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THE MONTH.

ON the second reading of the Land Bill the Government had the large majority of 176. Several Conservatives voted for it. In the South, East, and West of Ireland the outrages grow worse. Mr. Dillon, M.P., and a Roman Catholic Priest, have been arrested under the Coercion Act.

The Bey of Tunis, yielding to an armed force, submitted to the demands of France; and the French Protectorate was quickly established. A feeling of alarm and anger prevails in Italy.

In regard to Mr. Bradlaugh, the Government was once more defeated. After "scenes," Sir Stafford Northcote moved that Mr. Bradlaugh be excluded from the House until his case could be carefully considered.

Mr. Thomas Collins has been returned for Knaresborough.

Not many clergyman probably will regret the rejection of a Bill which, if carried, would have allowed them to sit in the House of Commons.¹

The Marquis of Salisbury has been chosen to lead the Opposition in the House of Lords.

The Rev. T. P. Dale, Rector of St. Vedast's, was presented to a living in the diocese of Lincoln. The Archdeacon (Kaye) resigned, supposing that he would have to institute Mr. Dale.

¹ Professor Thorold Rogers, in supporting the second reading of the Bill, said: "The compact made in 1662, between Lord Clarendon and Archbishop Sheldon, put an end to the powers of the clergy to levy taxes, and from that time forth they had the power to sit in the House of Commons, and, in fact, did sit up till the Act of 1801. That Act was entirely unconstitutional, having been directed, not only against an individual, but against the privileges of a class without the smallest justification. All persons who were liable to be taxed for their lay possessions were in justice and on constitutional grounds eligible to be returned to Parliament if they were untainted by crime and subject to no legal disqualification. The clergy had ceased to be represented for purposes of taxation in Convocation. Mr. Horne Tooke had been a clergyman. He had abandoned his living at an early period, and he took a very active part in politics. He was a very considerable politician, as well as a very considerable scholar, and also a great advocate of constitutional progress and reform. The passing of the Act against him was a scandal, being dictated by antipathy to a single individual. . . . After emancipation was conceded, the same disabilities as attached to the Anglican clergy were extended to Roman Catholic priests, and he would not have the least objection to see a provision inserted in the present Bill stating that if an Irish constituency elected a Roman Catholic clergyman to that House their choice of such a representative should be respected." The Bill (Clerical Disabilities Act Repeal) was thrown out by 110 to 101.

Undergraduates and others of Christ Church, Oxford, have agreed to support a Mission clergyman in the East of London.

At the Forty-sixth Anniversary of the Church Pastoral Aid Society it was stated that there was a slight improvement in the income of the Society.

At the Annual Meeting of the Church Temperance Society, the Bishop of Chichester spoke of the comprehensive character of the Society.¹ Total abstainers and "moderate drinkers" are working well together in the good cause.

Mr. Grey has described his Church Boards Bill as intended to bring the Church into closer relationship with the people.²

At the funeral of Lord Beaconsfield, at Hughenden, the Prince of Wales was present.

On the following Saturday her Majesty the Queen paid a visit to his tomb.

At the Royal Academy banquet Sir Frederick Leighton pronounced an eloquent panegyric on the illustrious Earl, and Mr. Gladstone referred to him as distinguished among distinguished men.

Mr. Miall has passed away. Sometime a Congregational Minister, then editor of the *Nonconformist*, and Member of Parliament, Mr. Miall was for many years the leader of the "Liberation Society."

The York Convocation, in a session of two days, discussed the desirability of a new Ornaments Rubric. The Bishop of Manchester's proposal was adopted unanimously in the Upper House, but rejected by 28 to 26 in the Lower.³

The Carlyle controversy continues. In the *Edinburgh Review* Carlyle's complainings are sharply criticized. He had, it is said,

¹ Sir Richard Temple referred to India. He said: "The improvement in the army was great, and large numbers had been weaned from intemperance by the opportunities provided in the shape of reading-rooms, &c., for innocent enjoyment, but there were nevertheless hundreds of young soldiers languishing in military prisons in the East through the curse of drinking. On the other hand, 11,000 soldiers belonged to temperance societies, as well as 3,000 of the civil and mercantile community, and although the natives may fear that our vices might spread they know also that all that was best and noblest in England was favourable to temperance."

² At the York Convocation a proposition of Archdeacon Prest was agreed to unanimously:—"That this Convocation, fully acknowledging and appreciating the co-operation of the laity, is of opinion that the Church Boards Bill, introduced by Mr. Albert Grey, would in its present form tend to embarrass the work of the Church by placing the control of parochial affairs in the hands of parishioners who might have no real interest in the spiritual welfare of the Church."

³ *The Spectator* says: "It has often been remarked that the Bishops show to greater advantage in Convocation than the clergy. They . . . have a larger grasp of facts; they see more clearly the common-sense side of things; they are not so ready to run their heads against obvious and

“the incurable habit of referring all things to *himself*.” “Of the three Apostolic graces or gifts, Faith declined, Hope grew dim, but Charity vanished altogether.”

On the 17th the Revised New Testament was published. In Convocation, members of the Lower House being present, the Bishop of Gloucester and Bristol presented a report from the Committee appointed May 5, 1870.

We have to record the death of a valued contributor to THE CHURCHMAN, the Rev. Charles John Elliott, Vicar of Winkfield, and Hon. Canon of Christ Church, Oxford. Mr. Elliott was an accomplished Hebraist, and a member of the Old Testament Revision Company.¹

At the Salisbury Diocesan Conference the number of members present was larger than in any previous year—276, of whom 143 were laymen.

On Lord Shaftesbury's eightieth birthday the Ragged School Union presented to him an address and his portrait, in the presence of a large company, at the Guildhall. The chair was taken by the Lord Mayor, who was accompanied by the Sheriffs, and surrounded by many distinguished persons, amongst whom were the Baroness Burdett-Coutts and her husband:

The Earl of Aberdeen moved the first resolution, to the effect that the meeting desired to record its grateful recognition of the distinguished services rendered by the Earl, who, for more than half a century, had devoted his time and talents to improving the condition of the labouring classes, and bringing under humane and Christian influences the neglected and depraved juvenile population of London and other large cities, by which in London alone at least 300,000 of the youth of both sexes had been rescued from the ranks of the criminal and dangerous classes.

The Bishop of Liverpool will hold his first Diocesan Conference in the autumn. The work of Diocesan Conferences has been summarized in a Report of a Committee of the Lower House of the Convocation of Canterbury. Although Diocesan Conferences are of comparatively recent growth, they now exist in all Dioceses except London, Llandaff, and Worcester. In the former Diocese, however, a Conference is to meet in 1882.

unmistakable walls. The Convocation of York has lately furnished an instance of this superiority. The Bishops have unanimously declared that, ‘In view of the doubtfulness attaching to any and all the interpretations of the Rubric relating to the ornaments of the Church and of the ministers thereof, as it now stands in the Book of Common Prayer, and of the frequent litigation that has ensued therefrom, it is expedient that the said Rubric be expunged, and that a clear and distinct rule in the matter be established.’ The attitude of the twenty-eight clergy who voted against the motion is to us wholly unintelligible.”

¹ He had contributed several articles and reviews to this Magazine, in which he took much interest. He recently wrote a paper for “The Communicant,” a little book on the Holy Communion. We hope, hereafter, to pay a tribute to his memory in these pages.