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

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## Health and Holiness.<sup>1</sup>

BY THE RIGHT REV. THE BISHOP OF SODOR AND MAN  
(BISHOP-DESIGNATE OF NEWCASTLE).

"Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth."—*3 JOHN i. 2.*

HERE is the expression of an earnest desire on the part of one of the most noted of our Lord's Apostles—the Apostle of love—that a friend well known to and dearly beloved by him might in all respects prosper and be in health, even as his soul was already prospering. A desire such as this is one which we may suitably consider to-day, and with a few opening remarks as to the thoughts which underlie it, and especially as to the meaning of one of the terms employed, I propose to invite your attention thereto, on the present interesting occasion. First of all, then, I would ask you to observe that St. John's desire is founded on a reflection of primary importance, namely, that man does not consist of soul only, but rather of body, soul, and spirit. If we fail to grasp this assumption, we shall lose sight of the close relationship which ought to be recognized as existing between those who are engaged in making efforts for man's health and welfare in his threefold aspect. I take it that it is a recognition of this fact which has led to the courteous invitation you have extended to me, as Bishop of this Diocese, to address you at the opening of this Conference, and, though I sincerely wish that this duty had been confided to abler hands than mine, I am so deeply impressed with the cordial relation which should exist between all who labour either for the spiritual, intellectual, or physical well-being of man, that I cannot refrain from giving expression to this thought at the very outset of my remarks to-day. Freely do I admit that any one branch of the subject of man's renovation may be advantageously considered and pursued separately; yet I cannot but first emphasize the thought (a thought which seems to me very obviously to under-

<sup>1</sup> Sermon before the Health Congress, preached at St. George's Church, Douglas, Isle of Man, on Sunday, June 30, 1907.

lie the text) that, in all the three respects to which I have alluded, man needs to be renewed and restored, ere the Great Creator can again pronounce him "very good," and that in whatever branch of renovation we may work, we are happily entitled to regard ourselves as brethren.

We may notice, next, for our encouragement, that the desire to which St. John here gives expression as regards his friend, is one in closest harmony with the general will of Almighty God as revealed in the pages of the New Testament. Thus, in the Acts of the Apostles, we find St. Peter speaking of the "times of the restitution of all things," while, in his Epistle to the Ephesians, St. Paul is not content with exhorting the members of the Church there to be "renewed in the spirit of their mind," but reminds them also that our Lord is "the Saviour of the body." Then, again, in his First Epistle to the Thessalonians, he makes distinct mention of man's tripartite constitution, and prays that those to whom he writes may be preserved "spirit, soul, and body," adding for our comfort, "Faithful is He that calleth you, Who will also do it." And when to these considerations, derived from the New Testament, we add the thought which can hardly fail to strike us, as we note in the Mosaic law the strict sanitary regulations laid down in the Old Testament for Israel (with good results, which, I believe, can be traced till to-day), we cannot doubt what is God's will for man, in his entirety, and we may be sure that His will will not only eventually be accomplished in all who use the appointed means, but also that His blessing, meantime, will rest on all efforts to promote it.

I want, also, to remark, very briefly, on that word in the text which seems so closely to connect it with the object which brings us together on this occasion. Observe, St. John's desire was that his friend might be "in health." I do not suppose that the Greek verb, whereby the Apostle expressed this desire, could be more accurately rendered into English than by the terms "in health," "sound," or "whole." These words appear to be used indifferently, according to the context, as the transla-

tion of this verb throughout the New Testament, while the prosperity which is also craved for seems to indicate a gradual progress in health and well-being, rather than an instantaneous acquisition. But what I want you especially to notice is the close alliance between our English words "health" and "whole," and another word, the meaning of which is often misunderstood—I refer to "holy." It will be remembered that Almighty God said of old to Israel, "Ye shall be holy unto Me; for I the Lord am holy," and this command is repeated to the Christian Church by St. Peter. But few people, comparatively speaking, seem to realize how closely connected are the ideas which are thus expressed. It is well worthy of note, then, that the old word for "holy," in the Teutonic language, means also "healthy." Thus the same word, in German, signifies indifferently "holy well," or "health well." We have also that Scotch word "hale," and I suppose that our English word "whole"—whole with a *w*—all of one piece, without any hole in it, has the same origin too. I find, then, that you can get no truer definition of the words "healthy," or "in health," than "holy"—a sound mind in a sound body—and we shall all admit that there is no greater acquisition than that. A great French financier (a man who could command his millions) once said : "But there is no health to be sold." Everything else was on the market, but health was not quoted at any price. And in this consideration—that health and holiness are at least closely akin—I confess, I find a thought well calculated to stir men to the pursuit of holiness. There is a shrinking from disease which is natural to all of us, and this very shrinking seems to add peculiar weight to the desire expressed by St. John, that one he loved might be in health, which is also holiness. Let no man, then, allow himself to think that holiness is merely something for the cultivation of the morbid, the effeminate, and the weak. No! Holiness, as I think I have shown, is the best of all God's good gifts to His creatures, for it is health in every respect. And though this view of things may reverse a good deal of what is thought by those who think that in the plenitude of their strength and vigour they can outsin other men with

impunity, I beg you to note that, after all, the unholy man is the unhealthy man, the sickly man, the stricken man—the man stricken with that worst, foulest, and deadliest of all diseases—the disease of sin. Whatever else, then, we forget or lose sight of, let us never lose sight of this, that holiness is no contemptible thing ; but unholiness is disease and holiness is health, which, if it is to pervade the whole man, must pervade him, body, soul, and spirit too.

Now, then, we are ready to turn at once to the expression of St. John's desire, as recorded in the text, noting first the measure of health which, in a physical and in other points of view, he craved for him to whom he wrote. Observe, then, that he describes his friend as one whose soul was already in health and prospering, so that we may conclude that the quickening, health-giving, and renovating influences of the Holy Ghost had been brought to bear upon his spirit. And, in reply to any question which may arise as to what is the "spirit" of man, I would remind you of those significant words of Solomon : "The spirit of man is the candle of the Lord." I need hardly remark that the human spirit is the seat and spring of a man's aims, desires, and ideals ; and the wise man here likens it to a candle, because, just as there is affinity between a candle and a flame, so also the spirit of man is capable of being lighted with fire from on high. It is that part of man with which the Divine influences come most directly in contact, and where this is so it becomes the candle of the Lord. And if it be true of our Lord Himself that He was the "Light of the world," this is true also, in a measure, of those who are touched and illumined by the Divine flame. "Ye," said the Saviour, "are the light of the world "; and the Divine purpose is that, through the windows of the life of such a one, the spirit thus lighted should pour forth its beams for the illumination of those around. I will not enlarge on the opposite side of the picture, although I must remind you that the human spirit may also be made to burn with unholy aims and desires, and thus kindled with a lurid flame it will only serve to lure others to evil. I merely wish,

however, on the present occasion to describe what is set before us in the picture in the text. Suffice it, then, to say that no unlit or tainted candle is here presented to us. Divine light, health, and renovation had been brought into operation on the very sanctuary of this man's being ; and the briefest glance at the verses which follow will be enough to show that he was walking in charity and righteousness of life, and so letting his light shine before men that they saw his good works, and glorified their Father who had illumined him. It has been beautifully said by the late Bishop Phillips Brooks that when "the fire of the Lord has found the candle of the Lord, then the candle burns clear and steady." And, again, he says : "The candle is glorified by the fire, and the fire is manifested by it, and the two bear witness that they were made for one another by the way in which the inferior substance renders obedience to the superior. The candle obeys the fire. The docile wax acknowledges that the subtle flame is its master, and it yields to its power ; and so, like every faithful servant of a noble master, it at once gives its master's nobility the chance to utter itself, and its own substance is clothed with a glory which is not its own." To this vivid description of a spirit illumined from on high, I venture to add one thought which it has suggested to my own mind : Just like the cruse of oil in the history of Elijah, the candle in such a case will not waste in the using, but its light will grow ever brighter as time goes on. For the same pen which likens the spirit of man to a candle writes thus also : "The path of the just is as the shining light that shineth more and more unto the perfect day." Here, then, is St. John's picture of a friend of his own—one Gaius—whose soul was in health and prospering. It is a very attractive picture—a picture which, as we study it, fires us in turn with a strong desire to grow like it. So far as his soul and spirit were concerned, Gaius was being renewed from day to day into increasing conformity to the image of the Holy One. He was daily putting off the old man, which St. Paul tells us "is corrupt according to the deceitful lusts, and putting on the new man,

which after God is created in righteousness and true holiness"; and should any question arise as to the distinction between the soul and spirit, I would merely say that I regard the soul of man as the sheath, so to speak, of the spirit, even as the body is the sheath of the soul.

But now, mark, St. John was not yet satisfied. Attractive as was the condition of his friend, he still desired something more for him. How was this? Because, like other men, Gaius did not consist of soul and spirit only. The Apostle considered him not merely in a spiritual point of view, but in a physical one as well; and, therefore, said he: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." We are thus at once led to consider the very important object which the Health Congress seeks to promote, and, further, to consider it as a part of the Divine will for the eventual and complete restoration of man to his creation state. This is the true account of the end at which this Congress aims, and, this being so, it obviously claims the active support and sympathy of every Christian. That man should be renewed in the very sanctuary of his being—his spirit, his very holy of holies, wherein he holds communion with his Maker—this I must assert to be the first and chiefest thing to be sought after. Nevertheless, reason, no less than this clear expression of desire on the part of an Apostle of Jesus Christ, assures us that something more is to be sought after as well, for be it remembered that spirit, soul, and body are intimately connected together. In a marvellous way do they act and react on one another, and, as an eminent physician once remarked to me, "To slight and neglect God's sanitary laws, as we usually speak of them, is a course which comes next door to insanity." As an instance of this close connexion between the soul and spirit on the one hand, and the body on the other, I may mention that not long ago I heard of a little child who was excruciatingly burnt, and it was found most difficult to alleviate her pain. At last some one suggested that she should be urged to sing her usual evening hymn. She did so, and the soul

satisfaction thus engendered at once produced the desired effect, and she immediately fell peacefully asleep. Let no one imagine, then, but that body and soul are closely allied, or that what ministers to the well-being of the one fails to minister also to the other. There is no kind of work, therefore, which Christian people may promote with greater confidence as to good results all round than work which tends to the health of the body. Certainly, as I have already said, the renovation of the sanctuary of the human temple comes first in importance. The moral and intellectual development of man, in what I may term his holy place, comes next ; but we make a terrible mistake if we allow ourselves to suppose that the outer courts of this temple may, so far as religion is concerned, be neglected, or to forget that it is through the outer courts that the inner ones may most easily be reached, at least by human agency.

We have only to look at the example set by our Great Exemplar to assure ourselves of this. It cannot be impressed on us too deeply that the religion of Jesus Christ is a practical thing. The tendency used to be too much to view it as a purely doctrinal thing. People used to hold that lives, to put it mildly, of a most unsatisfactory and un-Christlike kind, might be compounded for by orthodoxy of opinion. And so strongly did this delusion prevail that, while hopes of impunity were eagerly held out for all sorts of ungodliness of life and neglect of others, unorthodoxy of opinion was thought best committed to the stake. That was, so to speak, the Scylla of bygone days ; though I fear the superstition lingers in some quarters still ; but, after all, in our eagerness to avoid this Scylla, there is no reason why we should wreck ourselves on the opposite Charybdis, and indulge the thought that there are no definite opinions worth holding or being burned for. All I wish to say, however, is that there is a far healthier tone around us to-day as regards the importance and obligation of practical religion—a stronger disposition to look at all sides of the teaching of Christ's ministry, and a greater readiness to accept the statement of the great Apostle from whose writings I preach to you this morning when he says, “ He that doeth righteousness ” (not merely he that

talks and thinks about it) "is righteous." All this, I think, comes from increasing healthiness in the moral and intellectual part of man. People see that our Lord and His Apostles did not merely content themselves by denouncing the errors, weaknesses, and infirmities of human nature and correcting erroneous opinions. No! the Great Founder of our holy religion went about doing good. "Go and tell John," said He—John, who had sent two disciples to ask Him if he were indeed the Christ—"the things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

But, though I emphasize this thought, do not misunderstand me; I am far from saying that Jesus did not teach that human nature was depraved and very far gone from original righteousness. How could I say or think otherwise, in view of what He plainly tells us proceeds forth out of the heart of man, and what I presume every man knows for himself by experience of the dictates of his own heart, and many constantly confess in those well-known words, "There is no health in us"? But I do say that, while He recognized all this, and pressed it on our attention, His example clearly proves that He only recognized and pressed it in order that He might fire us with a desire to be cleansed, and that He Himself might display His Divine compassion. While the mission of Christ, then, was primarily spiritual in its aims, still a great portion of His work was to heal the sick, to minister to the diseased, and to show care for the human body. And so, when He admonished His disciples to go out into the world to preach the Gospel of His Kingdom, He carefully charged them also to fulfil like practical duties. It is impossible, I think, not to perceive how this view of things sweeps away that unfortunate line of demarcation between what people call their religious and their secular duties. Nothing that is done in the following of Christ can properly be called a merely secular obligation, and in this reflection I find the highest encouragement to support such a movement as that at which the Health Congress aims.

There is an old saying that cleanliness—and health depends on this—comes next to godliness, and a very true saying it is. Not only for our own sakes, but in the spirit of the truest altruism, which is the very essence of Christianity, it is our bounden duty to do all that in us lies to promote health around us, as also a clear knowledge of those laws on which health depends. The violation of those laws is a constant source of misery, disease, and loss to the human family; and notwithstanding all our boasted civilization, ignorance of these laws is still widespread. The accounts which anyone may read as to the spread of various diseases, and of the preventable injuries thereby inflicted on communities and individuals, are lamentable. Surely the time has come when an earnest desire, such as that recorded in the text, should pervade the hearts and minds of all, and that we should look to the wide promotion of such a desire rather than to the penalties of the law for the amelioration of many of the evils which so largely oppress and degrade us; and when I read the programme of addresses to be delivered and the subjects to be discussed during the present week under the auspices of this Congress I feel much hope and confidence that the great importance of the movement, now happily begun in our island, will be deeply appreciated, and that it will raise us all to a clearer perception of our duty in this matter alike to God and our fellow-men.

Cherishing this hope, then, it only remains for me to say that, although (whether we think of the moral or physical evils which sin has entailed on man, producing unhealthiness in every part of his being) we cannot hope for these results to be completely swept away till sin is, at last, wholly banished, and God Himself shall wipe away all tears from all eyes, and there shall be no more pain, sorrow, sickness, or death; yet, inasmuch as we find such an expression of desire on the part of an inspired Apostle as that which we have now considered, and such clear indications of the general will of God in the matter as may be gathered from other passages of Scripture, we need entertain no doubt but that a

clearer knowledge of, and more careful attention to, the laws which God Himself has ordained for man's health and well-being will secure the most beneficial results, and lead to a happier state of things than in many places at present prevails. Many of these evils are remediable, and we may reasonably expect the blessing of God on those who set themselves to recognize and act on the remedies which He has put within our reach.



### **Leaders of Religious Thought. III.—Hooker: Anglican Thought.**

BY THE RIGHT REV. THE BISHOP OF BURNLEY.

OUR two former sketches, Martin Luther and Thomas Cranmer, afforded occasion for touching our breach with Rome, and the consequent revision of our formularies and the ritual and worship of our island Church. Our present task is to combine a rapid review of our position in the times of Elizabeth with a sympathetic notice of a notable writer who before all others understood that position and defended it—Richard Hooker.

To the prosecution of the first part of this task a citation from Bishop Creighton's "Queen Elizabeth" may helpfully contribute at the outset :

"Nothing is more curious in Elizabeth's career than the steadfastness with which she refused to allow of Parliamentary interference in ecclesiastical matters. She was determined that the large system which had approved itself at the beginning of her reign should be allowed to shape itself into accordance with the needs of the nation, and that time should be given it for that purpose. . . . We have seen," he continues, "how great were the difficulties which beset the restoration of religious unity in England.

"Besides the Romanist party, which, unfortunately, had a