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Jews, and other races, have their children instructed in secular and directly Scriptural subjects, with this satisfactory result, that of "the young men trained in these schools and filling offices under Government in the telegraph offices and other departments, not one during the Egyptian War proved disloyal; all remained faithful to law and order."

With reference to the moral condition of the Moslems, we read: "The Cadi in Cairo told a friend of mine, long resident there, that he was disgusted with his office, for he was engaged all day in writing out papers of divorce for married men, and in filling up other papers for their remarriage. Nor does this facility of divorce and remarriage prevent vice, and that of the worst description. . . . Indeed, it is said that many of the poor women—often mere girls—who are put away by their husbands, frequent that quarter of Cairo known as the 'Women's Bazaar.'"

Canon Bell gives an interesting account of the excavations at present being carried on by the Egypt Exploration Fund, and writes: "The discoveries made have been of the greatest interest to all who believe in the truth and accuracy of Old Testament Scriptures, and have confirmed the historical value of the Word of God. M. Naville, in excavating on the banks of the Freshwater Canal, near Tel-el-Maskûtah, has laid bare the very store-chamber which the Israelites built three thousand years ago." He adds that "wealth could hardly be better spent than in aiding to carry on researches in a country so closely associated with sacred history"—a sentiment with which we are entirely in accord. R.

Short Notices.

Notes of Conversations with the Duke of Wellington, 1831-1851. By PHILIP HENRY, fifth Earl Stanhope. Second edition. Pp. 340. John Murray. 1888.

THE Duke of Wellington was a man of such mark that everything connected with him has a peculiar interest, and it is no matter of surprise that these "Notes" have quickly reached a second edition. They were dictated to Lady Mahon on the same day as the conversations which they record, and stand with all the freshness and distinctness of the original die. The present Earl remarks that, if we compare his father's records with the Croker and Greville Papers, their fidelity is at once discerned. The book is very readable, and has many amusing stories. On one occasion, wrote Lord Mahon, the Duke condemned the whole system of pews; if space were wanted at Strathfieldsaye he would certainly offer to give up his pew, retaining only a chair for himself. "The system of a church establishment is that every clergyman should preach the Word of God, and that every parishioner should be able to hear the Word of God." Some of Talleyrand's sayings are recorded. When he heard of Napoleon's death, somebody in the room at the time exclaimed: "*Quel événement!*" "Non," replied Talleyrand, "*ce n'est plus un événement, c'est une nouvelle.*" Nobody had a cooler manner to his creditors than Talleyrand. Once, as he was going down to his coach, a man humbly told him that he did not ask for his money, but only begged to know when it would be convenient to his Excellency to pay him. "*Il me semble, Monsieur, que vous êtes bien curieux,*" said Talleyrand, and passed on.

When I was a Boy in China. By YAN PHOU LEE. Pp. 110. Blackie and Son.

Mr. Yan Phou Lee, it appears, graduated at Yale College, married an American lady, and has settled down as a journalist. The first edition

of his interesting little book, in the States, was sold out as soon as it appeared. Lee Yan Phou (to write his name as it was in China) writes about their three systems of religion, and says that "the educated classes despise both Taoists and Buddhists; nevertheless, in sickness or in death they patronize them. They show that our religious instinct is so steady that a man will worship anything rather than nothing." He adds this remark: "In considering all systems of idolatry and superstition one significant fact stands prominent, the *utter neglect of religious training of the young*" (*sic*). Again, Lee Yan Phou writes: "On account of the Conservative spirit of the Chinese, their traditions, the pure morals which Confucius taught, the peculiar school system, and the prejudices which they justly entertain against foreigners, the work of missionaries must progress slowly. Something *has* been done during the last fifty years. The land has been surveyed, and its needs and capabilities made known.'

The Bible in the Pacific. By the Rev. A. W. MURRAY, author of "Missions in Western Polynesia," "Forty Years' Work in Polynesia and New Guinea," etc. Pp. 290. J. Nisbet and Co.

This work originated with Mr. Robjohns, one of the agents of the British and Foreign Bible Society for the Australian Colonies and New Zealand. Mr. Murray has written, as usual, clearly and well. The volume should take a good place among useful and readable narratives of Bible translation and circulation. It contains four chapters: "Eastern and Central Polynesia;" "Western Polynesia," including chapter II.; "The New Hebrides; and chapter III., the Loyalty Islands;" and "The North Pacific."

Report of the Centenary Conference on the Protestant Missions of the World, held in Exeter Hall (June 9th to 19th), London, 1888. Edited by Rev. JAMES JOHNSTON, F.S.S., Secretary of the Conference. Two vols. Nisbet and Co.

A fair notice of these volumes would occupy a rather lengthy article. That, at present, we cannot give. The volumes are ably edited, and well printed in clear type.

Narrative of a Visit to the Assyrian Christians in Kurdistan. Undertaken at the request of the Archbishop of Canterbury, in 1884. By ATHELSTAN RILEY, M.A. Second thousand. S.P.C.K.

A few notes have been added to the second edition of this interesting pamphlet. The translations from the Syriac letters were made by the Dean of Canterbury.

The Sermon Bible. I. Kings to Ps. lxxvi. Pp. 520. Hodder and Stoughton.

To this volume, as to its predecessor, we may give the same praise. Many of the most eminent preachers are quoted. The sermons—judiciously abridged—are long enough; type and paper are good.

A Catechism of the Church of England: its Constitution, Discipline, and Doctrine. By DAWSON F. CHAPMAN, M.A., Vicar of St. Peter's, Preston. S.P.C.K.

This little book will prove welcome to many of our clerical readers, and they will probably recommend it to teachers.

The English Church in the Middle Ages. By WILLIAM HUNT. Longmans, Green and Co.

This is a fair specimen number of the valuable "Epochs of Church History" series.

Thoughts for Critics of Christianity. By T. D. BERNARD, Canon and Chancellor of Wells. Suggested by a paper entitled "Christianity and its Critics: a Plain Statement." Hatchards. 1889.

We strongly recommend this ably-written pamphlet.

In the January *Quarterly Review* the first article is "Early Life of Lord Beaconsfield;" and the last is "Mr. John Morley and Progressive Radicalism." Both are welcome. A portion of that which deals with Mr. Morley's opinions has a peculiar interest; it shows his position in regard to Christianity. "Memoirs of a Royalist" ("Mémoires d'un Royalist," Paris, 1888, by Count de Falloux, a friend of Montalembert) is very readable; and so are the articles on Count Cavour and Lord Godolphin. Not a few readers of the *Quarterly* will turn first to the pages which deal with the Universities Mission to Central Africa; others, again, will run through the review of Dean Burgon's "Lives" before lighting upon anything else. The article on Gambling is well written and timely. The *Quarterly* writer points out that one of the most fully-attended meetings of the recent Church Congress was devoted to a discussion of gambling and betting. There are good reasons for believing, he says, that there never was a time when the taste for gambling was more widespread than it is now.—We return to the masterly paper based on the "Collected Writings" (10 vols.) of the Right Hon. John Morley. The *Quarterly* writer says: "Let us begin with what we have said is the Radical doctrine 'as to religion, namely, the negation of Christianity, and the substitution 'for it of some humanitarian enthusiasm. No doubt, at the present 'moment, many Radicals are Christians; but we must judge of the 'character of a movement, not from superficial observation of opinions 'which accidentally are held by a number of its supporters, but from a 'careful examination of the opinions which animate its most influential 'leaders, and which are acted on, even when not recognised, by their 'followers.

"Mr. Morley's views, as we have said before, are for the most part "insinuated, rather than formally stated; but on this point, at all events, "he is in one place sufficiently plain-spoken. 'The first condition of the "farther elevation of humanity,' is, he says, 'the more or less gradually "accelerated extinction' of all 'theological ways of regarding life, and "prescribing right conduct.'¹ It is true that he is not often so blunt "or so explicit as this; but the intensity with which he holds the view in "question, and the importance which he attaches to it, are constantly "shown in indirect ways, which are far more forcible than any direct "repetition. The importance which he attaches to the destruction of "Christianity is best measured by the spirit in which he treats and "attacks it. From the point of view of the intellectual man, it is true, "he regards it with contempt rather than anger. He begs that his readers "will not think him a 'sceptic.' The sceptic's is a 'shivering mood;' it "is a mood of 'sentimental juvenility,' only fit for such poems as 'In Memoriam.' 'The whole system of objective propositions which make "up the popular belief of the day, in one and all of its theological expres- "sions,' that is to say, the whole of Christianity, is not worth the trouble "of doubting about; and Mr. Morley tells us that 'he rejects them as "false positively, absolutely, and without reserve."² But when he turns "from the truth or the falsehood of these beliefs, and regards them as "facts in society, which still exercise an influence, his contempt changes "into vehement denunciation and anger. The Church is for him the "infamous' almost as much as it was for Voltaire. 'The great ship of "your Church, once so stout and fair and laden with good destinies, is "become a skeleton ship; it is a phantom hulk, with warped planks and

¹ "Miscellanies," vol. ii., p. 259.

² Voltaire, p. 69, and "Compromise," p. 160.

"sere canvas, and you who work it are no more than ghosts of dead men, and at the hour when you seem to have reached the bay, down your ship will sink like lead or like stone to the deepest bottom."¹ The main-spring of progress, as we shall see presently, he holds to be a lofty conception, on the part of man, of humanity; and this lofty conception, he says, is mangled and bruised and paralyzed by the idea which he calls 'palsied and crushing'² of the Christian God. On no view does Mr. Morley lay greater emphasis than this; no other excites his voice to tones so bitter and vehement. Naturally, as we have said, his mind inclines to fairness, and a judicial restraint in language; and on one or two occasions, with a visible effort, he forces himself to speak with fairness of certain individual Churchmen,³ and with a real though a momentary comprehension of the Roman Church as an organization. But such is his underlying hatred of Christianity and of the Christian spirit that as a rule, when he speaks of them, it entirely overmasters him. He forgets everything which in his better moments he would most wish to remember—respect for himself, respect for the feelings of others, ordinary fairness, and ordinary good manners. Subjects and names which to a large number of his readers he knows perfectly well are indescribably dear and sacred, he goes out of his way to mention with foolish insult, and in phrases where the want of taste is only equalled by the want of wit. Diderot, in a certain passage, expresses his condemnation of Christianity, in very uncompromising, but in grave and decorous terms. His most vehement sentence simply states that "the Christian religion is to his mind the most absurd and atrocious in its dogmas." This passage Mr. Morley quotes with an apology, fearful, he says, that it may 'shock devout persons.'⁴

Wilberforce's *Practical View* is issued as one of the shilling volume series, "Ancient and Modern Library of Theological Literature." (Griffith and Farran). It may be well, for some of our readers, to give the full title of this once famous work: "A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in this Country, contrasted with real Christianity. By William Wilberforce, Esq., M.P. for the County of York." It appeared in 1797, and within half a year 7,500 copies had been sold. He had been engaged upon it for four years. "I laid the first timbers of my Tract," he wrote in his diary of 1793. He discussed it with Cecil, when that divine visited him. The state of things at that period has been described by Bishop Daniel Wilson. "To show the torrent of infidelity in the higher and middle ranks of society," wrote the Bishop, "to rouse the national Establishment to the holy efforts for which it was so well adapted; to restore the standard of that pure and vital Christianity on which all subjection to law, and all obedience from motives of conscience, and all real morality and piety ultimately depend; to sow anew the principles of loyalty, contentment, peace, holiness, deeply and permanently in the minds of men; to rescue, in a word, our country from impending ruin, and render her a blessing to the nations—to these high ends something more was decidedly wanting. And who," says the Bishop, "who could be found to stand in the gap, who could rise with the necessary talent and reputation to calm the distracted people; who could mildly, and yet authoritatively, interpose between the clamours of a party; who could recall men, with a bold and friendly voice, to the true source of their salvation, and the adequate remedy of their troubles? One man at

¹ "Miscellanies," vol. i., p. 81.

² Rousseau, vol. ii., pp. 201, 202.

³ See an allusion to a certain limited section of the English Church, Diderot, vol. i., p. 221.

⁴ Diderot, vol. i., p. 219.

length appeared." It was William Wilberforce. Of the manner in which the book was received (says a prefatory Memoir to the present edition) : "We have some interesting particulars in the life of Wilberforce by his two sons Robert and Samuel. 'The Bishops in general much approve of it,' wrote Henry Thornton to Mr. Macaulay, 'though some more warmly, some more coolly. Many of his gay and political friends admire and approve of it ; though some do but dip into it. Several have recognised the likeness of themselves. The better part of the religious world, and more especially the Church of England, prize it most highly, and consider it as producing an era in the history of the Church. The dissenters, many of them, call it legal, and point at particular parts." It is curious that he was attacked in the *Scotsman* by an exactly opposite insinuation : "Mr. Wilberforce is of rigid Calvinistic principles." In the margin he wrote "false" against this. The Archbishop of Canterbury, and the Bishops of London, Durham, Rochester, and Llandaff wrote him warm letters of commendation. With his dying lips Burke sent a message, that unspeakable was the consolation which the book had brought him. Leigh Richmond declared that Wilberforce, by this book, was his "spiritual father."

In the *C. S. S. Magazine* (a good number) appears a paper on the Education Report and the Sunday-School System, by the Rev. C. C. Frost, M.A.—We have pleasure in commending a little book, likely to be very useful, published by the C. S. S. Institute : *Lessons on Bible and Prayer-Book Teaching*. This is the first quarter of the first year of a three years' course.—The fourth edition of Mr. Cachemaille's *Church Sunday-School Handbook* has now appeared. This admirable little book was issued in 1872. The present edition is revised and enlarged.

Major Seton Churchill's *Forbidden Fruit for Young Men* (Nisbet) was commended in the *CHURCHMAN* by a Very Rev. Reviewer. We are by no means surprised to see a third edition. Major Churchill's writings are all thoroughly practical.

Professor Blaikie's new book, *The Preachers of Scotland from the 6th to the 19th Century* (T. and T. Clark), will have an interest for many on this side the Tweed. It is readable, and full of information.

The *Chichester Diocesan Calendar* for 1889 (Brighton : Treacher) is, as usual, ably edited. It contains a map of the diocese, showing each Rural Deanery.

We are glad to see Mr. Balfour's Church Congress paper, *The Religion of Humanity*, published by the S.P.C.K. The right hon. gentleman has done good service.

The first number of *The Library*, a Magazine of Bibliography and Literature, promises well. This "organ of the Library Association of the United Kingdom," admirably printed, is published by Mr. Elliot Stock.

In *Murray's Magazine* appears a timely paper on Party Government by Lord Carnarvon. "Personal Recollections of the great Duke of Wellington," by the Dowager Lady de Ros, is full of good things. It is to be concluded in the February number ; and many who have been pleased and interested with Lord Stanhope's "Conversations" will gladly turn to *Murray's Magazine*.

A third edition of Lord Robert Montagu's *Recent Events and a Clue to their Solution* has been published by Messrs. Hodder and Stoughton.