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incorporation the gracious God is seen giving the crucified Christ to be the life of the Christian community. It is appointed that for our new or spiritual life we should be thus surrendered to the love of our God and kept under its eternal power.

J. LLEWELYN DAVIES.

ART. II.—"LIFE AND LETTERS OF BROOKE FOSS WESTCOTT, D.D."

II.

THE first ninety pages of the second volume deal with Dr. Westcott's work as Canon of Westminster from 1883 to 1890. How he regarded this post may to some extent be judged from the fact that the offers of three deaneries—Exeter, Lincoln, and Norwich—were unable to tempt him away from it.

With this period I must not stay to deal at length. Undoubtedly, Dr. Westcott's position at the Abbey caused him to become much more widely known to the general public, and, as his son writes, "it was while he was at Westminster that my father's interest in social questions first became manifest, though he had for years previously¹ been an anxious student of such matters" (p. 15). Among social questions we must in this connection include his intense interest in bringing the teaching of the Gospel to bear upon international relations, of which, speaking at a Peace Conference, he said: "The question of international relations has not hitherto been considered in the light of the Incarnation, and till this has been done I do not see that we can look for the establishment of that peace which was heralded at the Nativity" (p. 23).

Among the letters belonging to this period will be found some very striking and valuable sayings—*e.g.* :

"A sermon means to me a week's work . . . the summer sermons are already (February 28) filling up fragments of thought" (p. 36).

"It will be well to make some rule about assistance in the distribution of the elements at large Communion. For the first time for many years I was lately present in a church when the elements were administered to a 'railleful' at a time, and I was much impressed by the solemn silence. Perhaps Convocation may sanction this" (p. 42). "I ought to say that I feel strongly that the adoration of a localized Presence

¹ See vol. ii., p. 261.

in the consecrated elements appears to me to be one of our most real and grave and growing perils" (p. 48).

"It is almost a necessity that the kind of training furnished in these [*i.e.*, theological colleges] should be narrower and less largely human than that which can be gained at the University" (p. 51).

Re the episcopal letter on Peace: "Ought the Christian Church to be silent? Ought the great moral victories to be won outside her organization?" (p. 52).

Re the extreme High Church party: "They have learnt in a singular way the secret of Roman power; they yield absolutely nothing" (p. 66).

"As far as I can judge, the young High Church party need patient discipline, and they are quite out of sympathy with the generation above" (p. 69).

"It is the localizing—*i.e.*, of necessity the materializing—of the Lord's Presence which seems to me to be most perilous, and I should shrink from any form of words and act of worship which countenances this localization. 'Clasp Me not, for I am not yet ascended'" (pp. 79, 80).

"It is the fashion now to deprecate Hooker, but I cannot go one line beyond his teaching on the Holy Communion" (p. 80).

"No one can believe more firmly than I do that we are living in a time of revelation, and that the teachings of physical science are to be for us what Greek literature was in the twelfth century. But I think we are in more real danger from impatience than from blindness. I do not think, as far as my experience has gone, that there is any unwillingness on the part of our responsible teachers to listen to new tidings, but there is serious peril lest in our haste we should take the signs for the truth itself" (p. 87).

On March 6, 1890, when he was in his sixty-sixth year, Dr. Westcott received, through Lord Salisbury, the offer of the Bishopric of Durham. "This offer," writes his biographer, "was indeed a sore trial to him. For some days he wrestled in prayer, noting in his text-book on the 8th that 'light is breaking.' On the 11th his decision was made, and he enters *ὀυκέρτι ἐγώ*, and then doubly underlines his two texts for the day, which were Jer. i. 8 and Cor. xii. 9. The same day he writes to his eldest son: 'In the prospect of such a change every thought of fitness vanishes. There can be no fitness or unfitness, but simply absolute surrender. I think that I can offer all; and God will use the offering'" (p. 93).

Let me here revert to a question upon which I touched in the opening sentences of this notice. There are those who doubt whether the Church is practising a wise economy when

she places a great scholar and a deep philosophical thinker like Bishop Westcott in a position in which the mere routine work is enormous. There are others who to-day are in favour of “young” Bishops, who shall take up the laborious work—now apparently necessarily attached to the episcopal office—while their physical strength is at its greatest. Bishop Westcott’s eleven years’ episcopate proved that neither of these ideas is necessarily true. “Out of the fulness of the heart the mouth speaketh,” and “length of days” does sometimes “teach wisdom”; at any rate, it tends to give experience and sympathy, of which clergymen who have worked under “young” Bishops have, so we are told, sometimes felt the want. To his work at Durham Dr. Westcott brought not only a mind stored with “the learning of the schools,” but he brought also an unusually long experience of deep thinking upon the many great questions of the age which were then, as now, “pressing for solution.” In one sense of the word, the Durham years were his great “spending” time; they were pre-eminently the period of his life in which he gave freely, not, as before, mainly to scholars and students, but to all sorts and conditions of men, of the rich treasures of thought and knowledge which he had so long been accumulating.

There is no need here to dwell upon the congratulations Dr. Westcott received on his appointment, or upon the details of his consecration, or of his reception in the diocese: all these are admirably described in the “Life.” I would rather attempt very briefly to indicate the special directions towards which, as a Bishop, he seemed to bend his energies, and in which he seemed specially to make his influence felt.

From the first he took the fullest and keenest interest in *social* questions. Of these, we have already seen, he had been a student from boyhood, and some of the earliest reminiscences in the first volume refer to his interest in these subjects.

One of the Bishop’s earliest speeches in the diocese was against the great national evil of betting and gambling, and in a letter of almost the same date he writes: “When the inherent waste and selfishness and cruelty of gambling—the hope of gaining through another’s loss—in all its forms are once clearly apprehended, such an intelligent and strong public opinion will be formed as will make legislation possible and effective” (p. 107). The Bishop was also much interested in the Co-operative movement, among whose objects he trusted it would be found “that the workman shall feel that he has a deep interest in his work, and that he shares the full pleasure of its success, for that is the soul of Co-operation.”

Within a few months of Dr. Westcott’s arrival in the diocese there took place the terribly long and disastrous Coal Strike,

when between 80,000 and 90,000 men were thrown idle, and which lasted from March 9, when the pits closed, until work was resumed on June 3. This strike, it was computed, in the loss of wages alone to the workpeople, cost £1,100,000, while to the country generally the loss was reckoned at not less than £3,000,000. It is well known how terribly distressed the Bishop was with this industrial warfare, which was literally devastating the diocese and bringing want and misery into thousands of homes; how, after most carefully approaching each of the contending parties, he ultimately became arbiter between them; how, with him as chairman, a conference of representatives of both masters and men met at Auckland Castle on June 1; how, while the conference was sitting, thousands of workpeople waited in almost breathless expectation in the park; and how, as the result of the Bishop's mediation, the pits were reopened two days later.

The Bishop's action, and its consequent success, served to strengthen immensely the position he had already gained in the hearts of his people; and from that time onwards he was not only "the miners' Bishop," but, at least as far as the county of Durham was concerned, he was, as Mr. Burt's excellent appreciation of his work and influence is entitled, "Everybody's Bishop."

Another movement into which all through his episcopate Dr. Westcott threw himself heart and soul was that of the Christian Social Union. When apparently no other call could draw him away from his almost incessant diocesan labours, an invitation to address some great gathering on behalf of this society was generally too much for him to resist. The most important of these speeches will be found in his later published works, while the following sentences from a private letter to one of his daughters show very clearly why the objects of the society were so very near his heart: "The use of the word 'Christian' is positive, and not negative. It says that the work of the union is founded on the Christian Creed. . . . 'Social,' again, is necessary. It shows that the work of the union is to influence our social life, as distinguished from our individual. . . . I tried to set out the duties of members in a paper contained in 'Christian Aspects of Life.' The central one is quiet study. It is worse than useless to attempt to 'do' anything before you are master of the subject. But so much everyone can do personally—quietly reflect whether this act or this habit is for the glory of God" (p. 261).

Yet another cause in which, as Bishop, Dr. Westcott evinced the greatest enthusiasm was that of foreign missions. Where, in so many words, shall we find the expression of a grander

conception of this all-important part of the Church's work than the following: "Foreign missions, St. Paul teaches us, are an open witness to the will of God for the world. Foreign missions proclaim a living Saviour and King of all men. Foreign missions vindicate for the Church the energy of a Divine Life. Foreign missions, in a word, express a great hope, kindle a sovereign love, feed an unconquerable faith; and we, too often depressed, chilled, disheartened by the cares of the passing day, require the inspiration which they bring for the blessing of our lives" (p. 189).

Though the Diocese of Durham was free from any litigation, or any attempts at litigation, during Dr. Westcott's episcopate, and though he again and again commends the loyalty of his clergy to himself and their general readiness to listen to his counsels and admonitions, yet the "ritual controversy," and the tendencies both in doctrine and practice of the members of the extreme party, caused him much anxiety and distress, as the following extracts from letters, written while he was Bishop, show:

"At the present time this independence [of the English clergy], unless it is chastened, threatens to destroy our corporate unity. Authority is already in some cases held of light account in the presence of resolute and impressive self-assertion" (p. 201).

"I have read what you say on 'spiritual power' with the greatest thankfulness. It seems to me that Rome and the ritualists force on us working substitutes. . . . The external is smothering all true life" (p. 223).

"I believe that the clergy generally do not appreciate rightly the general dislike of Englishmen to ornate services" (p. 301).

"I trust absolutely the loyalty of all the Durham clergy . . . at the same time I feel that many elsewhere forget their ordination promises, and that not a few are Roman in heart and policy" (p. 302).

"I told Lord Halifax, when he sent me his Bradford speech, his utterances fill me almost with despair" (p. 302).

"I cannot find any basis for the High Church theory in the New Testament. It is based, as far as I can see, on assumed knowledge of what the Divine plan must be. I had occasion to look through the New Testament not long ago with special reference to the question, and I was greatly impressed by a fact which seems to have been overlooked. All the Apostolic writers are possessed (as I think, rightly in essence) by the thought of the Lord's return. They show no sign of any purpose to create a permanent ecclesiastical organization" (p. 307).

"The Bishops of Winchester and Salisbury came into my room, and we had a long talk of all things and more. Certainly there is [1899] very much to cause alarm. I feel sure that a war is inevitable. The causes alleged may be trivial, but behind there is the conflict of Roman and Anglican principles, which are absolutely irreconcilable" (p. 309).

[To a clergyman who had announced in his parish magazine "that the Holy Eucharist will be specially offered on behalf of . . ."] "I am most anxious not to abridge in the least degree the liberty which our Church allows to her children; but I cannot doubt that the thought conveyed, naturally, by the words which I have underlined is alien from her teaching" (p. 349).

"I shrink with my whole nature from speaking of such a mystery, but it seems to me to be vital to guard against the thought of the Presence of the Lord 'in or under the forms of bread and wine.' From this the greatest practical errors follow" (p. 351).

"I cannot admit the parallel which you draw between incense and evening Communion. The question of incense has been decided, after an exhaustive inquiry, by the authority designated in the Prayer-Book to settle ambiguities of direction. The question of evening Communions has never been argued" (p. 352).

"In the context in which the words occur, I have not the least doubt that *τοῦτο ποιεῖτε*, *do this*, can only mean *do this act* (including the whole action of hands and lips), and not *sacrifice this*. . . . (2) The *τοῦτό ἐστι*, *this is*, must be taken in the same sense in 'this is My Body,' and in 'this cup is the New Testament.' It cannot be used of material identity. . . . May we all turn from strife about words to the living Lord Himself, who is with us all the days!" (p. 354).

Among the letters written from Durham will also be found many valuable thoughts on other subjects—*e.g.* :

"Could you say some quiet words about the perils of statistical religion? It is alarming how the energies of the clergy are taken up in tabulating results. I have boldly cut out all figures from the Visitation returns" (p. 163).

"The question of the age of candidates for Confirmation is one of pastoral experience. I have had unusual opportunities of forming a judgment, and I have not the least doubt that a late age is best for the religious life" (p. 303).

On a meeting of the Houses of Convocation with the House of Layman: "This is a most happy beginning. . . . What we want most is the clear expression of the opinions of average men" (p. 355).

Four years after Dr. Westcott went to Durham, his old chief at Harrow, Dr. Vaughan, dictated to him from his sick-bed the two following messages :

"I said to him at the time of his appointment that if God spared his life for three years it would not be in vain."

"If that voice, that look, that elevation of thought, were spared for three years to that Northumbrian population, they would find in them a charm of persuasion and a force, though I know he would not like me to say it, they had not found even in Bishop Lightfoot. May God grant that in extreme old age he may preserve them all!"

Dr. Vaughan's prayer was more than fulfilled, for not for three years only, but for rather more than eleven, was the Bishop preserved to the Northumbrian people over whom he had gained such a mighty influence for good. And though in the closing years his work was doubtless often done with difficulty, though to his private friends he might confidentially confess to being very tired, though on more than one occasion he was temporarily laid aside by illness and extreme weakness, no one could say that through any incapacity of his the diocese ever suffered.

In the last sermon which he ever preached in Cambridge, he said: "I have had an unusually long working time, and, I think, unequalled opportunities of service"; and he worked to the end, for the last act of public "service" in which he took part—when in his cathedral he preached the annual sermon to the Durham miners—was just a week from the day on which he passed away.

Though on that Saturday afternoon (July 20, 1901) he was far from well, he could not be persuaded to disappoint the working men; to the last the call of duty was as strong as ever. It was noticed that as he passed with the procession into the cathedral the miners' band was playing :

"Abide with me, fast falls the eventide."

Though at the time he seemed to be no worse for the effort he had made, on the following days he rapidly grew weaker; then an attack of peritonitis supervened, and on the following Saturday evening, surrounded by his children, "he peacefully fell asleep and entered into rest."

Thus Bishop Westcott outlived his three great contemporaries—Lightfoot, Hort, and Benson—all of whom had been his pupils. It is not for us to make comparisons; but the following may, I think, be permitted: In pure scholarship, and in the power of generalizing upon and lucidly portraying a great historical situation, he probably stood second to Bishop Lightfoot, while as a deep philosophical thinker he must yield

to Dr. Hort; but for breadth of interest, and as an influence, not only upon the English Church, but upon English theology and religion, we believe, the first place must be conceded to him.

It has sometimes been charged against this little band of great theologians, that at Cambridge they have left no successors of equal eminence to continue the school which they may be said to have founded, and that to-day the theological faculty in Cambridge is not maintaining the traditions which they bequeathed to it. But has the time yet come for us to pronounce such a judgment?

If, in the providence of God, it has been decreed that no group equally pre-eminent should yet have arisen to take their place, but that, instead, hundreds should already look back upon their teaching and their influence as, humanly speaking, the highest inspiration of their lives, while they and thousands of others constantly turn for spiritual nourishment to their works, it is not for us to question the wisdom of the Divine Will.

W. EDWARD CHADWICK.

ART. III.—DR. HORTON'S CHALLENGE.

THE address given last month by Dr. Horton as Chairman of the Congregational Union deserves a warm reception at the hands of Churchmen. Of course, there are many things in it which Churchmen cannot agree with. On some of these things I shall have something to say presently. But if Dr. Horton fairly represents those whom he addressed, the Congregationalists are feeling their way towards reunion with the old Church. Here are some of his words:

"And we, facing still the organization of the Church of England, can but repeat the thought and purpose of our fathers. We have a sacred deposit which we are not at liberty to surrender. I am not aware that we in any way separate from the Church. We simply say we stand for the notes of the Church as it was at the beginning, is now, and ever shall be. To Catholic, Roman, or Anglican we frankly say that our organization is incomplete because we never designed a new Church system, but were merely compelled to indicate essential elements of the old. Make room for us *and our truth* in your system, and we are prepared to re-enter your borders in fact, as we always have done in spirit. . . . And may we not say that far better than creating other machinery of a diocesan or connectional type would be the re-emerging of our churches