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THE CHURCHMAN

January, 1935.

NOTES AND COMMENTS.

"The Churchman."

WE take the opportunity of the beginning of another year to thank our readers for the generous support which they have accorded to us in the past. We may remind them of the important place that THE CHURCHMAN holds as representing the spiritual outlook of the Evangelical School in the Church. For many years THE CHURCHMAN has represented Evangelical opinion, and has maintained its place among the quarterly Reviews as the representative of the principles of the Reformation for which the Evangelical School stands. At the present time a determined effort is being made to undermine those principles, and in various subtle ways the character of the Church of England is being steadily changed. We have authority for the statement that the future of the Anglican Communion is to be altered so that our Church may be made to represent a species of Catholicism not altogether Roman, but so transformed that it cannot be regarded as Protestant. It is important, therefore, that every means should be used to maintain the truths that are embodied in the formularies of the Church of England. We desire to continue our work in the interests of loyalty to the spirit of the English Reformation. Our continued success must depend upon the support of Evangelical Churchmen and of all those who are interested in the maintenance of Protestantism as the best and truest exposition of the religion of the New Testament. We therefore appeal to our readers to give us their help in our efforts to further the cause of Evangelical truth, and to secure for us the support of others. An increase in the number of subscribers will enable us to increase the usefulness of our Evangelical Quarterly.

"An Interim Rite."

It was suggested at the time of the revision of the Prayer Book in 1927 and 1928 that the form of Communion Service provided in the Revised Book would meet all the requirements of the Anglo-Catholics. It has since transpired that the revised form of the Communion Service has proved unsatisfactory not only to the

experts in liturgiology, but also to the Anglo-Catholics. The introduction of the Invocation into the revised form has proved objectionable to the Anglo-Catholics, mainly, we presume, because it is not found in the Roman Mass. The Anglo-Catholics are now expressing their fear lest the 1928 Prayer Book Service should become the normal English version. They have expressed their determination to secure a service which will be in their view thoroughly Catholic. Various hints are given as to the method by which this is to be secured. The most significant fact is that a form has been drawn up, and it is said that an endeavour is being made to introduce it into parishes throughout the country. The Bishop of Chichester had occasion recently to call attention to the introduction of a service described as an "Interim Rite" into churches in his diocese. It consisted of a complete rearrangement of the order and sequence of the Communion Service of 1662. The Bishop reminded the clergy of his diocese that the revision of the Church's Liturgy belongs to the Synods of the Church, and that it is a breach of Catholic order for private persons to take it in hand. He further reminded them that the promise to "use the form in the said book prescribed" is a promise not merely to use the prayers contained in the book, but to use them in that order and sequence which is prescribed in the book. It has been suggested that the aim of the clergy in introducing these illegal forms of Service is to secure their adoption in a large number of churches, and then to face the Bishops with a situation that it will be impossible for them to alter. This is quite consistent with the methods adopted in the past to introduce into the Church the illegalities which at present abound.

Reservation of the Sacrament.

Another indication of the growing tendency to introduce the methods of the Roman Catholic Church is seen in the determination to introduce the Reserved Sacrament wherever possible. One of the most strenuously opposed innovations in the Revised Prayer Book of 1928 was the permission to reserve the Elements for the purpose of communicating the sick. Every endeavour was made to secure that the Elements so reserved should not be used for any other purpose whatever, except the communion of the sick. The consecrated Bread and Wine set apart were to be reserved in an aumbry or safe. This was to be set in the north or south wall of the Sanctuary of the church, or in some other part, provided it was not immediately behind or above the Holy Table. The safe was only to be opened when it was necessary to move or replace the consecrated Elements for the purposes of Communion or renewal. There was to be no service or ceremony in connection with the Sacrament so reserved, nor was it to be exposed or removed except in order to be received in Communion or otherwise reverently consumed. The futility of these regulations as a safeguard against abuse was urged at the time. Those who are determined to use the Elements for purposes of adoration will not be deterred by any restrictions however strongly laid down. Some recent cases have shown that this

surmise is correct. Permission was recently given for Reservation in a church in the diocese of Canterbury, and the Rector immediately instructed his people that when the Blessed Sacrament is reserved they were always to bow the knee when they entered or left the church. A white light was to be burnt before the Reserved Sacrament, day and night. To mark the introduction, a service described as Pontifical High Mass was held, and a retired overseas Bishop, who pontificated, preached a sermon on the Real Presence and the great help Reservation was to a Church and congregation. The Reserved Sacrament has also recently been introduced into Winchester Cathedral, and this has caused widespread distress throughout the diocese. It is obvious that Reservation cannot be allowed without a definite breach of English Church teaching and practice.

A Truce of God.

While these conditions prevail and a constant advance is being made in the Romanising of our Church, an appeal for a "Truce of God" has been issued. A Committee on Evangelistic work set up by the Archbishops of Canterbury and York has stated that party strife is the most formidable obstacle to the revival of Religion throughout the country. They ask that the whole Church as a united body, irrespective of party, will meet the crisis of the present time with a solemn and sustained challenge to the people of England in the name of Jesus Christ. They are convinced that "the things on which we agree overwhelm in their importance the things on which we differ, and that we must concentrate on the first and for the time being deliberately set the second on one side in order that we may advance together to take our share in the Conversion of England." Evangelical Churchpeople are more than willing to take their part in any endeavour that is made for the Conversion of England, but many of them find it difficult to take united action with those whose conception of the Conversion of England in no way resembles their own. The Roman Catholics say they desire the Conversion of England, and they are working hard to secure it. Evangelical Churchmen have no desire that England should submit to the Pope, or that the Roman Catholic conception of Christianity should be adopted in this country. They are anxious that our country should be won to the spiritual service of Christ in the freedom that was secured for the people of this country at the time of the Reformation. The ultimate aim of the Anglo-Catholics is to inflict upon the country a religious system resembling that of the Church of Rome, and it is difficult for those who value the freedom of the Gospel to unite with those whose aims are so completely diverse from their own.

Our Contributors.

In this issue of THE CHURCHMAN we are able to give our readers a number of articles dealing with some current problems of special interest and also some dealing with events in the history of the past that have a special bearing on questions of to-day. Dr. Montgomery

Hitchcock discusses some of the recent *rapprochements* between some members of our own Church and the Church of Rome, and shows "Union with Rome Impossible" while that Church remains unchanged. Mr. W. Prescott Upton has made a special study of the Reformation Age and shows the changes made in Sacramental doctrine in an article on "Cranmer's Conversion." In "Some Recent Criticism of the New Testament," the Rev. H. P. V. Nunn deals with the views put forward by Loisy in France and supported by Dr. Jacks in this country. The Rev. R. Mercer Wilson gives an account of various developments of "Religion in Europe (1215-1540)." Those who had the opportunity of hearing Dr. Juan Orts Gonzalez, the learned Spanish writer, during his recent visit to England, will read with special interest his account of "Christian Literature in Spain and Latin America." The Rev. E. Hirst discusses the position of women in the Early Church in an article on "Women and the Ministry."

Prebendary Wilson Cash has written an account of the Swanwick Conference held last September to consider the present situation of the Church Missionary Society's work. The title of his book is *The Responsibility of Success* (C.M.S., 1s. net), which indicates the leading thought running throughout his book. The work of the Society has been so successful during recent years that many of the Missions have reached a stage where the retrenchments necessitated by financial stress are in danger of producing disastrous results. A vivid picture is given of the needs in many of the fields and the urgency of the appeal for increased support is shown. The book ought to be widely read and passed on to those whose interest in the work of the Church Overseas is not as strong as it should be.

The Addresses given at the last Cromer Convention have been issued under the title, *Newness of Life* (S.P.C.K., 2s. 6d. net). The opening address by the Archdeacon of Warwick was on the text "Behold, I make all things new." The three morning addresses were "God as Transcendent," by Dean Matthews, "God as Imminent," by Dr. Anderson Scott, and "God as Creator," by the Rev. Theodore Lunt. The evening addresses were "Man's Need of New Life," by the Rev. Havelock Davidson, "How to Find the New Life," by the Rev. J. P. Gibson, "Living the New Life" and "Expressing the New Life in 1934," both by Canon G. C. Lunt. The Bible Readings were given by Archdeacon Storr, and their subject was Newness of Life in the Old Testament, in Christ's Teaching, and in The Early Church. As an alternative to the morning Session a devotional course on Prayer was given by the Rev. R. R. Williams. These, however, are not printed in the volume. Those who were present at the Convention will be glad to have this Report of the addresses, and others will find them a challenging and suggestive treatment of the essential features of the Christian Life.