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so profoundly and effectively converted at the age of sixteen that he never doubted of the fact through seventy years of much controversy and much disillusioning—if such a man had resolutely turned his back on the temptation of sacerdotalism, and had worked with his splendid energy for the upbuilding of sane, Evangelical, Scriptural religion within the Church of his early years, the Church which seems to have before it, on account of its middle position, a future of the utmost importance in the healing of the divisions of Christendom. His own pen, endowed with almost magical power, has told us, not only of his early conversion, but also of the happiness of his Anglican ordination, and of his work as a young clergyman at St. Clement's, Oxford. This part of Newman's career is now almost forgotten; but in some ways it was his best as well as his happiest time, for he was free from sophistry then. What better evidence can there be of the terribly overmastering power of the sacerdotal idea than the fact that, when Newman came under its influence, these happy and useful years seemed to him as naught?

And here we may leave Dr. Sarolea's clever study with one final criticism, viz. this, that while to him all seems predetermined and inevitable, as a result of character, believers in grace, and in free-will that may use or abuse grace, are under no necessity to accept a judgment which would deprive this deeply interesting and pathetic career of all moral significance.



The Lambeth Conference of 1908.

BY A MEMBER.

THERE are obvious rules of propriety and good faith that must guide the pen that would sketch, however imperfectly, a gathering of this character.

It has been no unusual thing this year to hear the words "Conference," "Congress," "Synod," applied with reckless

inaccuracy to one and the same gathering! Very jealously have the Archbishops and Bishops recognized their own limitations in this respect. Not once nor twice have they reminded each other that their assembly is neither a Congress nor a Synod, that it does not represent the Church, but that its debates and resolutions have just that degree of influence that rightly attaches to the opinions of men who are leaders and overseers in the Church of Christ. Such influence, it is certain, increases in value decade by decade.

1. *The Influence of the Pan-Anglican Congress.* The Lambeth Conference was conscious throughout of its indebtedness to the Pan-Anglican Congress. It lost a certain aloofness by it. It gained in warmth and good-fellowship. The minds even of Bishops and Archbishops are open to conviction, and are capable of enlargement. And those great audiences at St. Paul's Cathedral, the Church House, and the Albert Hall, ever and again seemed to rise up before the episcopal eye to remind the Bishops that the Church with whose problems they were met to deal was intensely living, active, progressive, and also insistent in its demand for good leadership in these great times. The Upper House had, so to speak, been sitting in the galleries of the Commons, and we withdrew to our own chamber more fully informed as to what the Churches are really thinking about than ever before.

2. *Reminiscences and Contrasts.*—"We missed Tait's strong face, but we enjoyed Benson's everlasting smile!" Thus did an American Bishop on one occasion contrast the Conference of 1888 with that of 1878.

In the Conference of 1908, Longley, Tait, Benson, and Temple, with their well-known lineaments, were kept before us in the busts with which photographs will have now made many familiar, and we had, in the chair, leadership which, for experience, tact, and statesmanship, was probably without precedent. But the Archbishop of Canterbury was no mere President and Chairman. He was an enthusing personality throughout. No one could listen to him as he pictured in Canterbury Cathedral,

on July 4, the great congregations that had assembled there in connection with Becket, and the Black Prince, and Queen Elizabeth's procession up its aisles, without being very sure that he knew he was presiding over an even more momentous assemblage than them all ; ay, and we saw with him, too, some of the lessons that each one was able to teach ! And, again, no one could listen to those touching words with which, on August 6, he gave, in simple extemporized words, his parting blessing, without knowing we had been under the presidency of one who was not afraid to let us see his soul stirred to its depths as he said with unsteady voice : " My brothers, we shall not all of us meet here again, but we shall by God's blessing meet elsewhere. May the Lord bless you and keep you. May He make His face shine upon you and be gracious unto you. May He lift up His countenance upon you, and give you peace ! "

It will always be true that one half the world does not know how the other half lives. When the procession of Bishops was rounding St. Paul's Cathedral, on June 24, two remarks were overheard. One was this : " These Bishops seem to like to make a show of themselves ! " The other was less unkind, but more wide of the mark : " I expect those blokes never did a hand turn in their whole lives. " These are wholesome reminders, perhaps, that those who would really lead must be careful to keep in sympathetic touch with the rank and file !

Some of us know what a busy place Lambeth Palace is from month to month, and especially when London is most busy and most full ; but when sessions last from eleven to five, six, and seven o'clock, when night work follows for a few special leaders far on into the early morning, when 241 Bishops have to lunch and tea together in its corridors and other rooms, and when, in the odd times between, the Archbishop delights to gather a whole Province around him to have an informal talk on its problems (as was methodically and consecutively done), it can be imagined that Lambeth was exceptionally busy ! The members of the Conference did not separate without warmly expressing, in various ways, their sense of indebtedness to the

thoughtful kindnesses of both the Archbishop and Mrs. Davidson. But the story is not complete with Lambeth. It may be truly said that every class in society united to entertain and say a good word to these leaders of our Anglican Communion from many lands. All of us were presented to our gracious King and Queen, some to the Prince and Princess of Wales ; all were invited to the City by the Chief Magistrate ; and, in more private ways, hospitality was literally the order of the day. And this has riveted the links that already unite us more closely than ever.

3. *The Conference Itself.*—It was almost as good as a trip round the world to see and hear all these representative men. It was most interesting to look round and study the composition of this assemblage. Whence had they come, and what was the story of the dioceses over which they presided? And without a single exception, it was impossible to look at a Bishop from regions outside the United Kingdom without seeing in him a diocese that had owed its very existence primarily to the S.P.G., or to the C.M.S., or to some other Church society, or had in some other way had its spiritual ancestry in this land. And it was impossible not to remember that the period during which this Catholic movement had been proceeding was exactly the period in which the Anglican branch of the Holy Catholic Church had been supposed to have lost so much of its true catholicity!

Then, again, there were sensational feelings that arose in one's mind. How delicious it was for those who in their dioceses were supreme, and who in all their gatherings were presidents and chairmen, to become, for a whole month of their episcopate, the units of a conference!

For a Bishop to be shouted at, "Speak up ; we can't hear you!" for a Bishop to be timed, and warned that he had only two minutes more ; for a Bishop, when, late on a Saturday afternoon, he thought he might venture to leave to catch a train, to be sent back to his seat (at a very important moment) amidst the roar of his schoolmates—this was discipline that the youngest curate would have delighted to behold! The Bishop

to whom this latter disaster happened was encountered by the writer at Victoria Station an hour later, and he said with a sigh: "The discipline to which I was subjected this afternoon has lost me my train and my dinner, and I shan't reach my destination till ten o'clock!" But where the schoolmaster set so great an example of strenuousness, the scholars could never really grumble.

One other impression of these men as a whole craves a word. These were strong men. They were strong to say strong things, and they were strong enough to bear them patiently. And never once was the spirit of unity and fellowship broken. Bishops, I found, could cheer to the echo, and some of those cheers can never be forgotten. But I saw, also, that Bishops could also be silent, and bear patiently what they did not like.

4. *Some Outstanding Impressions of Debate.* — It was naturally of a high order, and it was a great experience to hear at one moment from an English diocese, at another from China and Japan, at another from the United States, at another from North-West America or Australia, the digested opinion of a leader among his people on the subject before us. It may be asked what steps were taken (if no reporters were allowed) to conserve for the Church the benefit of all this trained speaking. For answer, let it be said that not a word has been lost. A confidential reporter was present throughout, and in the archives of Lambeth Palace every speech remains for reference at any moment; and no doubt, in the absolute freedom of debate thus provided, lies the extreme value of this Conference. The Church is able to read its digested thought in the published reports, and its mature decisions in the published Resolutions; and it can readily be imagined how much more easily those Resolutions are arrived at through such absolutely free debates.

We are often told that in the Conference of 1897 the outstanding feature, perhaps, was Archbishop Temple's burning words on the missionary work of the Church, and truly the

Resolutions to which that speech led up have greatly furthered the missionary cause.

This Conference was not less missionary, but it was perhaps more Evangelical; not, indeed, in any party sense, but in the obvious meaning of the word. No space must be taken for quotation. The reports will surely be widely read, and will speak for themselves. But to a member of the Conference they are instinct with life; they recall speeches that never can be forgotten, and emotion that stirred men's hearts to the depths. Let only one or two be mentioned:

How can the Church be sufficiently thankful for the plain words of the Bishops on "The Faith and Modern Thought"?

Who will say that the Bishops are out of touch with the people, or are unwise and unsympathetic leaders of their people, after reading our report on "The Moral Witness of the Church on Social and Economic Questions"?

The Bishops cannot be such aloof men if they know as much as they seem to do about the tendencies of modern society and of the facts and causes of what is known as the "artificial restriction of population"!

But this Conference will be remembered especially for its deliverance on Reunion.

It could not be doubted, when one came to that subject, that the Dean of Westminster's remarkable sermon on July 5 had gone home to all hearts. And surely the Bishops have not been "disobedient to the heavenly vision." No words in the report can express adequately the warm attitude of the Conference on the subject of Reunion as it affects our relations with our own kith and kin. But when this attitude came to be put into words, it was felt that so momentous, and possibly historic, a set of resolutions demanded most careful drafting. One may venture to prophesy that in every part of the world it will come to be seen that this thing is in the hearts of us all, that we feel the Lord has put it there, and that we believe He is preparing us and others to draw much more closely together. The casual remarks of two Bishops—one from the mission-field and the

other from a home diocese—claim mention here: "I have more hope for the Church of England and the Anglican Communion than ever I had before." So spoke the missionary Bishop. And the home Bishop said: "I can only say that, as I heard the speeches on Home Reunion in that Conference, I could scarcely believe my ears. It is what I have been preaching for the last twenty years." One other testimony, and it comes from one who well remembers the 1888 Conference: "The growth of opinion and conviction in these matters is most notable. Such speeches would have been impossible twenty years ago!"

The estimate of the Bishops themselves in respect of this Conference is perhaps best understood by a concrete illustration. They obtained leave to buy the chairs in which they sat in Lambeth Palace Library in July, 1908; and those chairs in 241 different world centres will, we may be sure, tell a story that will popularize ever more and more the Lambeth Conference.

If those who looked for a lead in particular directions have to complain that that lead is wanting in definiteness, if some hoped-for plain words on burning questions remain unsaid, if, once more, there is disappointment that an even more definite step is not proposed in the matter of Home Reunion, let it be remembered what varied opinions are well known to exist among the Anglican Bishops, and how widely their circumstances differ. The more this is seen, the more will it be felt that the Holy Spirit Himself has presided over deliberations which have led up to seventy-eight resolutions, so many of which are surely in the right direction. To have piloted a gathering of 241 Bishops from every part of the world through such a Conference, and to have put forth an Encyclical such as the one now before the Church, as the spokesman of those Bishops—for this we not only owe our gratitude to the Archbishop of Canterbury, but for this, also, we "thank God and take courage."

