

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

nect the New Testament idea, rather, with the popular belief of the Essenes. As to its use by our Lord on the cross, he considers it as promising the robber what he needed—repose, shelter, and joy. But that it could be synonymous with Christ's glorious kingdom in the Christian sense, who ever imagined? That kingdom is usually described in Holy Writ as having its locality on earth—a new earth—not below or above.

The parable of Dives and Lazarus Canon Gell evades. In his note on p. 660 there is an error, making the word "paradise" occur in this connection, which it does not. The scenery of the parable may indeed be only by the way, but the use of the expressions "tongue" and "flame" would be merely figurative, and would not necessarily imply an embodied spirit. The whole story is inexplicable if, as Canon Gell says, the Bible does not sanction intermediate consciousness; in fact, if Canon Gell's methods are allowable, may not the Bible be made to prove anything?

I do not think Canon Gell will be disappointed when he says that "warm-hearted Christians will not readily yield to the cold arguments of the understanding"—*i.e.*, to his arguments. At any rate, only those who have built up a non-Scriptural and uncatholic fabric upon the basis of intermediate life and consciousness have anything to fear from his exposition. In the case of such persons it may do good, but it has not converted the present writer, for one, to the view of Archbishop Whateley and the creed of those who view death, resurrection, and judgment as simultaneous processes.

CARLETON GREENE.

THE MONTH.

THE Church Congress will be held this month in circumstances by no means conducive to its securing due public attention. The beginning of October is to be marked by the formal initiation of a political movement, which is probably the most important, and is certainly the most exciting, that has occurred in our time. The whole Free Trade controversy has been reopened, and the Fiscal Policy which has prevailed in this country for the last sixty years is challenged by the leaders of the party in power. Mr. Balfour has published a pamphlet, entitled "Economic Notes on Insular Free Trade," previously circulated among his colleagues in the Cabinet, in which he formally declares himself in favour of "regaining our liberty" to protect ourselves against hostile tariffs in other countries by imposing retaliatory duties on imports from such countries into British ports, and he is to expound

this new policy in an address to the National Union of Conservative Associations at Sheffield on October 1. This decision has involved the resignation of several members of his Government, and among them of Mr. Chamberlain. But the resignations of Mr. Chamberlain and of the other retiring Ministers are prompted by precisely opposite reasons. The Chancellor of the Exchequer, Lord George Hamilton, and Lord Balfour of Burleigh, have resigned because they refuse to follow Mr. Balfour in departing from our existing policy of free imports. But Mr. Chamberlain has resigned because he desires to go further than Mr. Balfour, and recognises that it is impracticable at present to expect the Ministry to go with him. His aim is to establish such fiscal relations with the Colonies as will create, as far as may be practicable, an Imperial Zollverein, binding the Colonies to us by tariffs which will establish a mutual preference in trade within the Empire, and will protect both them and ourselves against hostile tariffs in foreign countries. Such a scheme, however, involves preferential taxation on some articles of food, and is consequently open to the damaging accusation of taxing the food of the people, and giving them a "small loaf" in place of a large one. Mr. Chamberlain believes that his proposals would not have this effect of increasing the cost of the necessaries of life, but he recognises that the prejudice which has been raised by this cry against his proposals is too great to be disregarded at present by the Government, and he therefore resigns with a double object—first, to avoid embarrassing the Government by allowing them to be associated prematurely with his larger schemes; and, secondly, that he may have a free hand to urge his whole policy upon the country. He agrees with Mr. Balfour so far as he goes, and will give him cordial support; and meanwhile he will endeavour, by an active campaign on his own account, to remove the existing prejudice against a larger policy, and thus to render it possible for the Government, in due time, to go further than they can at present. Mr. Balfour has plainly declared that Mr. Chamberlain has his goodwill in this effort, and the two statesmen are thus practically working towards the same ends.

It is outside the province of this journal to enter into the controversy, which involves political and financial considerations of the greatest gravity and complexity. It may, however, be observed, for the purpose of elucidating the question at issue, that it will probably be found that the cry of the dear loaf, so hastily raised, will prove to be irrelevant. If Mr. Chamberlain desires to tax some food, or food imported from some markets, it is only in order to render other food, and especially food imported from colonial markets, more

plentiful and more secure. If, for example, by the operation of a preferential tariff, the wheat-growing industry of Canada could be fully developed, it seems not improbable that the corn required by the people of these islands could be mainly, if not entirely, derived from that colony, and that we should thus not only secure as cheap a supply as at present, but should be relieved from the danger, to which we are at present exposed, of having the source of our food at the mercy of a hostile country. We content ourselves, however, with stating the issue. The contest over it will be conducted by statesmen of the highest ability and energy, and must absorb the thoughts of the constituencies for a long time to come.

In such circumstances we must expect that the education controversy and the disputes among Churchmen themselves will sink for a while into the background in the interest of the public. If the result is to ensure time for the Education Acts to be brought into practical operation, the advantage may be great. They have, at all events, set a great machinery in action which must have the effect of giving a fresh impetus to the actual work of education, and which will probably prove to provoke much less friction in practice than has been anticipated by partizanship. Passions may be expected to cool, and if any modifications are found to be desirable, they may be introduced in the light of experience, and after quiet reflection. The election at Rochester, which followed immediately after the announcement of the political crisis, does not indicate any failure in the strength of the Government, and gives no indication that the Nonconformist agitation is dangerous to the Unionist party. It may be not less advantageous if attention is for a while diverted from the Church controversies of the hour. Under our new Archbishop we are entering upon a new period of Church life, with fresh opportunities, and it may be hoped that means will be found, under calm reflection, to moderate the dangerous divisions which at present distract us. The Congress will deal with some of the more important of these subjects of division—with the limits of doctrine and ritual, for instance, admissible in a National Church; and with the vital interests at stake in the present position of the criticism of the Scriptures, and particularly of the Old Testament. We can only hope that the discussions may tend to reassure the minds of Churchmen, to check the alarming tendency in some quarters to the adoption of views inconsistent with the settled teaching of the Church, and thus to set the energies of Churchmen more free for the cultivation of that spiritual and moral life to which all doctrine and all ritual should be subservient.