

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

Ps. vii. 1: "O Lord my God, in Thee do I [trust] hide myself." "In Thee have I taken refuge."

Ps. xvi. 1: "Preserve me, O God, for in Thee do I hide myself." Serenity and security; a settled calm and joyous confidence, with sense of safety.

Ps. xxxi. 1: "In Thee, O Lord, have I hidden" (do I put my trust); and see Ps. lxxi. 1.¹

Isa. xiv. 32: "The poor [afflicted] of his people shall trust [hide, betake themselves for refuge] in it," *i.e.*, in Zion. "Les affligés de son peuple se retireront vers elle." (Compare Sept., σωθήσονται, shall be saved.)

Nahum i. 7: "Them that trust [take shelter] in Him." The participle expresses what is habitual; they that abide in Him as their stronghold.

The thought, root-meaning, of this Hebrew word—refuge, shelter, but little noticed in expository writings—is beautiful and full of comfort. Compare Charles Wesley's hymn:

Jesu, lover of my soul,
Let me to Thy bosom fly;

said to have been written on the occasion of a bird, taking shelter from a storm, nestling on the poet's breast.



Review.



The Christian Ministry: its Origin, Constitution, Nature, and Work. By WILLIAM LEFROY, D.D., Dean of Norwich. Hodder and Stoughton. 1890.

A DEBT of very real gratitude on the part of English Churchmen is due to the author of this book. The volume is large—556 pages, including the appendix—but in all senses but the material it is anything but heavy. The vastly important problems discussed are treated not only with vigour and fulness, but with the closest reference to the facts and problems of the present time; and the style is, as we might have expected it to be, as full of life and movement as possible. The chapters are each a University sermon, one of the Dublin Donnellan course, and in style and cast the sermon-character everywhere appears. This it does to great advantage where it makes natural a direct and warm appeal to the living audience of (in so many cases) future clergymen. Our only drawback

¹ On Ps. lxxi. 6: "By Thee have I been holden up"—"upon Thee was I sustained." Dr. Perowne says: "This is an expression wonderfully descriptive of what faith is, and of what God is to those who trust in Him. He is a father who bears them in His arms and carries them in His bosom; they are as children who lean all their weight upon Him, and find their sweetest rest in His supporting hand. This is the very idea of faith, according to its Hebrew signification. When it is said in Gen. xv. 6 that 'Abraham believed God,' it means literally, 'he leaned upon God' (though the root there is different, it is the same which in the Kal conjugation means to bear or carry a child, Num. xi. 12, and in Isa. xlix. 23 is used of a nursing father)."

from unreserved praise in this respect is that, in our judgment, the style would have gained in attractiveness for the *reader* by a freer use of the pen in reducing, so to speak, passages of impassioned appeal or redundant and (in no bad sense of the word) rhetorical statement. Perfectly natural in the pulpit, where the personality of an eloquent preacher enters openly into every word, such passages are less so in the printed page of a book which is meant to last (and it will last), and which is written to be studied, consulted, and read again. Should the Dean of Norwich, amidst the activities of his cathedral work, find time in the future to remodel any parts of his great book, we would suggest some use of file or pruning-knife in this direction. The result need be no iota of change in the genius of the work, in its glow and movement; but there would be a certain difference which would better fit it for repeated study. As in every first edition, so in this, we may further remark, the corrector of errors of the press will find much to do. We have noted many misprints in our copy, in the English text, and occasionally in Greek and Latin quotations. But these are matters soon set right by a skilled assistant on a further revision.

When we have said this, we have said practically all we have to say in the way of reserve or modification of praise. Taken *in toto*, the book is a noble book, strong and suggestive, and eminently timely. Speaking broadly, it divides itself into two parts, each looking towards one of two poles of controversy respectively. In the first four lectures the Dean has mainly in view the naturalistic theory of the ministry, such as was stated on the whole by Dr. Hatch in England, and is advocated in Scotland by Dr. Cunningham, now of St. Andrew's, one of the contributors to "Scotch Sermons." In the next lecture the Moral Sphere of the ministry is discussed with great suggestiveness and power, and the "moral supremacy of Holy Writ" and the vital importance of the didactic work of the pastorate are admirably enforced. See in particular pp. 264-271, with their powerful quotations from what ought to be, but is not, the familiar testimony of Chrysostom to the duty and the blessing of universal Scripture study.¹ In the next the Evidential Value of ministerial work is expounded. And then, in the last two chapters, the Dean addresses himself to the problems of "Succession" and Sacerdotalism; and Mr. Gore's "Church and Ministry" takes the place of Dr. Cunningham's Croall Lectures in his references and arguments. To our mind this part of the book is, of its two properly controversial parts, the most satisfactory as regards the impression of clearness and cogency left on the reader's mind. This was perhaps inherently likely. The theories which either deny organization at all to the earliest stages of the Church (as where Dr. Cunningham, strange to say, sees a "structureless" condition at Corinth depicted in St. Paul's Corinthian Epistles), or trace ministerial order wholly or nearly so to a naturalistic evolution (as where he sees in the institution of deacons merely an organization of practical help occasioned by numerical

¹ Is the intensely energetic passage (pp. 263, 264) on "Reprobationism" called for by the *facts* of Christian teaching—at least, on this side of the Irish Sea?

development), are in their nature less capable of perfectly clear statement, whether by friend or foe, and therefore less capable of perfectly clear discussion or refutation than the compact theories of sacerdotalism. Not that Lectures ii.-v. are not extremely well worth study. But we confess to feeling that the results could have been reached and given more briefly without any loss to clearness. For after all they come to this, that on the one hand, alike the New Testament and the earliest Church history bear witness to a very real growth and "differentiation" under the force of circumstances; on the other, that an ordered ministry, both as to its idea and as to considerable elements of its actual constitution, was (by the plain witness of Scripture) a gift from above—a gift of revelation and of the Holy Spirit.

Excellent use is made in these chapters by the Dean of the witness of sub-apostolic literature—Clement, the "Teaching," and the Ignatian Letters. As regards the testimony of the Ignatian Letters to the early existence of a developed and stringent episcopacy, by the way, we would respectfully draw his attention to Canon Jenkins' very able pamphlet, "Ignatian Difficulties" (Nutt, 1890), in which the Canon, supported by his friend Dr. Lipsius of Jena, seriously demurs to Lightfoot's decision in favour of the entire authenticity of the recension he adopts in his great edition, and gives strong reasons for suspecting a later hand in the passages advocating an almost autocratic episcopacy. In a future edition, we cannot but think, the argument of that tractate would deserve Dr. Lefroy's careful consideration. Not that it shakes in the least any main position of his statement and reasoning. But the question is one of great general importance in any discussion of the early growth of the ministry.

The attention, however, of very many readers will be concentrated much more on the reply to Mr. Gore than on that to Dr. Cunningham. It was absolutely necessary that in such a book as this Mr. Gore's "Church and Ministry" should be not only noticed but very deliberately dealt with. Mr. Gore's great ability, and wide influence, and uniformly temperate and Christian manner, totally devoid of bitterness and sarcasm, all combine to make his advocacy of developed sacerdotalism a powerful factor in its favour at the present time. To us the discussion of his book and of its subject by the Dean of Norwich is one of the most valuable contributions made to Evangelical Church literature for many years. Has anything in its way so strong and satisfactory appeared since the last writings of Dean Goode?

The first lecture (vii.) of the two deals with the precise theory of apostolic succession advocated by Mr. Gore, who follows closely in the line of the great Romanist Möhler. That theory is, in brief, that the episcopate is not only the guardian of Christian truth, but the depository of Divine grace. Each bishop is by his consecration constituted a subordinate fountain, or duct, of "a once-for-all given grace" as complete in its way as the once-for-all delivered truth. This grace he liberates, so to speak, by the exercise of his ministry, so that the presbyters he ordains become conveyers of it to the faithful at large through sacramental means. And accordingly isolation from episcopacy involves, in the *norma*

of the ways of God with His Church, not merely a breach of wholesome order, or a discrepancy as compared with historical precedent, or the risk of a self-exalting and over-individualistic phase of Church life, but a dislocation from the conduit within which runs the grace of God. So far as *Covenant* is concerned, grace flows through the ages, and through the world, only through bishops and their system. It may "overflow its channel;" but that is an accidental and a very precarious means of blessing, having nothing of the Covenant about it. This theory is dealt with thoroughly and powerfully by Dean Lefroy. He proves abundantly from Scripture (leaving an unquoted mass of Scripture necessarily behind him) that it is not the doctrine of Gospel or Epistle; and in a very satisfactory way he shows that it is not at all the doctrine of Irenæus, nor even of the energetic Ignatian letters. With Irenæus, the bishop is the historic guardian (not the least in the way of "reserve," however,) of truth. In the Ignatian letters he is the keystone of order. But in neither is he the duct of grace. On this crucial point of the *ἐργον* of episcopacy Mr. Gore's contention and Dean Lefroy's both demand the closest attention from all who would really understand one of the main Church controversies of our time. Nothing can be better than the Dean's argument and conclusion that the theory, or rather statement, that there is a "once-for-all given grace" lodged in the Church at all, is an "unproved assumption" (pp. 357; etc.).

Excellent, too, is his discussion of a subtle analogy drawn by Mr. Gore between the constitution (as he sees it) of the ministry, and the mystery of the blessed Incarnation. In the Incarnation the "material was offered from below, and the empowering consecration came from above." So was it, according to him, in the institution of ministry: there stood the Apostles, mere weak men, and then the Lord met them with "the empowering consecration" of John xx. 21-23, and so they became that supernatural thing, the Depository of Grace for the Church. The Dean observes that in order to the cogency of such a statement it must first be *certain* that the Apostolate (and it entire, and it alone) was addressed, as such, in those words of the Risen Lord; and this is not certain, nor ever can be. And then the "*mission*" of ver. 21 must be changed or developed into an explicit precept of *transmission*, a very different thing. Yet upon this so-called "Apostolic Ordinal" of John xx. a great part, to say the least, of current sacerdotalism is based; and the structure is said to be of the essence of Christianity. Dean Lefroy points out carefully, by the way, the often-forgotten fact that the words of John xx. 22, 23 were for ages unknown in the West as a formula of ordination, as they are to this day unknown in the Greek Church.

The closing lecture, on "Sacerdotalism," is equally careful and able. That phenomenon, so often evaded, ignored, or explained away, the marked absence in the New Testament of the word *ιερεὺς* from the designations of the Christian minister, is brought out into the fullest light. See pp. 476, etc., for the statement and powerful refutation of one of the most specious of the arguments by which the absence of that word has been met, by Bellarmine and others up to our time—the argument that it was, in effect, a *reticence* on the part of the Apostles, due to tender-

ness and tact as towards the dying Levitical Order. Surely, had the Protomartyr learnt that secret, he need never have been stoned! Excellent and in every way powerful again is the discussion of a propitiatory aspect in the Eucharist (pp. 449, etc.); in particular, we call attention to a passage of true and moving eloquence where the Dean emphasizes the fathomless gulf of difference between the awful associations of Propitiation and the chastened *joy* of the supreme Christian *Feast*. This lecture, and the book with it, closes with (what must have been an easy task to the writer) a full and ample proof, drawn from the history of the reformed Prayer-book, that what is commonly called Sacerdotalism is not only not taught, but has been most decisively expunged from her teaching, by the Church of England.

As we close, we must so far go back as to call attention to an excellent passage (p. 422, etc.) dealing with what we think to be an extreme, while specious, exaggeration of the great principle of the corporate character of Christian Church life. "Each Christian," says Mr. Gore, "has in his own personal life a freedom of access [to God]. But he has this *because he belongs to the one body*," etc. Surely not; it is because he belongs to *the one Head*. The assertion quoted seems to us to be typical of a whole range of ideas, deeply pervading modern Church thought, but *not* kindred to the teaching of the New Testament. See also an admirable exposure (p. 426, etc.) of the fallacy (almost amusing in some of its aspects) that "priesthood" is a principle pervading all the relations of life; that we have our "priests of wealth," for example, and even "priests of political influence;" and that therefore (precarious sequence) the priesthood of ministers of religion is altogether in harmony with Providence and the nature of things. Here surely are premisses and a strange conclusion. On such principles it would appear that there would be a special authenticity, validity, and covenanted rightness in the possession by needy A. of the five pounds which he drew by a begging letter from wealthy B. Surely, had he dug the gold with his own hands from an Australian field the possession would be at least as good. There is a very wide and deep difference between the fact that in the order of God's providence classes of men are constantly made the *media* of convenience to their fellows, and the theory that in the order of His way of salvation, grace—the life of God in the soul of man—is normally and covenantally restrained within the *mediation* of ordained men. Yet such misleading analogies are continually used and all too easily accepted.

Such is a brief account of this remarkable book. As we glance again over the Dean's pages, we feel that the review of both their plan and their details is so inadequate as to be scarcely fair. We can but say that for ourselves each perusal has raised our impression of the noble solidity of the structure and the writer's skill of presentation, illustrated at every turn. The points we have selected for remark are (we refer especially to the two closing lectures) only specimens of a wealthy region, from which it would be pleasant and useful to quote *ad libitum*. But the book must be read. It ought to be in the hands of our junior clergy far and

wide. But, alas! the price is a serious outlay for most curates, and for very many incumbents too.

H. C. G. MOULE.

Short Notices.

Sir George Burns, Bart.: His Times and Friends. By EDWIN HODDER, author of "The Life and Times of the Seventh Earl of Shaftesbury," "The Life of Samuel Morley," etc. With etched portrait by H. Manesse. Pp. 500. Hodder and Stoughton.

THIS is a very interesting book. George Burns was a man well worth writing about, and Mr. Hodder has done his work with ability and judgment. The chapters which will be, to most readers at all events, specially interesting, besides those which relate to the home-life of Sir George, are "With Dr. Chalmers," "The Founding of the Cunard Company," "English Episcopalians in Scotland," and "With Lord Shaftesbury." We quote a passage from the Cunard chapter, as follows :

In December, 1835, Dr. Lardner, in a lecture delivered at Liverpool, said : "As to the project which is announced in the newspapers of making the voyage directly from New York to Liverpool, it is, I have no hesitation in saying, perfectly chimerical, and they may as well talk of making a voyage from New York or Liverpool to the moon!" It seemed to him as wild a notion as one propounded five years before had appeared to others, namely, that the ribs of a ship should be made of iron instead of timber. "What nonsense it is!" people were heard to exclaim; "as if anybody ever knew iron to float!" Or, as the chief naval architect of one of our dockyards said to Mr. Scott Russell, "Don't talk to me about iron ships; it's *contrary to nature!*"

The practicability of steam navigation to the United States was not fully tested until 1838, when the *Sirius* was advertised to leave London for New York. She sailed on the 4th of April with ninety-four passengers. Three days later the *Great Western*, a wooden paddle-wheel steamer, and the first steamship specially constructed, followed her. To the wonder of the whole world the two vessels reached their destination in safety, after a passage of seventeen days and fifteen days respectively.

Mr. Burns at that time, it appears, was on the high road to fortune, and though he carefully considered this matter he was not inclined to move. Afterwards, having been sought by that remarkable man Samuel Cunard, he took it up, and, the aid of Mr. Napier being secured, the great Company was founded. Mr. Hodder says :

Having secured the valuable co-operation of two such men as George Burns and Robert Napier, the chief difficulties of Mr. Cunard were overcome, for within a few days—entirely through the instrumentality of George Burns—the requisite capital of £270,000 was subscribed, and he was enabled to join in the tender to the Admiralty of a most eligible offer for the conveyance of her Majesty's mails once a fortnight between Liverpool, Halifax and Boston. A rival offer was made by the owners of the steamship *Great Western*, but the tender of Mr. Cunard was considered to be more favourable, and accordingly a contract for a period of seven years was concluded between the Government and the newly-formed company. The contract was taken in the names of, and signed by, Samuel