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THE CHURCHMAN

January, 1933.

NOTES AND COMMENTS.

"The Churchman."

FOR many years THE CHURCHMAN has played an important part by representing Evangelical opinions in a Magazine that takes its place among the similar publications issued monthly or quarterly by the various Churches or the sectional interests in them. It has a past record of useful work, and we believe will continue in the future as in the past to aid in the maintenance and furtherance of Evangelicalism in the Church of England. There is considerable evidence that the Evangelical interpretation of Christianity is gaining a firmer hold upon the Anglican communion, in spite of the violent efforts made to discredit Protestantism and to substitute for it a pseudo-Catholicism which in many points is an imitation of Romanism. The progress of Evangelicalism must be associated with an adequate presentation of the grounds upon which it is based. This intellectual side of the Evangelical position it has been the aim of THE CHURCHMAN to set out, while not neglecting the spiritual interests which must naturally have the paramount place. We thank our readers for their support in the past, and we would remind them that these are difficult days for every form of publication beyond the ordinary newspaper. We therefore appeal to Evangelical Churchmen who wish to help the cause of Evangelicalism to help us by securing fresh subscribers and thus widening the circle of our usefulness, and aiding us in making an adequate contribution, with the help of a body of able writers, to the well-being of the Anglican communion throughout the world.

The Centenary Celebration of the Oxford Movement.

In July next the Centenary of the Oxford Movement will be celebrated. The celebration has been taken up by the Archbishops, and the centenary is to be observed in official fashion throughout the Church. A strong endeavour has been made to secure the co-operation of Evangelical Churchpeople in the celebration. With this aim the celebration has been represented as a means of expressing and advancing the unity of the Church. No doubt there are

some Evangelicals who for the sake of peace, and with a desire to show goodwill towards their fellow-Churchmen of the Anglo-Catholic school, will consent to take part in some at least of the centenary gatherings. It can only be by a strong suppression of their scruples that they can approve of all that the Movement stands for or take part in some of the services which will be held in connection with the celebration. It has been arranged to hold a Pontifical High Mass in the open air at the Stadium, probably in imitation of the Mass arranged by the Roman Catholics at the Eucharistic Congress in Dublin. The Bishop of Gloucester is even compelled to protest against this, although he would dissociate himself from the Evangelical objections to it as disloyal. He thinks the name Pontifical High Mass is provocative, and that "such religious ostentation is entirely alien to the whole spirit of the Oxford Movement." For those who regard the true teaching of our Church on Holy Communion such a service without communicants is, with all due respect to the Bishop, a symptom of a spirit of utter disloyalty.

Evangelical Co-operation in the Celebration.

To those Evangelical churchmen who feel disposed to take part in the celebration we commend the article in this number of *THE CHURCHMAN* by "Academicus" on "The Attitude of Evangelicals to the Celebration of the Centenary of the Oxford Movement." As will be seen by the reading of the article, the author is an historical scholar acquainted with all the details of the period and the literature of the Movement. He is therefore able to show its true significance, and the ultimate and logical issues that are the fruit of the seeds sown by the Tractarians. When excessive claims are made for the benefits conferred on the Church by the Oxford Movement, as is being done in the cheap and inaccurate pamphlets being issued in connection with the Centenary, it is well to have the truth pointed out by a competent scholar. The extravagant teaching as to the nature of Apostolic Succession and all that must of necessity follow from it has been condemned even by High Churchmen, but it is necessary at this time, when everything is being done to create an artificial enthusiasm for the Movement, to show that there is much misrepresentation as to the history of the first half of the nineteenth century, and as to the purpose and result of the efforts of the Tractarians and their successors. A perusal of the valuable article by "Academicus" will give a clear insight into the real import of Tractarianism, and make obvious the difficulty of any clear-thinking Evangelical taking part in the celebration.

The Anglo-Catholic Manifesto.

The recently issued Manifesto of a body of extreme Anglo-Catholics shows the ultimate issues of the Oxford Movement, and the logical outcome of accepting its main principles—including its theory of Apostolic Succession. It has been pointed out recently that Ward in his *Ideal* maintained that all Roman doctrine could be held within the English Church, and Newman wrote Tract XC

to justify this "Catholic" interpretation of the Articles. This Manifesto sets out to show that the only true Anglo-Catholicism must maintain that attitude to-day. It condemns those Anglo-Catholics who accept the results of modern research, and endeavour to harmonise them with the teaching of Catholicism as understood in the Roman Church. The utterances of Anglican bishops are to be disregarded unless they can be shown to be faithful to "Catholic Faith and Practice." There is no specific Anglican religion in their view. They require the faith of the whole Catholic Church, and their meaning is clear from the statement that "This one Catholic Church was constituted with St. Peter as its Foundation and Head and for ever has as its Centre and Guide on earth the successor of St. Peter." Their "real and essential goal is Reunion with the Apostolic See of Rome." The obvious disloyalty displayed by this band of English clergy requires no comment. Other sections of Anglo-Catholics have endeavoured to repudiate these extremists, but it is obvious that the authors of the Manifesto represent the logical outcome of the acceptance of the Tractarian teaching.

Reunion at Home.

Progress towards reunion between the Church of England and the Free Churches at home is not advancing as rapidly as the friends of the reunion movement desire. After the recent conversations between a number of representatives of the Federal Council of the Free Churches and a similar number of Bishops at Lambeth, a resolution was carried at the Free Church Council expressing disappointment that the prolonged conversations which were begun more than ten years ago have not led to more practical recognition and co-operation between the Church of England and the Free Churches. While recognising the friendly spirit existing in the conference, they could not but feel that it will hardly be possible to continue these conversations indefinitely with hopefulness or even reality, if practicable proposals for action cannot be agreed upon. The opposition to reunion comes mainly from the Anglo-Catholics. They are quite willing to work for unity with the Orthodox Churches of the East, and the Old Catholics. These Churches are regarded as having the form of episcopacy considered by the Anglo-Catholics to be essential, but they refuse to recognise the Free Church ministries because of the want of an episcopal succession. They treat the Free Church ministers as they are themselves treated by the authorities of the Roman Church. They fail to realise the weakness of their position when tested by history or spiritual experience.

Reunion Overseas.

A determined effort has been made by the Anglo-Catholic section of the Church to wreck the South Indian Scheme of Reunion. They are wedded to their theory of Apostolical Succession and are determined to nullify if possible any scheme that is not based upon

it. The latest suggestion is that the South Indian Scheme should not come into operation for another five years. This proposal of postponement can only be regarded as a device to frustrate the scheme. As Mr. Wilson Cash has pointed out, if such a thing were done and reunion shelved in this way, it would be a disaster to the whole cause of unity. The Christians in the Mission Fields will not be bound by the theories of Western Churchmen which have helped to divide Western Christendom. Provision has been made for episcopacy to have its proper place in the union scheme in India. Churchmen must support the Indian Christians who believe that they are being led and guided by the Holy Spirit. It is interesting to note that an important movement has been set on foot for reunion in East Africa—the original centre of the Kikuyu movement. Representatives of the various Churches, Anglican, Presbyterian and Methodist, together with representatives of other Missions, have met at Nairobi. The Diocese of Mombasa is leading in this effort to weld together the Christian communities into one organised Church. The progress of the movement will be followed with interest.

Patronage Trusts.

The prejudice against Trustee Patronage reached a culmination in the last session of the Church Assembly when a Measure was passed permitting the purchase by the Parochial Church Council of any advowson acquired by Trustees since the year 1923. The Measure has been described as a vindictive one, aimed solely at lay and trustee patronage—episcopal patronage being exempted. This retrospective legislation has done immense injury to the prestige of the Assembly. Its reputation as a competent legislative instrument has received a blow from which it will not soon recover. Only a few parishes will be affected by the Measure, but some of them are parishes where an old Evangelical tradition had been extinguished by the appointment of a High Church incumbent.