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THE CHURCHMAN

October, 1934.

NOTES AND COMMENTS.

Church Union in South India.

THE *Record* recently contained an interesting résumé of the present position of the Church Union Scheme in South India by the Rt. Rev. E. R. M. Waller, D.D., Bishop of Madras. After a brief description of the character and strength of the three Churches involved—the Anglican Church in the dioceses of Madras, Travancore, Tinnevely and Dornakal; the South India United Church, consisting of Presbyterians and Congregationalists; and the Methodist Church—he went on to deal at length with the problems of the Episcopate which form the crux of the negotiations. Agreement has apparently been at last reached as to the best way of bringing the various elements to an acceptance not merely of the principle of episcopacy, but also as to the method of its practical application especially in regard to the consecration of new bishops. Various Committees are still at work on the scheme. While all three Churches have given general approval to it, the process of giving final approval must take two or three years, even if there is no hitch. Two-third majorities are required of the diocesan councils, and two years are allowed for further examination, so that there can be no final vote at the meeting of the General Council in 1935. The Bishop adds: "There is still much need of patience and prayer."

Religious Affairs in Germany.

It is almost impossible to write anything definite about the condition of Religion in Germany as the changes in the outlook are so constant and so rapid. "Periodical crises" are reported and the situation seems to develop increasing difficulties for the National Confessional Synod of the Evangelical Church and the 7,000 pastors whom it represents. One of the most serious elements in the situation recently was the demand of the Reich Primate's National Synod that the pastors should take an oath in which they were to swear to be "loyal to the Führer of the German people and State, Adolf Hitler." The pastors of the Confessional Synod were unwilling to take this form of oath as they felt they could not conscientiously do

so. The form was regarded as an attempt on the part of Bishop Müller to put the resisting pastors in a position of opposition to Herr Hitler if they refused to take it, and thus expose them to penalties for disloyalty and antagonism to the totalitarian State. Some who have met with German people on the Continent this summer have heard many varied expressions of opinion, and not a few of them have been in emphatic condemnation of the tyranny at present existing. "The resisting pastors are the greatest heroes in Germany to-day, and there would be many more of them were it not for the dread of bringing their dependants to want," was one opinion.

Dean Inge's Reminiscences.

Dean Inge, who retired from the Deanery of St. Paul's last month, has been writing his reminiscences, and they contain many interesting reflections upon the Church life of the last seventy years. His references to the Tractarian Movement and the later Anglo-Catholic developments are of special interest. He was brought up in a Tractarian home, and lived for many years under the influence of the teaching of the Movement, but he makes quite clear that the conception of Catholicism which now prevails in Anglo-Catholic circles would have shocked the old Tractarians. It has no real connection with all that they stood for, and it derives its inspiration from the Roman Church and its methods. The ritual now adopted is borrowed from that Church, and is entirely foreign to the whole conception of the early Tractarians, some of whom never even wore a cassock and were content with the simplest forms of service in conformity with the older English tradition. In regard to their teaching it is significant that one of Keble's chief literary efforts was his edition of Hooker's *Ecclesiastical Polity*. Many of the modern Anglo-Catholics would repudiate some of the teaching of that great Anglican classic, if they were familiar with it, but it is doubtful if they have ever taken the trouble to study the work which the Tractarians regarded as the standard work of Anglican theology.

Baroness Burdett Coutts and South Africa.

The letters of the Baroness Burdett Coutts in regard to her generous gifts for the endowment of a Church of England bishopric in Capetown have recently been published. She makes quite clear that she intended her gifts to be strictly governed by the conditions which held good in regard to the established Church at home, and she desired that effect should be given "to an order of things calculated to secure that the doctrine and discipline of the Church of England by law established should be maintained in their completeness amongst the congregations of our own Communion in those Colonies." She pointed out that the actions of the Bishops in South Africa in severing the connection with the established Church in England was an attempt to cast themselves off from their firm anchorage ground, and to risk the drifting away of their Church

from the Church of England in the vague condition of a voluntary association, requested from time to time by the vote of the ruling majority, and she goes on to say that this "seems to me to imply a departure from the principles which they maintained when they accepted their appointments and to be quite irreconcilable with the common understanding under which the funds for the endowment of additional bishoprics in the Colonies have been provided." Writing in 1872—some twenty-five years after her gifts were accepted—she points out that "the late Bishop (Dr. Gray) while continuing to receive the income of the endowment, adopted a policy of which the effect was to create a new Church in the Colony free from the laws and control which govern the Mother Church of England. . . . I do not think that the endowment given and accepted for one purpose should be applied to the advancement of a wholly different one." In her Will she said that such endowments and gifts as she had made were not to an Independent Voluntary Association but to the Protestant Church of England as by law established under the Supremacy of the Crown being Protestant. The recent decision which under the principle of *cy près* has allowed funds given for one purpose to be used for a purpose definitely opposed to the wishes of the donors may well have unforeseen consequences in preventing people of strong Protestant principles from giving gifts for Church purposes, or from leaving legacies which may be used for the propagation of teaching diametrically opposed to that which the donor or testator desires to promote.

The Future of Church Day Schools.

The future of Church Day Schools is a source of considerable anxiety to many Churchmen who are interested in the religious education of the young. It is reported that the number of Church Schools is constantly decreasing, while on the other hand the Roman Catholics are making strenuous efforts and spending large sums of money in providing new schools and in securing increased accommodation for their pupils. For some reason Churchpeople are not as interested in their schools as they were formerly, and are not prepared to provide the funds for the upkeep of the school buildings. Some feel that the Church Schools do not give an adequate return for the outlay involved. While the Church teaching given in the majority of the schools is excellent, and the influence on the children is good, many of the teachers seem to regard their duty to the parish with which their school is connected as confined to the routine of school work. In large towns, especially, many of the teachers live at a distance from their work and have no connection with the parish and its interests outside their official duties. It has been suggested that the Heads of the Church Training Colleges should take this matter into consideration, and should endeavour to impress upon Church teachers the importance of assisting the Church's work in every way in their power, as they have special opportunities of usefulness.

Convent Schools.

In regard to Secondary education, the increase in the number of Roman Catholic Convent Schools is also a source of anxiety in view of the support given to them by Protestant parents who provide the chief source of their income. These schools do not exist merely for the benefit of the members of the Roman Catholic Church. Many of them would soon cease to exist if they were dependent upon the adherents of the Roman Catholic Communion. Many Protestants do not realise that these institutions must of necessity be centres of propaganda, and that the children who attend them must be subjected to the subtle influence of their surroundings, even when promises are made that there will be no interference with the religion of the pupils. Many also do not realise that the cheapness of the education in many of these schools is due to the fact that the teaching is in the hands of nuns who receive no payment for their work. An unfair competition is thus created with the High Schools, where the teachers are highly trained University women who naturally are paid well according to the high qualifications which they possess.

Our Contributors.

We are enabled to offer our readers in this number of THE CHURCHMAN a number of articles of wide and varied interest. Bishop Knox, in "The Sacred Duty of Doubting," examines a correspondence between Cardinal Newman and William Froude which has a very human interest, and it is shown at the same time to have a practical bearing on the problem of authority. Dr. W. Brown's paper at the Oxford Conference on "Psychology and Confession" shows the difference between the methods employed by Psycho-analysis and those of the Confessional. The Rev. E. Hirst contributes a study of Wycliffe and the Lollards and notes their contribution to the Reformation movement. Dr. Sydney Carter tells the story of John Dury who was a seventeenth-century apostle of reunion. Dr. Dyson Hague examines a recent theory of creation and shows the inadequacy of any mere materialistic view of the origin of the universe. An interesting selection of notes by Mr. E. H. Blakeney under the title "Miscellanea Critica" illustrates a number of points of scholarship which should prove attractive to those who have pleasure in the by-paths of literature. Some important aspects of Reunion are dealt with by the Rev. G. F. Handel Elvey, who appeals for the exclusion of the spirit of exclusiveness. Biblical students will be interested in the views of the "Marriages of Hosea" set out by the Rev. T. C. Lawson, and his examination of the various theories that have been maintained regarding them. We are always glad to receive suggestions from our readers, and to consider any contributions sent to us on subjects likely to interest Evangelical Churchpeople or to advance the cause of Evangelical Churchmanship.