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# THE CHURCHMAN

January, 1931.

## NOTES AND COMMENTS.

### "The Churchman."

WE take this opportunity at the beginning of a new year to thank our readers for their constant support and for the appreciation which so many have expressed of our efforts to represent in the pages of THE CHURCHMAN matters of general interest to Evangelical Churchpeople. We have been able during the past year to adopt several valuable suggestions which have been made to us, and to supply our readers with articles by many competent writers containing information which has proved useful. We hope in the year before us to continue to render service to those whose interests we represent, and we ask for the continuance of the support and help of our readers. We enclose in the present number a form of annual subscription and we ask for assistance in increasing our circulation. We believe that there is a greater opportunity than ever before Evangelical Churchpeople to-day to make the principles of the Reformation as they are represented in the Prayer Book and the formularies of our Church effective in the life of the nation. THE CHURCHMAN is one of the means of securing this desirable result, as it helps to set forth the point of view of those who interpret the Christian faith in the light of the teaching of our Lord and the Early Church and are therefore the "sober, peaceful and truly conscientious Sons of the Church of England."

### The Discussion of the Lambeth Conference Report.

Since our last issue the discussion of the Report of the Lambeth Conference has proceeded apace and the lines of criticism have become fairly set. We have already referred to the disappointment felt by the representatives of the non-Episcopal Churches as to the attitude of the Conference towards the statements laid before the Committee on Unity on their behalf. Special exception has been taken by the Nonconformist leaders to the silence of the Conference on the declaration of the Joint Conference of 1923 on the status of the Free Church Ministry. The Anglican representatives at that meeting declared: "It seems to us to be in accordance with the

Lambeth Appeal to say, as we are prepared to say, that the ministries which we have in view in this memorandum, ministries which imply a sincere intention to preach Christ's Word and to administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacraments in the Universal Church." The representatives of the Free Churches who accepted the invitation to attend the Lambeth Committee on Unity laid special emphasis on this declaration and desired that the Conference should express its agreement with it. They came away with the impression that the Report would contain special reference to it, but to their surprise and disappointment the statement is passed over in silence. The conclusion which they draw is that the Conference does not accept the declaration, and some of their leaders regard this as a complete set-back to any further progress towards reunion, especially as the Lambeth Report gives special prominence to the negotiations with the Orthodox and old Catholic Communions.

#### The Archbishop of York's Explanation.

The Archbishop of York as Chairman of the Committee on Unity has sought to explain the silence of the Conference. He stated that the declaration was limited by various phrases in the document which contained it. These spoke of the need of regularizing such ministries and of the limitation implied in the words "their several spheres." Dr. Carnegie Simpson, who is one of the chief protagonists of the Free Churches, takes the Archbishop severely to task for his explanation, which he regards as "neither well informed nor wisely considered." The Archbishop was not present at the original Conference and was therefore unaware of the very definite and clear conditions in which the declaration was made. In fact Archbishop Davidson declared that it might "bring a hornet's nest about their ears." As to the limiting words "within their several spheres," Dr. Carnegie Simpson asks is this to be applied to Christ's Sacrament. If so, he inquires of the Archbishop as a theologian—"If he holds that Christ's Sacrament—a Sacrament where Christ is the Celebrant—is or ever can be denominationally limited? Surely Christ's Sacrament is always and everywhere Catholic. . . . He speaks of their Sacraments. There are no *their* Sacraments. There are no Sacraments of the Presbyterians or of the Anglicans—though I have heard Anglo-Catholics talk of our altars. There is only *His* Sacrament. This, the Declaration unmistakably and explicitly says, (certain) Free Church ministers administer. Well, if so, they administer what essentially is Catholic." This argument seems unanswerable. It will be accepted by Evangelical Churchpeople with the implications involved in it in regard to Intercommunion. It is regrettable that the Lambeth resolutions have raised this unfortunate controversy, and we trust that it will not retard the progress of the reunion movement in South India and other parts of the Mission Field.

### Conditions in the Mission Field and Intercommunion.

We are enabled through the kindness of Dr. Linton, Bishop in Persia, to give from the position of the Churches in that country some idea of the urgency of unity in foreign lands where our Church is working side by side with the missions of other Churches. Attention is naturally centred on South India and the stage which the movement for unity has reached in that portion of the Mission Field. The Bishop in Persia shows that the same problems have to be faced in his diocese, and important decisions have to be made within a comparatively short time which will have far-reaching effects upon the future of Christianity in Persia. His references to Intercommunion also deserve special attention. No one desires to advocate "indiscriminate or purposeless intercommunion," but the experience of those who have had the opportunity of joining in united Communion Services in special circumstances where they have been "a sealing of the will to unity" bear testimony that such occasions are a very real means of securing that spirit of oneness which must underlie all approaches to a fuller unity. The sanction given by Lambeth to the partaking of Holy Communion by members of our Communion in the Churches of the non-Episcopal Churches—largely due, we are told, to the conditions which exist in Persia—has marked a stage of advance towards a better understanding from which there can be no retreat. Even if it is only allowable in exceptional circumstances, a principle is involved of which Evangelical Churchpeople heartily approve. The breadth of view shown in the Mission Field must ultimately react on the Church at home and destroy the narrowing prejudices which at present hamper advance.

### The Claims of the Church of Rome.

The Lambeth Conference resolutions on Marriage and Sex Problems have given rise to much acrimonious discussion. They have given opportunity for the old cry to be raised that the Church of Rome is the sole guardian of Christian morality at the present time. Those who are familiar to any extent with the history of the methods of the Roman Church in dealing with all such matters are aware how little real foundation there is for the claim. The subtle devices by which the most rigid enactments can be evaded, when sufficient reasons for doing so arise, are known to those who follow the story of the cases that crop up. There is no divorce, but a declaration of nullity of marriage is not unknown for those whose position and means make it desirable. In this number of THE CHURCHMAN Mr. Poynter deals with some of the claims of the Roman Church and shows that the teaching of that Church is not so consistent as some of its supporters desire to make out. The Bishop of Liverpool, in his recent correspondence with the Roman Archbishop, experienced some of the controversial methods of the members of that Communion. He brought to the notice of the Archbishop a number of well-attested instances of the persecution

suffered by those who had entered into mixed marriages with Romanists. The only reply was that Dr. David did not realize the teaching of the Roman Church on the difference between the law of the State and the law of the Church on marriage. Those acquainted with the controversial methods of Rome are aware that there is no satisfaction to be gained by appealing to Roman ecclesiastics on any grounds of reason. The experiences of Dr. Coulton show that there is little to be expected from Roman controversialists when they have to face an expert whose knowledge gives them no opportunity of shirking the real issues.

#### Editorial.

In addition to the articles referred to in the preceding notes, we invite the attention of our readers to Dr. Sydney Carter's fresh examination of the questions connected with "The Elizabethan Bishops and Non-Episcopal Orders." The recent attack upon Archdeacon Hunkin in the *Church Quarterly Review* shows the persistence with which the facts are misrepresented and the research work of Evangelical Scholars treated with disparagement by those who set themselves up as infallible authorities on all ecclesiastical matters, but who, to their sad discomfiture, are frequently proved to be like their Roman confreres, whom they seem to emulate, guilty of gross errors. Dr. Carter gives the facts which show the accuracy of Archdeacon Hunkin's contention. Dr. Mullins contributes a further selection of his interesting reminiscences in which he recalls the Church life of Cheltenham and Oxford. Mr. John Knipe's study of some of the psychological elements in the characters of the authors of the Gunpowder Plot concludes an interpretation of "Conspiracy and Conscience" at an important period in the history of England. Dr. Whately's article on "Eucharistic Doctrine and the True Road to Harmony" contains a number of suggestive thoughts which will be appreciated by students. In "Mastership and Brotherhood" the Rev. W. Southam gives an exegetical study of an important passage of Scripture. Our Reviews of Books this quarter deal at some length with important works recently published on the doctrine of Holy Communion to which subject Evangelical students are at present devoting special attention. Among other important works of which notices appear are "Archbishop Leighton's Life" by Bishop Knox, which has been received by competent authorities as a valuable addition to the literature on the period, as well as an important study of the Archbishop himself. Canon Grensted's Bampton Lectures, Bishop Gore's Gifford Lectures and Dean Inge's last work on Christian Ethics and Modern Problems.