

# *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](https://biblicalstudies.org.uk/articles_churchman_os.php)

# THE CHURCHMAN

*A Monthly Magazine and Review*

CONDUCTED BY  
CLERGYMEN AND LAYMEN OF THE  
CHURCH OF ENGLAND

## CONTENTS.

### THE MONTH.

Paper Shortage. The National Mission. What is Proposed.  
Other Communion. The Scope of the Mission. "National Sins."  
Repent in Hope.

"AS OUR HOPE IS." By Bishop Ryle, D.D.

THE WAR AND THE OTHER WORLD. I. Introductory.  
By the Rev. A. Plummer, D.D.

THE RESURRECTION OF THE BODY. By the Rev. F. R.  
Montgomery Hitchcock, D.D.

RICHARD HOOKER AND THE HOLY COMMUNION. By  
the Rev. S. Harvey Gem.

THE ROMANCE OF THE CATECHISM. By Miss E. M. Knox.

THE ATONEMENT IN THE WRITINGS OF ST. JOHN. III.  
By the Rev. T. W. Gilbert, B.D.

THE MISSIONARY WORLD.

### NOTICES OF BOOKS.

"Life of Bishop John Wordsworth." "Miscellanea Evangelica."  
"The Conception of the Church." "The Christian Hope in the  
Apocalypse." "The Doctrine of the Atonement." "The Lord's  
Prayer." "The Gospel of Healing." "Aspects of the New  
Theology," and other volumes.

### PUBLICATIONS OF THE MONTH.

LONDON: ROBERT SCOTT  
ROXBURGHE HOUSE, PATERNOSTER ROW, E.C.  
PRICE SIXPENCE NET.

# THE CHURCHMAN

March, 1916.

## The Month.

### Paper Shortage.

IN common with every other publication, THE CHURCHMAN is being seriously inconvenienced by the shortage of paper. In order to meet the difficulty it has been decided to reduce the size of the magazine from eighty pages to sixty-four pages, but we must hasten to add that that does *not* involve any reduction in the amount of reading matter provided each month. By a careful rearrangement of type provision has been made for MORE, rather than *less*, and we trust that this new departure will meet with the full approval of our subscribers. It may be hoped that these modifications will be sufficient to meet every difficulty that is likely to arise until that much-to-be-desired period arrives—after the war, when it may be possible to return to more normal conditions.

### The National Mission.

It is a great pity that the private letter which the Archbishop of Canterbury has addressed to the General Council of the National Mission has not yet been made public. If it had been it would probably have prevented some rather captious criticism which the announcement of a National Mission of Repentance and Hope to be held in October and November next has called forth. It is much to be regretted that as soon as the news was made public men should have rushed into print to complain on the one hand that the date was too late, and on the other that it was too early, as if every question bearing on the time for the Mission had not

been most anxiously considered by the Archbishops, and the Bishops and other clergy and laity whom their Graces called in to their assistance. We are all for liberty in the expression of opinion, but there are occasions when it is best and wisest to accept without question what is provided, even though one's own personal opinion may not happen to coincide with the decision arrived at. The decision to hold a National Mission is emphatically such an occasion. It is a matter for the profoundest thankfulness that such a decision has been definitely arrived at, and it seems to us that clergy and laity will be much more usefully occupied in seeking means whereby they may forward it, rather than in looking for weak points against which to launch their shafts of criticism, and thereby running the risk of imperilling the whole scheme. For ourselves we feel nothing but the liveliest satisfaction at what has thus far been arranged, and we pray God that His guidance and His blessing may be granted to the effort in such abundance that the nation may be stirred to a degree that it has never known before.

**What is Proposed.** The steps by which the present stage has been reached may briefly be described. The idea of a great National Mission was first mooted in some of the Church newspapers towards the close of 1914, when men, realizing how far the nation has departed from the laws of God, desired that something should be done to awaken the nation to the gravity of its irreligious condition. But nothing much came of it ; here and there a few isolated missions were held and blessed results followed, showing what might not unreasonably have been expected if the effort had assumed a larger scale. Yet the proposal was not lost sight of, and a few months ago hope revived when the Archbishop of Canterbury, in what seemed almost a chance reference, mentioned that the project was being seriously considered. It now appears that his Grace appointed a small Provisional Council, and the whole question was most carefully and sympathetically deliberated upon at the January meeting of the Bishops. As a result certain details were arranged, and these have been made known by the publication of the letter addressed by the Archbishops of Canterbury and York to the Diocesan Bishops of England and Wales. The Archbishops thus describe the stage which has been reached : “ (1) The name to be given to our endeavour is

'The National Mission of Repentance and Hope,' and the time provisionally chosen for the main and concentrated effort is the late autumn of the present year—the months of October and November. (2) A large Council of some seventy members—Bishops, clergy, and laity, including women as well as men, with the Bishop of London as Chairman—has already been formed to discuss, and to submit to the Archbishops for approval, a detailed plan of what they regard as the best *modus operandi*, subject, of course, to a wide variety of diocesan and local conditions. The responsibility resting on the Council will be great, and presumably they will delegate to committees particular branches of work. The Archbishop of Canterbury has written fully to the Council upon the subject of the Mission and its character, and has enumerated questions on which we seek guidance from the Council." The Archbishops express the hope that every Bishop who has not already done so may be able forthwith to appoint a Special Council or Committee in his own diocese to co-operate with him in making local arrangements, and above all to aid him in stimulating, helping and guiding the parish clergy in a work of incalculable importance to Church and people. For this purpose, they said, it seems to them to be in the highest degree desirable that gatherings of diocesan clergy should everywhere be held. We view this suggestion with the utmost favour, as it shows us that the Archbishops are fully alive to the paramount need of the hour, and realize that if the nation is to be "revived," revival must begin with the clergy.

The Archbishops conclude by saying that there  
**Other**  
**Communion.** seems reason to hope that the leaders of other religious communions in England will make arrangements in their own way for an independent effort of a similar character. It is good news to know that most, if not all, the various bodies outside the Church are considering the matter with a view to sharing in this great home missionary effort ; but they will, no doubt, do so "in their own way." That way—excellent though it may be—will not necessarily be the Church's way, and it may be that any attempt to hold combined services in which each of the various bodies concerned might, perhaps, be relinquishing some portion of what they conceive to be of very real importance is to be depre-

cated, but at the same time it will be a grievous disappointment to us if, at least in some respects, a policy of co-operation is not sought after and entered upon. There ought surely to be some approach to unity in the message which Church and Nonconformity alike have to proclaim in preaching Repentance and Hope. The moral effect upon the world at large of a real measure of co-operation between the Church and Dissent would surely be great. We know it is no use minimizing, still less of attempting to deny, the diversities in belief, but these, important as under other conditions they may be, need not in any way derogate from a common aim and purpose which should unite all Christian people in this endeavour to win the nation back to God.

**The Scope of the Mission.** It is not easy, at the present stage, to say with anything approaching definiteness what will be the scope of the National Mission. So much must depend upon the decisions come to by the Central Committee, to which a multitude of questions have been referred. But we may be allowed to express the earnest hope that the Mission will be marked by unity of purpose and, to the utmost extent possible, unity of plan throughout the country. We say this because there is always a danger of Local Committees—such as are to be called into being for every diocese in this case—launching out upon lines of their own, with the result that diversity takes the place of unity. Some—perhaps much—adaptation to local needs there must be, but, when that is allowed for, conformity to a general standard should be the rule. The title of the Mission gives the clue to its scope. It is to be one of “Repentance and Hope.” Its appeal will be wider than the parish; it will be directed to the whole life of the nation, which in so many respects has separated itself and wandered far away from God. It will be a call to the nation, as such, to repent of its sins, and to turn back to God. This larger and wider call does not mean that individuals will be overlooked; indeed it may safely be affirmed that much of the parochial work associated with the Mission will be of a personal kind, evangelizing the godless and the indifferent, and deepening the spiritual life of Christians. The special characteristic of the Mission, however, will be that appeal will be made to the nation to repent of its sins, and to return to God.

**“National  
Sins.”**

The inquiry at once suggests itself—What are national sins? The reply is made easily enough—drunkenness, immorality, gambling, Sabbath desecration and the like. The enormity of these sins no one will question, and they need to be repented of and forsaken. But are they “national sins” in the strict sense of the term? Are they not the sins of individuals—very widespread, no doubt—rather than the sins of the nation as such? They are—every one of them—in direct contravention of the nation’s laws. We venture to say that for a sin to be correctly described as a “national sin” it must be one to which the nation as such is committed. If, therefore, we apply this test our minds will be led to take rather a wider view of the question than might otherwise be the case. We give three instances of what we mean. First as to the Opium Traffic: much has been done to mitigate our national complicity in this sin, but are our hands even yet altogether clean in regard to it? Second, as to the Liquor Traffic among Native Races. Again, there has been great improvement, thanks very largely to the efforts of Bishop Tugwell, but a Christian nation, such as we profess to be, ought to make itself entirely free from all lot or share in the degradation of native races by the Liquor Traffic. Third—and here we venture to brave the anger of mere politicians—as to the robbery of God’s Church in Wales. Of all “national sins”—using the words in the strictest sense—this seems to us to be the very worst. It is the deliberate and considered work of the Parliament of the nation, for which the nation is responsible. If the question could only be separated from party politics and judged on its merits we do not believe there would be any doubt at all about it. What is involved in the issue? Simply this, that an annual sum of money—amounting to many thousands of pounds—which has been used, and well used, for keeping the light of the Gospel shining brightly in Wales, is to be taken away from the Church and applied to wholly secular purposes. On every religious and moral ground the thing is indefensible, and challenges the judgment of Heaven. As soon as the Bill was brought in, and the extent of the depredations was known, warnings were given again and again by those who believe that God judges nations as well as individuals, that if the Bill were passed into law, and the nation thus openly and wantonly robbed God, some dire calamity would follow. We do not suppose that

any one then imagined that a great European War was near at hand; nor are we prepared to say—for these things are hid in the counsels of the Most High—that the War is a punishment inflicted upon our nation for this wicked act of sacrilege; but this we do venture to affirm, that it behoves the nation in the sad circumstances in which it finds itself to separate itself from everything that partakes of the character of an offence against God. We trust, therefore, that by some means the way may be opened during the months of preparation for the National Mission for the leaders of Christian opinion in England—Nonconformist as well as Churchman—to approach the Government with a view to the repeal of the disendowment clauses of the Welsh Church Act. In this connexion we reproduce without comment the words of Malachi iii. 7-10: “Return unto Me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

Let it not be imagined, however, that we think lightly, even by comparison, of those grievous sins of individuals which, in the aggregate, show us as a nation to be living in defiance of God's laws. Quite the contrary, we view the irreligious condition of the nation with the utmost gravity and alarm. We are thankful beyond words that at last there is to be a national appeal to the nation to repent, and the more closely the appeal can be brought home to the individual the better. We like the way Prebendary Webster refers to the matter. He says the title of the Mission would have “suitably described the Mission of John the Baptist, whose appeal for National Repentance was backed by the encouraging assurance ‘the Kingdom of Heaven is at hand.’ That the Kingdom of Darkness still exercises grievous sway this terrible war has made plain, to the unsettling of the faith and the quenching of the hope of not a few. But many Christians believe that a day of revival is at hand.”

Repent in  
Hope.