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THE
CHURCHMAN

A Monthly Magazine

*CONDUCTED BY CLERGYMEN AND LAYMEN
OF THE CHURCH OF ENGLAND*

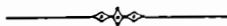
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concluded that or there be truth or honesty in them"—there was not much in one of them—"not only all displeasures be forgotten, but also in their hearts be now perfect entire friends, and in like wise the said Wriothlesley with the said Bishop."

And now came the sudden fall of the House of Lisle, and the equally sudden closing of the correspondence. One of the last letters is the official command from King Henry, on the 6th of April, 1540, for the repair of the Lord Deputy to Court, leaving everything in the hands of Lady Lisle's nephew by marriage, the Earl of Sussex, "to whom we have written to demoure [live] there for that purpose." Lord Lisle went over on the 17th of April; and on the 17th of May he was tried at Greenwich Palace on frivolous pretexts, manifestly the work of enemies whose object was to ruin him. Lady Lisle and her daughters, Philippa and Mary, with Lord Lisle's daughter Bridget, were made prisoners: but not till Lady Lisle had, with quick dexterity, destroyed a quantity of papers which she fancied might be used against her husband. They continued prisoners until the death of Lord Lisle, March 3rd, 1542, Lady Lisle having for a time been out of her mind. Then the hapless ladies were released, and returned to England, where out of all the family property both of husband and wife only a few of the Basset lands remained to them, and these had to be gradually sold for means to live. The probable date of Lady Lisle's death is 1547, and she was buried with her first husband, Sir John Basset, at Atherington, co. Devon, where their brass still remains. With her second and best-loved lord she could not be buried: for he lies in that little chapel in the Tower of London, where the dust of traitors, villains, heroes, saints, and martyrs, awaits the resurrection at the last day.

EMILY S. HOLT.



ART. VI.—MR. LITTON AND CANON WESTCOTT
ON 1 JOHN I. 7.

IN THE CHURCHMAN for last month there appeared an able and timely article by the Rev. E. A. Litton, entitled "Canon Westcott on 1 John i. 7." The "remarkable theory," as Mr. Litton truly calls it, propounded by Canon Westcott, that the expression "The blood of Christ" signifies in holy Scripture

not only the atoning virtue of His death, but the power of His risen life, "as imparted to the Church for the purposes of quickening and sanctification," must have attracted the observation of all thoughtful readers of his Commentary on the Epistles of St. John, and prepared them to welcome the calm discussion, and as we think successful refutation of it, which Mr. Litton's article supplies.

The high and deserved reputation of the Regius Professor of Divinity at Cambridge as a scholar and a theologian, and the debt of gratitude which the Church owes him for his spiritual and exhaustive Commentaries on the writings of St. John, make it all the more desirable that any important misconception into which he may have been betrayed should not pass unchallenged.

In the course, however, of his article of useful criticism, Mr. Litton himself appears to us to have employed language with reference to another no less important part of revealed truth, which, to say the least of it, requires explanation. In proceeding "to make some remarks on the dogmatical import" of the Canon's "theory," Mr. Litton observes, "We are constrained to regard it as a symptom of the tendency, visible at present in many quarters, to substitute the *Redeemer*, Christ, for the third Person of the Holy Trinity, the Holy Ghost, in the economy of redemption." And he adds that there is no point in which Scripture is more plain than upon this, that it is not Christ but the Holy Ghost Who discharges for His Church "offices connected with sanctification." Now we are not at present concerned to inquire how far this vindication of the elementary lesson of our childhood—"I believe in God the Holy Ghost, Who sanctifieth me and all the elect people of God"—is called for by the Canon's argument, though of the importance of keeping it clearly in view in this and every age we are heartily persuaded. But what we desire to call attention to is the interpretation which follows of such Scriptural phrases as "Christ in us," "Christ dwelling in us," and the like. With reference to these, Mr. Litton says: "The Holy Ghost is now 'Christ in us, the hope of glory,' Christ 'dwelling in our hearts by faith'; the same Christ Who instructed and comforted the Apostles, for where the Holy Ghost is, there is in fact the Son; but Christ under the form, the *modus subsistendi*, of the Holy Ghost, not as the incarnate Redeemer." And again: "He (Christ) is no doubt present on earth, but it is as the Holy Ghost." "The Holy Ghost, Who is in fact Christ, but Christ as the Holy Ghost, and not as the incarnate Son."

Now these expressions, we venture to think, are confusing and inexact, and most unintentionally, we are sure, open to

the charge of "confounding the Persons." Is there anything in Scripture to warrant the assertion that "the Holy Ghost is Christ in us,"¹ or to justify our speaking of "Christ under the form, the *modus subsistendi*, of the Holy Ghost," or of "Christ as the Holy Ghost"? If it is only intended to controvert, what indeed Mr. Litton subsequently condemns, "those physical theories which find their ultimate result in transubstantiation," we should be content with Hooker, writing on this very subject, to say of them, "Which gross conceit doth fight openly against reason." But if the proper meaning of these Scriptural phrases be in question, then may we not, with the same judicious writer, believe that Christ is indeed in us, though "not κατὰ τὸ φαινόμενον, but κατὰ τὸ νοούμενον: not according to that natural substance which visibly was seen on earth, but according to that intellectual comprehension which the mind is capable of? So that the difference between Christ on earth and Christ in us, is no less than between a ship on the sea and in the mind of him that builded it: the one a sensible thing, the other a mere shape of a thing sensible." "So that," he concludes thus far, "Christ is formed when Christianity is comprehended." And then passing to another element, as it were, of this blessed indwelling, the love of the heart, which in order to its existence, must be added to the comprehension of the mind, he says, "As things we know and delight in are said to dwell in our minds and possess our hearts [Philip. i. 7], so Christ, knowing His sheep and being known of them, loving and being loved, is not without cause said to be in them, and they in Him."

That it is the Spirit of Christ, God the Holy Ghost, Who is the Divine Agent in all this we entirely agree with Mr. Litton in believing. That He *is* the Christ Who dwells in us is what we find it difficult to accept. In the heart, as in the world, He "testifies" of Christ.² He takes of the things of Christ, and reveals them. He forms Christ, but for aught that is revealed, he *is not* Christ. As Hooker goes on to say: "And forasmuch as we are not on our parts hereof by our own inclination capable, God hath given unto His that Spirit which, teaching their hearts to acknowledge and tongues to confess Christ, the Son of the Living God, is for this cause also said to quicken Which life is

¹ In Romans viii. 9, 10, the expressions "The Spirit of Christ in you" and "Christ in you," might at first seem to be convertible. But, as Mr. Moule happily explains it, "The supreme work of the Spirit is to acquaint the soul with Christ; hence the indwelling of the Spirit as the Divine Teacher results by holy necessity in the indwelling of Christ as the Divine Guest." (*Camb. Bible for Schools.*)

² See, for example, Ephes. iii. 16, 17.

nothing else but a spiritual and divine kind of being, which men by regeneration attain unto, Christ and His Spirit [not Christ *as* His Spirit] dwelling in them, and as the soul of their souls moving them unto such both inward and outward actions as in the sight of God are acceptable." (Sermon III., vol. iii., pp. 612, 613, Keble's ed.)

A beautiful passage from "The Eclipse of Faith" will appropriately illustrate our meaning :

May we feel more and more the interior presence of that Guest of guests, that Divine impersonation of Truth, Rectitude, and Love, Whose image has had more power to soothe and tranquillize, stimulate and fortify, the human heart than all the philosophies ever devised by man . . . Whose life and death include all motives which can enforce His lessons on humanity ; motives all intensely animated by the conviction that He is a Living Personality, in communion with our own spirits, and attracted towards us by all the sympathies of a friendship truly divine . . . May He become so familiar to our souls that no suggestion of evil from within, no incursion of evil from without, shall be so swift and sudden that the thought of Him shall not be at least as near to our spirits, intercept the treachery of our infirm nature, and guard that throne which He alone deserves to fill ; till at every turn and every posture of our earthly life, we realize a mental image of that countenance of Divine compassion bent upon us, and that voice of gentle instruction murmuring in our ears its words of heavenly wisdom . . . till, in a word, as we hear His faintest footsteps approaching our hearts, and His gentle signal there, according to His own beautiful image, "Behold, I stand at the door and knock," our souls may hasten to welcome the heavenly Guest.

T. T. PEROWNE.

Reviews.

The Mystery of the Universe our Common Faith, by the Rev. JOSEPH WILLIAM REYNOLDS, M.A., Rector of St. Anne's and St. Agnes, Prebendary of St. Paul's. Kegan Paul, Trench and Co. 1884.

THE most dangerous form of scepticism in our day has taken advantage of the popularity of Science, and defends itself by assuming that there is an irreconcilable opposition between Religion and Science. Thousands of readers who know little of Science or of Theology are led astray by specious arguments of this kind to reject Revelation and to deny the existence of God. When it is so much the fashion to smile at orthodoxy as fit only for the uncultured and the ignorant, Prebendary Reynolds has undertaken to assert that "the old truths and the old forms of truth are scientific." He is pressed by a sense of duty to make this venture, and in this book we have the result. It is a large book, consist-