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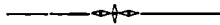
A table of contents for *The Churchman* can be found here:

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with those of Cambridge." And, further, I have been informed by Cambridge men of recognised position that Mr. Deane's criticisms seem directed for the most part against a wholly imaginary condition of things, and correspond to nothing actually existing in the life of their University.

My object in writing these pages has been simply apologetic. Mr. Deane has, on the one hand, immensely exaggerated certain evils which must inevitably exist amongst a large number of persons devoted in various degrees to intellectual pursuits. On the other hand, he has perpetrated something akin to a libel in the unfounded charges he brings against a body of men who certainly do not merit such treatment. It is quite impossible in the present century to expect the University authorities to be *primarily* "not tutors and deans, but priests of God's Holy Church." Yet there exists no real cause for Mr. Deane's lugubrious pessimism, and I trust that my brief reply may help to convince those outside our University that Oxford still, and in a higher degree than ever before, continues to be the home of sound religion as well as of sound learning.

E. N. BENNETT.



#### ART. VI.—HOW CAN WE BRING THE MEN TO CHRIST?

**W**OMEN and children are both highly important classes in the field of ministerial work, but not so influential as men. Women do not as yet greatly produce our journalistic literature, nor the most considerable part of our books; they do not govern public life, or to any great extent manage our institutions. The thought of the country is for the most part done by men. There are, of course, exceptions to all this, but nobody can deny that this is the broad fact. Now, in how many of our churches do we not see a great preponderance of women? And, with regard to children, if the choice had to be made between holding a children's service or a men's service on Sunday afternoon, have not the children so far established their superior importance, according to our present practice and views, over the men, that there are not many clergymen who would have the courage to reverse the order of urgency?

Men, for the purposes of this paper, may be divided into two classes—those whom we commonly call the educated, and those who are known as the working classes. It is not a logical division, because many of the educated classes work as hard as the working classes, or harder still, and many of the working

classes have a considerable amount of education. But, at any rate, we understand what we mean by the division, and it must stand for rough use.

Now, with regard to both, nothing appeals to them so strongly as a thoroughly consistent Christian life and practice. They may seem to like you to join in free and worldly conversation, worldly amusements and occupations, but, depend upon it, even those of them who seem most worldly will respect a minister of Christ the more in proportion as he is like His Master. They will expect to see self-restraint in demeanour, modesty of speech and manner, considerateness, gentleness, self-devotion, self-sacrifice. A merely professional clergyman will not touch their hearts in the least; but they will listen to a man whose whole life, down to the very smallest details, carries out the principles which he preaches. The most worldly man will instinctively take knowledge of you whether you have been with Jesus, and he will have a shrewd instinct if you have not. If you are merely a respectable performer, doing your work without heart for a fixed sum, he will know how to estimate your value.

Another quality which men expect in their minister is manliness. The upright figure, the firm, clear speech, the decided action, ought only to be the signs of the firm, courageous, self-respecting character within. The clergy who are always in the company of women, and who get an effeminate look, manner, and voice, the clergy who are always receiving from women gifts of slippers, sachets, and other devotional offerings, are not those for whom men will care. Why? Because a woman is a woman, and a man is a man, and each have special qualities of their own; a man has no business to be like a woman any more than a woman like a man. The woman-like man is a monstrosity, just as is the man-like woman. A man is not intended to be much amongst women, except those of his own household. There will be common parish work, but it will be done without gossiping and philandering. Men will not care for a man who is always amongst women.

And affectation is another great hindrance to interest of men in the work of the Christian ministry. The conventional tone in church, the drawl or the whine in reading the Word of God, the artificial look and attitude which are often cultivated, are repulsive to men of sense. There is no reason why devotion should be connected with a snuffle or a drone, or why a minister should wear his head on one side, or imitate the distorted figures which indicate piety in a painted window. As our thoughts should be free, spontaneous, true, and sincere, however grave and elevated, so should their expression in language, gesture, and attitude. Affectation means putting on

something which is unnatural or unsuitable to our character. Affectation is soon found out, and it is heartily despised, except by the weak and silly.

Another recommendation of ministerial life to the laity is when they see that we live in the spirit of prayer, and when they understand something of the meaning of it. Some people might say, "What the laity want is to see that Christianity is a practical thing, and has to do with social life and charitable action." That is all very well, and will come afterwards, in its own order and place; but what they want first is to see that Christianity is a reality. Whenever we have the opportunity we must pray with them in public or in private. A thoroughly earnest utterance of the prayers in church, when the utterer prays every word as well as reads it, has a wonderful influence on those who are there, and is sure to bring others. One of the most effective parts of Bishop Wilkinson's celebrated ministry at St. Peter's, Eaton Square, was the weekly prayer-meeting in the church. He made the people feel that they had something to pray for, something to ask, something to expect. It gave a spirit of reality to all their services and work. And then, again, as to prayer out of the church: every meeting for any purpose gives an opportunity for realizing the impressiveness, the spirituality, of prayer. I deprecate the use of the collect on these occasions, because that is very often run glibly off as if it was a charm, and it tends to be formal; wrestling with God in real prayer in the midst of the people for something presently and immediately needed is sure to solemnize them, and make them feel that there is something solid, sound, true, and actual in your ministry. And it will very happily and easily settle the terms on which you are to be with them, if when you have any opportunity of seeing them alone you ask permission to kneel down and join with them in prayer for their souls' health. They will see that you are not merely a parish official, but that you have a real message from God, and that you have the courage and earnestness of your convictions. In Scotland it is very usual for the Episcopalian clergyman to ask to hold a visitation of the servants in some large household, which means having them all together in some large room for instruction and prayer. That gives an opportunity of influencing the men-servants better than anything else.

Our services ought to be more suited to the taste and intelligence of men of education. It is too often the women who are consulted, and not the men. In my parish, if any women gave me advice as to the conduct of the services, I used to say I should be happy to receive it from the head of their family. Women are more emotional than men, and think more of what

they like than of what is right and reasonable. Men should have a voice in the arrangements of the common service, the amount of music, the style of hymns, the administration of the charities and the social enterprises of the church. They should be invited also to suggest topics for services, so that they may feel that the weekly address from the pulpit is something that really does concern them, and has an actual relation to their thoughts, and difficulties, and daily life.

There are some topics which are best treated out of the pulpit, such as evidential difficulties, and on these the minister must be at all times willing and able to converse with the laymen if he expects to make his ministry useful to them in any large degree. For this purpose some skill in dialectic is desirable, and some knowledge of evidential literature necessary. Half a century ago a great deal of the knowledge gained at the University was tested by dialectic or arguments, and you find men of that generation far more able to hold a disputation with an opponent than those of our own. Modern education at Oxford teaches to write, but not to speak or to argue. I should strongly recommend training colleges to hold constant disputations, in order to enable the future ministers of Christ to hold their own in wise and temperate controversy.

One of Bishop Wilkinson's sources of strength in his cultivated London parish was the Bible-class he held weekly for educated men. He was so intensely earnest, and took such immense pains with all his work, and made everybody feel so keenly the vital reality of what they were doing, that he greatly interested them, and the class became large and vigorous, and had a very leavening influence on the congregation and parish. Men who would never have dreamed of taking part in anything of the kind found themselves active and constant attendants, and bringing others in also. There is nothing like courage, faithfulness, and earnestness.

II. Some of these observations have been applicable to our dealings with working men, as well as those who are cultivated; but I now turn particularly to them.

1. The first point is the friendly visit. Call at a time when you know the working man will be at home. Some ministers, I am afraid, have so little confidence and courage that they shrink from what they believe will be a disagreeable encounter, and are rather glad if the working man is not at home. The working man is like anybody else, and will respond to real brotherly friendliness. But you must have something to say to him. You must talk in language that he can understand. You must forget your academical style and all traces of the Oxford drawl, and talk to him as man to man in a free, frank,

and cheery way. You must talk to him about things in which he is interested. If he cares about dogs, talk to him about dogs. If he cares about politics, talk to him about politics. Let him see that you are his friend, and care for him, and want to know what he has got to say. Sometimes the men are not at home, but in groups of twenty or thirty at a street corner. Don't pass censure on it by dubbing it "idle corner," or pass by with nose in the air and averted eyes, but go boldly up and join them, and talk to them without reserve, and let them talk to you. They will soon find out of what stuff you are made.

2. Some men say that they have so many organizations that they have no time for visitation. I think such men are neglecting the true work for the mere serving of tables. Very often the minister spends the whole of his time in working for his regular fixed, settled congregation, who ought to be doing these things for themselves, instead of looking after the rest of his parish, and trying to bring them to a better mind and to carry the Gospel to their hearts. It is no use asking, "What are we to do to bring the men?" if you spend all your time on the sheep in the fold and neglect to do anything for the ninety-and-nine outside. Let me put in a plea for the parish as against the absorbing exactions of the congregation.

3. In the character of the services, as I have said in the other case, you must consult the men. Get them to debate the subject with you, and see what are their ideas. Make reading of the prayers, reading of the lessons, music, hymns and sermon all interesting to them. Remember that it is not yourself you have to edify, but the men.

4. See that there are kind and friendly people to help them to a seat. If they come shyly wandering in for a seat and place themselves in a wrong one, and hear a sharp remonstrance "Come out of that!" they will very soon wander out again more quickly than they came in, to return no more.

5. Let the sermons be in the real vernacular, and short. Study their language, and learn how they clothe their thoughts. Steep yourself in Spurgeon and Talmage, cultivate the homely style, while you are always reverent, and you will soon find that you can command their attention.

6. You must not be impatient about them, but remember all the difficulties, obstacles and disabilities from which they suffer. Think of the stifling, overcrowded rooms, the shifting from place to place before they get accustomed to one church and one clergyman, the strong public opinion against church-going created in past generations by long neglect, want of sympathy, and carelessness, the hard work of the week, creating a strong desire for mere repose on Sunday, the

tremendous temptations to drink and gamble that surround them at all times. There is much for you, by your affectionate sympathy and brotherly interest, to overcome.

7. Here I would urge everybody who has a parish of working people to have regularly every Sunday afternoon a men's special service. The experiment has been tried with so much success in so many places that it is no longer doubtful. You first of all talk about it; then you get a committee of the most useful men in the parish together as a nucleus; then they choose a secretary; then you hold a meeting and discuss what is to be done; then you begin. The committee will soon bring in their friends, and if you have got anything to say worth hearing, they will come again. You will find that the men will like to have a band of their own, and conduct the singing. You will probably use Moody and Sankey's hymns, for that is the style that they know and like. You will have collects, hymns, a lesson, the creed, and an address; but you will very likely vary the services according to those in the mission-book. The committee will take turns in reading the lessons. The sermon will be of a faithful Gospel character, in homely language, with a pithy title, such as will excite the curiosity and the fancy of the working-man. You will yourself be always earnestly praying for a blessing on the service, and you will be surprised to find how wonderfully it succeeds.

8. Throughout this movement you will try to make the men realize a spirit of brotherly and affectionate unity, a belief that the result will depend on their own prayers, a readiness to make efforts for the extension of Christ's kingdom at home. The great point is in all things to make them realize that you do feel a real friendliness and affection for them, an interest in all their concerns, an unassumed sympathy in their joys and sorrows. You should never let a Sunday afternoon service go by, without going and standing at the door, and shaking hands with each member of the gathering as he goes out. You will see who is there for the first time, or who is absent, and you can have a personal word or hand-grasp with all.

9. You will find the men ready to take up various branches of Christian work in consequence of this movement. At Westminster our men went about two by two, and had small districts assigned to them all over the parish. They used to go where missions were being held, to bring men in; and on one dark night laid hold of an unoffending curate as he was passing on his round, and dragged him into the mission-hall. Mr. Ditchfield, who read an admirable paper on the subject to the Home Mission Union in London, which was afterwards

published in *THE CHURCHMAN*, has a band of thirty men, who visit, take round tracts, parish magazine, and do their best to bring others to church. Then there is another band to visit the public-houses, who get into conversation with the men there, bring out their good points, discuss subjects with them, and get them to promise to come. When each man is taught that his religion is not for himself alone, but that it can and ought to affect others, the result spreads far and wide. It is not difficult to find them work to do amongst the various branches of Christian enterprise which now exist. Perhaps you have a system of personal letters to the men in the parish, or to those who have gone away at certain seasons of the year. You will find some of the men very willing to copy out those letters for you. But, by all means, as soon as a man seems to be turning to the Lord, and coming regularly to His worship, give him something to do for God, whatever it may be.

10. Auxiliary agencies there will be. Mr. Ditchfield has a Bible-class for men on Tuesday evenings, and another at 10 or so on Sunday morning. There is certain to be a Thrift Society or Self-help Club, and it is wonderful what sums accumulate when once the men's minds are turned towards it. There will be all kinds of social clubs and institutes; and you will certainly require a well-provided library. One result at Holloway was that the women of the parish would not be satisfied, but declared that they must have a service for themselves, which was accordingly provided for them on Tuesday afternoon. Once a year Mr. Ditchfield has a great social tea for men and wives, with music and speeches. That has to be in a very large hall, as the men who come to the service number nearly 1,000. Once a year (it is a great day) he has a united service also for the wives as well as the men, when the church is crammed beyond its capabilities; two old women were provided with seats in the pulpit. The movement, in short, has been blessed by God, and should spread far and wide.

Englishmen are willing to be Christian if we will be less formal, less pedantic, less patronizing, more natural, more manly, more friendly, more affectionate, more consistent, more real, more elastic. We must go and seek them out personally, and accommodate our system to them, and give them their rights and privileges as members of Christ's Church. I have said nothing about the message itself, because that is in all cases the same: Repentance, Faith, Obedience. I have been dealing with measures and systems. I have told you what I have seen with my own eyes, and worked out myself by my own experience. May God grant that some of these thoughts



and memories may be useful and fruitful in other hands, by the grace of the Holy Spirit, to the saving and reclaiming of many an honest and manly soul.

WILLIAM SINCLAIR.

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## Notes and Queries.

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### THE CUNEIFORM RECORDS AND THE FALL OF BABYLON.

I HAVE been greatly interested by Mr. Robinson's ingenious article in the *CHURCHMAN* of October, 1896. But it is based on a misconception. *Erébu*, it is true, literally means in Assyrian "to descend," but *erébu ana* has only the sense of "to enter," and it is from this secondary sense that the signification of the derivatives of *erébu* has been derived. Mr. Robinson may at once convince himself of this by turning to the root *erébu* in Delitzsch's "*Assyrisches Handwörterbuch*," pp. 126-128. "To descend to" (i.e., "as far as") would require a different preposition—*adi* instead of *ana*—as well as a different verb—*urádu* instead of *erébu*. As Mr. Robinson knows, we cannot argue in language from the literal meaning of a word to its idiomatic use.

A. H. SAYCE.

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## Short Notices.

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*Augustine's "De Catechizandis Rudibus."* Edited by Rev. W. YORKE FAUSSET. Methuen, 1896.

THIS excellent little book, edited by an accomplished Latin scholar, will, we hope, be widely circulated. It was undertaken at the suggestion of the Bishop of Edinburgh, as an introduction to patristic literature in general, and Augustine in particular. Candidates for orders would learn much from a careful perusal of the great Bishop's treatise. Their Latinity would be improved—for it is a pitiable mistake to suppose that no first-rate Latin was written except in the so-called "classical" period; their ideas as to the holy office of teaching in the Christian ministry would perhaps be widened and rectified, and their doctrinal position strengthened. This treatise "On the catechizing of the unlearned" (written *circa* A.D. 400), brief and unconventional as it is, nevertheless, as Mr. Fausset tells us, touches on the leading heads of Augustinian doctrine. As such, it would merit our close attention; but it does more. It gives us a sketch—rough, but exact in its outlines—of the Christian Church at a great crisis in its career, possibly the greatest crisis it has ever passed through. From being a persecuted Church, it was about to become a dominant power in the polity of the world; and yet, as Mr. Fausset reminds us in his brief but most admirable introduction, "the sunshine of imperial patronage was even more dangerous than the persecuting hatred of a Diocletian or a Julian."

We think Mr. Fausset would have been well advised to follow the example set by Professor Gwatkin in his "Selections from the Early