our history together. Still they live and are fruitful and multiply and replenish the land, if they do not subdue it. And as to their abuses and their anachronisms, nobody is obliged to approve of them as a condition of Christian fellowship in his parish church. As I pointed out in a former article, in matters of faith nothing more is required of anyone for lay communion besides the Apostles' Creed, a simple statement, not of theories, but of facts, facts which may be denied, but cannot be explained away.

And when once we have come to the conclusion, which I think I have shown, in former numbers of this magazine, that no Christian who accepts the Revelation as Divine can reasonably dispute—namely, that the establishment of the Church by the State is an integral part of Christ's Christianity—then we have to face this question: *If the Church of England is not the true Church for England*, not that organized Christian society amidst whose light the English nation is bound to walk, and into which both King and nation are bound to bring their glory and honour, *let us be told where that true Church is to be found*. Which of our many rivals is fit and ready to take our place?

Till then, or, rather, for the short remnant of my life, I shall be satisfied in my parish church. One of our Communion-cups is dated 1656, when the Prayer-Book was forbidden

by Parliament, but when the Church of God that was at Carlton assembled, nevertheless, to do what the Lord had commanded to be done in memory of Himself. Beneath the foot of the cup are the names of the minister (John Phillips) and churchwardens; above it, the name of the parish and county; and near the rim, St. Paul's words in Greek for "The Cup of Blessing." One of our bells bears the name of "Wm. Chawmbyr," who was Rector from 1417 to 1443, and words in Latin which mean "I am called the bell of the noble Virgin Mary." Part of my glebe can be traced to the thirteenth century, part of the church fabric to the eleventh. And when I am called by "Wm. Chawmbyr's" bell to use John Phillips's cup, having my maintenance from the same sources as they had theirs, and ministering in the same building, in honour of the same Son of the same Mother, I no more doubt that I am ministering in the Church of God which is at Carlton, sanctified in Christ Jesus, called to be saints, notwithstanding the many faults and imperfections of both people and minister, than St. Paul doubted that he was writing to the Church of God which was at Corinth, notwithstanding some faults and imperfections there which, happily, we at Carlton are not troubled with. I see no reason why this church and St. Martin's at Canterbury, and the 15,000 other cathedral and parish churches of this land, should be degraded and despoiled, contrary to the revealed will of God, instead of receiving from the nation and its King, in accordance with that will, the power they desire to reform themselves and adapt themselves to present and coming needs. Before such degrading and despoiling can be defended on Scriptural grounds, it must be proved that these Churches have ceased to be in their several localities as genuine representatives of the City of God as the first-century Churches at Corinth and Sardis and Laodicea were in their localities then.

3. DEFECTS OF THE STATE.

And as to the State: certainly it is far from what a Christian of any sort could wish it to be, let alone a Churchman. But there is a goodly number of Churchmen in Parliament, and though at present there is a good deal of bitterness on the part of some Nonconformist members, it is a bitterness which, if what has been put forward in the *CHURCHMAN* by the present writer is indeed the truth of God, can hardly be permanent. Nay, the drawing together of Nonconformists in their "Free Church Council" may be, if wisely met on our side, a distinct advance toward reunion. Their Catechism is wonderfully like our own. The numerous Roman

Catholic members of Parliament, chiefly from Ireland, are a difficulty, no doubt. But Romanism is showing various signs of weakness, on the Continent, if not here; and meantime England is the predominant partner in the United Kingdom. Let us have faith in God's word, and the State will concede all needful liberties. The recent surprise in the Free Church of Scotland must make everybody see that to liberate religion entirely from State control is not quite so easy as some have fancied. *Magna est veritas, et prevalebit.* I will hope that, ere this twentieth century ends, the new Roman Westminster already built, and the new Wesleyan Westminster that is to be, will have joined hands and hearts with the ancient and national Westminster into which our nation and our kings have brought their glory and honour for more than eight centuries—that Westminster Abbey to which not only England and her colonies, but her great daughter America, looks as to the very hearthstone of our race. And I heard in my dream that all the bells in the city rang again for joy.

J. FOXLEY.



ART. VI.—"CHARITABLE RELIEF"—II.

THE fourth chapter of Mr. Rogers' book is upon "The Standard of Life and Character," and in it he rightly lays stress upon the need of a "right judgment" in dealing with the poor. He also shows how this can be acquired only by *trained* experience: "the worker must be able to form accurate judgments of facts, of men, and of life." Among "facts" by which we can judge is "the condition of the home," and Mr. Rogers gives many valuable hints about this—*e.g.*, dirt does not always mean poverty, nor does a clean and tidy home necessarily imply its absence. In regard to judgments upon men, he reminds us that "roughness is not synonymous with a bad character," and "the manners of a factory girl are not those of a domestic servant." Then, judgment is needed as to what amount of money means, in any particular case or district, what we may term a "sufficiency." Again, as to the value of "references," very careful judgment is necessary. The *weight* of these must be carefully estimated.

Upon one point we are glad to see Mr. Rogers lays great stress: "Like children at school, the poor have a very keen sense of justice, and if the impression is current that money is given by chance or by favour it has a bad effect on