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

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

THE MONTH.

THE criticism of the American press on the Revised New Testament has a peculiar interest. *Scribner's Monthly* says:—

The New Revision is accompanied by an appendix in which the points are set down in which the American committee were unable to acquiesce in the decisions of the English committee. For the merits of the Revision as it stands, whatever they may be, the American branch deserves no small share of credit. Their opinions, we are given to understand, have had a large influence. . . . On this list, as it appears to us, are many changes which deserve to be adopted. "Tempt," in the sense of "make trial of" is now obsolete, and the use of it where no enticement to evil is meant is misleading. Such archaisms as "who" or "that" for "which" in speaking of persons, and "wot" or "wist" in the sense of "know," "knew," are needless blemishes in the translation. With the American company, we should prefer "demon" and the cognate terms to represent the Greek terms from which it is derived, as in the various places referring to demoniacal possession. In the Lord's Prayer (Matt. vi. 11, Luke xi. 3), the marginal reading is suggested: "Our bread for the coming day," or "our needful bread." This explanation is required to give the English reader an exact idea of the two meanings of which the original term is susceptible. In Matt. x. 36, "He that findeth his life shall lose it," and in several other passages, the Americans would strike out "soul," the alternative reading for "life" in the margin. "Life," and not "soul," is the sense of the Greek word. "For judgment, and mercy, and faith" (Matt. xxiii. 32; also Luke xi. 42), "justice, and mercy, and faith," is properly suggested. In a considerable number of instances the different translations of the appendix rest on a different view as to the original text. It is plain that the American committee was disposed to go farther than the English in removing obsolete or obsolescent terms.

One of the English New Testament company, Mr. Vance Smith, has criticized, in the *Nineteenth Century*, the Revised Version. He finds fault, mainly, with the use of the term "Holy Ghost" instead of the "Spirit," with the substitution of "the evil one" for "evil" in the Lord's Prayer, and with the retention of "hell" instead of "Gehenna."

A reviewer in *Fraser* comes to the general conclusion that in the Revised Version "positive mistakes of the Greek have been corrected; mistakes in Greek grammar have been rectified; unintelligible archaisms have been removed and proper names consistently translated; consistency has, as far as possible, been maintained in translating the same Greek words, and unnecessary confounding of one Greek word with another in translation has been avoided."

The Bishop of Oxford, in his Charge, refers to the Clewer case. His lordship says:—

No one at all acquainted with the history of ecclesiastical law can doubt that its theory has been inconsistent throughout with the notion of a common-law right to employ its process in satisfaction of every private complainant's fancied wrong. Usurpations and errors there have been, indeed, in almost every age; but the spiritual jurisdiction has still borne on the face of it the spiritual character to be traced originally to the plain words of our Lord and of His Apostles. Its proceedings have been instituted *pro salute animæ*; its object has been to reform men's lives; to put sinners to open shame, and bring them to repentance; to cast out unworthy members from the Church, if no lighter censure would induce them to amend their lives. That this discipline should be set in motion by the *mandamus* of a temporal court, in order to relieve a complainant who alleged special damage to himself as the ground of his complaint, appeared to me to be alien to the whole idea of a spiritual court, and at variance with its precedents and history from the dawn of Christianity. The "apparent incongruity" of the interference was, indeed, frankly acknowledged by the Court of Queen's Bench itself. The judgments of the superior courts made it plain that the interference was an incongruity to which the law, rightly interpreted, gave no support. . . . I do not forget, while I congratulate you on the result of this suit, that the decision goes but a very little way towards the solution of the great problem of enforcing, or reviving, the discipline of the Church. That discipline, in the true idea of it, is for the laity, quite as much as for the clergy.

The Bishop of Liverpool has issued a Pastoral Address, an earnest appeal to Churchmen on behalf of Diocesan Institutions.¹

The foundation-stone of Selwyn College, Cambridge, was laid by the Earl of Powis, High Steward of the University.²

¹ It is vain to shut our eyes to the fact that there is an immense amount of spiritual destitution in the diocese of Liverpool. There is reason to believe that the recent Census will show that we have nearly a million and a quarter of inhabitants in this diocese, while there are not more than 200 incumbents and 140 curates at present provided by the Church of England for this huge population. Some allowance, no doubt, must be made for the undeniable fact that many inhabitants of the diocese are Roman Catholics or Nonconformists. But, after making every deduction, there is no room for doubt that the spiritual destitution of the south-west part of Lancashire is great and appalling; that thousands are living and dying in a very unsatisfactory state; and that there is an urgent want of more clergy and more places of worship, if the Church of England is to maintain her position as "the Church of the people." District after district could easily be named in our diocese in which 10,000, 12,000, 15,000, and even 20,000 souls are nominally under the care of one solitary incumbent, and in which a mighty multitude are left like "sheep without a shepherd."

² "In nomine Patris, et Filii, et Spiritus Sancti. Amen. Hunc lapidem ponimus in piam memoriam patris in Christo admodum reverendi, Georgii Augusti Selwyn, de Nova Zelandia, et postea de Lichfeld episcopi, ad cultum virtutis ac doctrinæ, ad augmentum fidei Christianæ ad ethnicos usque, et ad sempiternam Dei gloriam, per Jesum Christum Dominum ac Salvatorem nostrum. Amen."

Bishop Lightfoot condemned the use of gloomy language with respect to the state of religion in the University.

The Rev. Herbert Pelham met with a fatal accident in Switzerland.¹

At the Annual Meeting of the Church of Ireland Sustentation Fund held in Lambeth Palace, Mr. Robert Hamilton, of Belfast, made an eloquent speech. "I do rejoice to say," he said, "that our people have kept themselves entirely free from that agitation called the Land League. . . . Our people are fully conscious of the object of the federation I refer to. They say, 'Tear off its mask, and you have Rome and separation from England.'"

The subject of tithes has been discussed in some Chambers of Agriculture. At Cambridge, Mr. Ellis moved the following resolution :—

That this Chamber is of opinion that the increased value of the tithe having occurred through a system of selling by weight instead of by measure, and other causes, it is desirable that the method of commutation should be revised; and that tithes, being deemed national property, should be applied to defray the expenses of recently imposed local burdens—lunatic asylums, police, education, and roads; or of Imperial taxation.

Mr. Marshall said :

In 1836, as they all knew, tithes were commuted. The principal reason for the change was that it was such a discouragement to the development of agriculture that a tenth part of the improved produce should be taken possession of by the clergyman who had contributed nothing to its production. One of the provisions of the Tithe Act was that the annual sum to be arrived at should not exceed the average amount which the tithes had yielded for the previous seven years. The arrangement was a most happy and righteous one; it was advantageous both to the clergyman and to the landowner; the act of taking the tenth part was got rid of; the act of appropriating what appeared to be a portion of the industry of another was got rid of. And in exchange for what? That the tenant should have nothing to

¹ A correspondent of the *Record* at Montreux says: "Mr. Herbert Pelham had only lately arrived to join his brother, who had already won the respect of the Christian community of this place. For him there is the deepest sympathy in his trying position, as well as for the respected Bishop of Norwich and family." An Oxford correspondent writes: "It seems but a short time since he left us in the prime of manly strength, renowned as an oar (he rowed twice at least in the University eight), and deeply respected for the quiet, unflinching steadfastness of his religious life. Surrounded by all the ordinary temptations of the place, he hardly appeared to notice them, and yet none who knew him could for a moment deem him gloomy or austere. In his character were beautifully blended the fresh, buoyant happiness of youth and the dignity of a life passed in habitual communion with God. Free from all tinge of fanaticism, he was a lover and upholder of all good works, and not ashamed to be thought or called an Evangelical."

do with the tithe for the future, but that it should take the form of a rent-charge issuing out of the land, and that the landlords should pay it for the time to come. No doubt, if the landlord did not pay, the tenant could be distrained on for the rent-charge, but he was enabled to tender the receipt to his landlord as the payment of so much rent. Strictly speaking, the tenant would have no more reason to inquire as to whether the land was subject to tithe than as to what mortgages there might be on it, or as to any other of the landlord's private charges. Besides, according to Mr. Caird, when the annual value of the land was £35,000,000, the tithe had been commuted at £4,000,000; but though the land had risen to £50,000,000, the tithe remained at £4,000,000.

At the close of the debate the resolution was divided into two parts; the former of which was carried unanimously, and the latter by 12 to 7. The School Board rates, no doubt, in many districts, tend to make tithes unpopular.¹

June 9th, being the hundredth anniversary of the birth of George Stephenson, was observed as a holiday in almost every town of Durham and Northumberland. The cottage wherein Stephenson was born is situated at Wylam, an old-fashioned and now decayed pit village, on the banks of the Tyne, eight miles above Newcastle.

The *Lincolnshire Chronicle* is glad to learn that the Ven. W. Kaye has withdrawn his resignation of the archdeaconry of Lincoln.

The Rev. T. Pelham Dale, in a letter from Lincolnshire to the Bishop of London, attempted to justify his "passive resistance" to the law.

In comment upon the Church Boards Bill, withdrawn by Mr. Albert Grey, the *Guardian* says:—

All we now claim is that if any man exercise the right which the law now confers of forsaking the church of his forefathers, and as a consequence refuse likewise to contribute anything towards the support and extension of that church, he is thereupon disentitled to intermeddle with her internal affairs, her discipline, worship, finances, and so on. This principle is plainly just, and is plainly recognized

¹ Speaking at a Norfolk Agricultural Gathering, the Earl of Kimberley said: "As to tithes, it seemed to him that any diminution of them must go straight into the landlords' pocket. Therefore, he was unable to see how they could interest the tenant farmers, except as regarded the estimates on which they were taken from year to year, and which they might wish to have placed on some other basis."

The Bishop of Ely, addressing the Ely Diocesan Conference, said his clerical brethren had suffered severely from the depression in agriculture, which interest was still a cause of grave anxiety. Recent events had forced upon his mind a subject which he thought must come on very soon for discussion, both in diocesan conferences and in larger and more powerful assemblies—namely, the question whether or not it was desirable that there should be a consolidation of small parishes.

by the Compulsory Church Rates Abolition Act of 1868. A man need not, under the clauses of that Act, pay Church rates if he do not choose so to do. *Per contra*, he is most righteously deprived of vote and voice about the application and expenditure of the funds raised by other people. Mr. Albert Grey and his friends of the Church Reform Union wish to give the man who absents himself from church a control over offertory moneys, raised from the church congregations exclusively—a control which the law refuses as regards Church rates to the man who does not pay them. It will never answer to propose this.

Sir Wilfrid Lawson, in the House of Commons, made his annual motion in the following form:—

That, in the opinion of this House, it is desirable to give legislative effect to the resolution passed on the 18th day of June, 1880, which affirms the justice of local communities being entrusted with the power to protect themselves from the operation of the liquor traffic.

The motion was then carried by 196 to 154. Mr. Gladstone voted in the minority. In the majority were Mr. Forster, Mr. Bright, Mr. Goschen, and Dr. Playfair. Most of the leaders of the Opposition voted with the minority. Last year the numbers were—for the resolution, 229; against it, 203.

The Twenty-second Annual Meeting of the Clerical and Lay Society for Devon and Cornwall was held at Exeter, on the 15th and 16th, under the presidency of Dean Boyd, and was largely attended.

Prince Leopold has taken his seat in the House of Lords as Duke of Albany (Baron Arklow, Earl of Clarence).

Several letters have been published concerning the "Authorized" Version. The Bishop of Lincoln recently wrote to the *Times*:—

As some objection has been raised to the statement of the Lord Chancellor in his letter to me of May 27, where he argues that there is strong presumptive evidence that our present Authorized Version was "appointed to be read in churches" by an Order of Council, I venture to call attention to the words of King James himself in the Hampton Court Conference in 1604, when one of the divines present (Dr. Rainolds) "moved his Majesty that there might be a new translation of the Bible." The King's answer to this proposal is recorded as follows by Dr. Barlow, who was present:—

Whereupon his Highnesse wished that some special paines should be taken in that behalf for one uniform translation; and this to be done by the best learned in both the Universities; after them to be reviewed by the Bishops and the Chief Council of the Church; from them to be presented to the Privy Council; and, lastly, to be ratified by his Royal authority; and so this whole Church to be bound unto it and none other.—(Cardwell's *Conferences*, p. 188.)

A letter from a distinguished correspondent followed, thus:—

Nothing could show more conclusively that no Order in Council was passed in reference to the Authorized Version than the quotation from "Cardwell's *Conferences*," cited by the Bishop of Lincoln in the *Times*

to-day. According to that quotation, the translation was to be "reviewed by the bishops and the chief council of the Church," prior to its being laid before the Privy Council. When did that review by the bishops and the chief council in the Church take place, and where is it recorded?

That eminent French scholar, M. Littré, has died at the advanced age of eighty. A Positivist, at the solicitation of his wife and daughter he was baptized on his dying bed.

Archbishop Croke¹ and other prelates of the Roman Church in Ireland have been pressing for the amendment of the Irish Land Bill according to their own suggestions as absolutely necessary for the temporary contentment of the people.

General Sir Duncan Macgregor has entered into rest.²

At the Anniversary of the Southport Clerical and Lay Evangelical Conference, the Rev. Canon Clarke, D.D., presiding, the Rev. Canon Hoare read a Paper on "The Evangelical Body as compared with what it was Fifty Years Ago." He expressed his conviction that, in some respects, there had been a decided and most healthy progress.

The General Assembly of the Scotch Free Kirk has deposed Mr. Robertson Smith from his Professorship.

At the 70th Annual Meeting of the National Society for Promoting the Education of the Poor in the Principles of the Established Church, the Archbishop of Canterbury said: "It will be satisfactory to learn from the last returns of the Education Department that the accommodation in our Voluntary schools is now for 2,327,000 pupils, whereas the accommodation in Board schools is only for 1,082,000, and in other Voluntary schools for a comparatively small proportion of the total. On the register of our schools are 2,079,000 pupils, and the average attendance is 1,471,000.

¹ The *Saturday Review* says: "Comparatively slight development of the present state of things in Ireland might alter the situation in a very remarkable way. The scattered sparks of civil dissension may break out at almost any moment into a wide-spread conflagration.

² General Sir Duncan Macgregor, K.C.B., died at Vanbrugh Park, Blackheath, in his ninety-fifth year, after a few days' illness. He entered the army when thirteen years old, and was a captain at eighteen. He was one of the very few survivors of the disastrous Walcheren expedition. He commanded the 93rd Highlanders for many years. General Macgregor was the author of a popular account of the loss of the *Kent*, East India-man, which was burned in the Bay of Biscay on the 1st of March, 1825. General, then Major, Macgregor was on board the vessel with his wife and infant son. Nearly all on board were saved; the first person rescued from the cutter of the *Kent*, by a passing brig, was Major Macgregor's child (John), who has since become well known to his countrymen not only as the voyager of the "Rob Roy" canoe, but as the philanthropic originator and founder of the Shoe Black Movement, and an active member of the Open Air Mission Society, and other societies for improving the social and religious condition of the masses.