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

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

return? The extraordinary attack on the Irish Church missions made by Lord O'Brien from the judicial bench in Limerick has been followed by some even more extraordinary proceedings, to which attention has been called by a correspondent of the *Record*:

"On Sunday, June 2, Dr. Long, of the Limerick Medical Mission, was called in to visit a Protestant patient in the city suffering from a severe inflammation of the knee. Shortly after the arrival of the doctor, a Romish priest of the city, named O'Leary, encouraged no doubt by the words of Lord Justice O'Brien at the late assizes, followed him into the house, told the people of the house to turn him out, and demanded from the doctor his business there. In no mild terms this gentle preacher of peace told the doctor his opinion of him, and refused to leave the room when requested to do so, though informed that the family being Protestant, his presence was an intrusion. Finally, the priest left the house, to become one of a hostile crowd which had assembled outside to do honour to the 'soggarth aroon' who was bearding the Protestants in their own houses. The doctor, undeterred by hostile crowds, continued daily to visit his patient, till on Wednesday last the priest called on the crowd to have nothing to do with him, as he was a proselytizer, and ordered the doctor to 'go away out of this.' Urged to violence by the presence and language of their priest, the not unwilling people proceeded to make the doctor leave the place by throwing stones and other missiles at him. After much patient endurance of the conduct of the priest and his allies, Dr. Long thought it better to appeal to the law for protection. The priest accordingly was summoned before the Limerick bench of magistrates to account for his conduct. Although evidence was given by the police as well as the doctor as to the violence of the priest and his flock, and the threatening attitude of both, the magistrates dismissed the case."

The resident magistrate made a speech advising the boycotting of Dr. Long, and a Roman Catholic priest was then allowed to harangue the crowd in court. An unfortunate family whom Dr. Long was attending (Protestants by birth and still Protestants) have been persecuted with the utmost malignity. Unhappily, there are signs that the hostility to Protestants is growing in violence. According to the *Record*: "The other day an aged clergyman was assaulted in broad daylight in the streets of Dublin. The excuse offered was that the victim was 'a b—— old Protestant minister.' Elsewhere Protestant poor complain to their clergy that their lives are made a burden to them by their neighbours." It seems time that the authorities of the Church of Ireland took steps to make the condition of affairs better known on this side of the Channel.

Reviews.

GENERAL LITERATURE.

Henry Broadhurst, M.P. The Story of his Life from a Stonemason's Bench to the Treasury Bench. Told by HIMSELF. With an Introduction by AUGUSTINE BIRRELL, K.C. London: Hutchinson and Co.

MR. BROADHURST has for many years incurred the peril of those of whom all men speak well. A Labour representative in the House of Commons, an ardent Radical, and a very staunch Nonconformist, he

nevertheless enjoys the confidence, not merely of the party, but of all who value integrity, firmness of purpose, and superiority to temptations under which meaner spirits fail. His autobiography has accordingly been received with general interest, and those who read it will agree that Mr. Broadhurst loses nothing by taking the world at large into his confidence. He tells the story of his life in the same frank and outspoken way that he lays down his political opinions, and his candour never lacks charity. Mr. Broadhurst was born at Littlemore, near Oxford, in 1840, the son of a stonemason. He was apprenticed to his father's trade. Leaving home soon after he had served his time, he had a variety of experiences up and down the country, not always finding it easy to get work, and for one period knowing real hardship. He early interested himself in the position and organizations of Labour, with the result that he was soon recognised as a leader of the men. At the early age of thirty-two he laid aside his tools to become in and out of Parliament one of their official representatives. He entered Parliament at the age of thirty-eight, and in time Mr. Gladstone made him an Under-Secretary of State. It is clear that he has found friends amongst the most austere of Tories no less than on his own side of the House. In dealing with politicians and employers, Mr. Broadhurst preserves, for the most part, a judicial and kindly tone. He has many pleasant things to remember about old masters, and nothing to say in the spirit of the social fanatic. One of Mr. Broadhurst's most pleasant recollections seems to be that of the visit he paid to Sandringham, when he was appointed a member of the Commission on the Housing of the Poor, of which the Prince of Wales was Chairman. He explains with infinite gusto how—

"On my arrival His Royal Highness personally conducted me to my rooms, made a careful inspection to see that all was right, stoked the fires, and then, after satisfying himself that all my wants were provided for, withdrew and left me for the night. In order to meet the difficulties in the matter of dress, dinner was served to me in my own rooms each night."

Mr. Broadhurst had, it is clear, an exceedingly pleasant time, and he "left Sandringham with a feeling of one who had spent a week-end with an old chum of his own rank in society rather than one who had been entertained by the Heir-Apparent and his Princess." He was true to his Nonconformity, and thus explained what happened on the Sunday:

"On Saturday night, before retiring, His Royal Highness consulted me about my wishes for Sunday morning. I told the Prince that I was not a member of the Established Church, but a Dissenter, and that I hoped to find a Methodist place of worship in the neighbourhood. He himself did not know of one, but assisted me by all means in his power to discover the whereabouts of the nearest chapel, which turned out to be several miles from Sandringham in the direction of the coast. Thither I wended my way on Sunday morning, but found there was no service, only a Sunday-school being held. I listened to the teaching awhile, and then returned to Sandringham. In the afternoon the Prince inquired how I had fared in the morning, and I took the opportunity to suggest that a chapel nearer the centre of the estate would be a great boon to such of the villagers as were Nonconformists. I reminded His Royal Highness that some of the stoutest patriots and most loyal citizens were to be found among hereditary Nonconformists, and that the Throne had no more valuable and trustworthy subjects than the great majority of Dissenters. The Prince took my remarks in very good part, and thanked me for my words, especially as being spoken in the presence of his two sons."

People who want the biography of a typical working-man who has risen from the ranks to a place of prominent usefulness in the life of the State should read this book.

The Mind of the Century. London: Fisher Unwin.

The sixteen articles which this book contains deal with the progress made in Great Britain during the last century in poetry, drama, fiction, essays, music, art, history, travel, theology, philosophy, economics, education, chemistry, medicine, natural science, and applied science. The Rev. Arthur W. Hutton gives precedence to the Church of Rome in theological progress, but admits that she has lost, to a great extent, the unquestioning allegiance of the masses of the population in countries still nominally Christian. Writing on medicine, Dr. H. J. Campbell tells us that at the beginning of the last century, when vaccination was in its infancy, the average annual death-rate from small-pox was 3,000 per million. In London nearly one-tenth of the deaths were caused by small-pox, and many who recovered from the disease were rendered sickly, deformed, blind or deaf. "The Mind of the Century" is a very readable book.

Seed Thoughts for Public Speakers. By A. T. PIERSON, D.D. London: Funk and Wagnalls Co. Pp. 361.

Dr. A. T. Pierson is so widely known in England that this collection of pointed and pithy extracts should be welcome. Preachers and platform speakers will here find much that is suggestive. An excellent index facilitates use of the book.

MINOR THEOLOGICAL WORKS.

Confession and Absolution. The Sixth Book of Hooker's "Ecclesiastical Polity." Edited, with Introduction, Analysis, Notes, and Appendix, by the Rev. JOHN HARDING, M.A. London: Charles Murray.

The present use of the confessional in the English Church is likely to receive more and more of public attention. It is of great importance therefore that intelligent Churchmen should have easy access to the works of great divines which treat the subject in complete loyalty to the position of our Church. For such a purpose nothing could be better than this edition of Hooker's Sixth Book, intelligently and carefully edited by Mr. Harding.

The Passion and Resurrection of our Lord: A Consecutive Narrative from the Four Gospels. London: Elliot Stock.

In the matter of devotional reading there is often too much of devotional comment and too little of the Bible itself. This little book proceeds on other lines. It presents a harmony of the Gospel passages dealing with the Passion and Resurrection. Each page of text is faced with a blank page for personal notes. Such a volume may well be in constant use, and grow increasingly valuable.

Early Church Classics: St. Polycarp. By the Rev. BLOMFIELD JACKSON, M.A. London: S.P.C.K.

This contains the Letter of St. Polycarp to the Philippians, and the "Letter of the Smyrneans" narrating his martyrdom. These are two of the most valuable of the classics of the Church, and the task of translating and editing them has been performed with manifest skill and fulness considering the limits of this little volume. The editor's notes are extremely clear and interesting.

The Unity of the Church. By the Rev. T. A. LACEY. London: S.P.C.K.

This is vol. xxxv. of the series issued by the Church Historical Society. Due regard being had to the ecclesiastical predilections of the learned author, this little treatise will be found a useful presentation of the theory of the one and indivisible Church. The first part of it appeared in the *Revue Anglo-romaine* of June, 1896, and was written at Rome under circumstances which will be well remembered.