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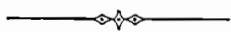
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Jane Austen's fame stands secured. He who cannot appreciate her, condemns himself by that which he lacks. To us, Macaulay's saying carries truth, when he speaks of the books which are "old friends who are never seen with new faces, who are the same in wealth and in poverty, in glory and in obscurity;" and we can but echo his dictum concerning her, "There are in the world no compositions which approach nearer to perfection."

ALBINIA BRODRICK.



ART. IV.—SAINTS' DAYS IN THE CHURCH'S YEAR.
 XI. NOVEMBER. THE CALL AND WORK OF
 ST. ANDREW.

A. THE DOMESTIC BEGINNINGS OF CHRISTIANITY.

"*Andrew, Simon Peter's brother.*"—JOHN vi. 8.

IF we were following the course of the ecclesiastical, and not that of the natural year, we should in this month meet, on the threshold of the new period, the figure of St. Andrew. As to the reason why this Apostle is placed first in the sacred cycle, so as to define the beginning of Advent, we need not here inquire what learned authors have written on this point. Leaving their researches on one side, there is one thought on the subject that may be suggested as quite worthy to occupy our first space.

St. Andrew seems to have been one of the two first called of all of the disciples of our Lord. Thus he may be said to be one of the two first Christians who ever lived in the world. This, however, is not the point to which I am referring. What I allude to is this: It is remarkable how St. Andrew's case exemplifies the *domestic beginnings of Christianity*.

And in this domestic beginning of Christianity a great principle is involved. For the family is the unit of society. Hence the Christian family is the unit of Christian society, *i.e.*, the Church. In proportion as the domestic life of a people is pure and affectionate and orderly, so is the state of the nation good; and according to the lives which we lead in our households, so will the Church, which is made up of these households, be truly honouring her Lord.

"*Andrew, Simon Peter's brother*"—this is emphatically the character in which he appears at the opening of the Gospel

history. For the *two facts*, that St. Andrew was one of the two first called, and that the circumstances of his call exhibited human life and Christian life on their domestic side, we shall refer, in the first instance, to the *first* chapter of this Gospel. There, after we are told that one of the two who, at the word of John the Baptist, "joined themselves to Jesus," was "Andrew, Simon Peter's brother," the next incident that is recorded is this: "He first findeth his own brother Simon, and saith unto him, We have found the Messiah; and he brought him to Jesus."¹ Thus Christianity becomes a domestic religion at the outset.

And now, if we turn to the Gospel for St. Andrew's day, we find the same thing in another form, and in a form very beautiful and very attractive. St. Matthew says that "Jesus, walking by the Sea of Galilee, saw *two brothers*, Simon called Peter, and Andrew his *brother*, casting a net into the sea;" and He called them now to become His ministers, and they followed Him. "And going out from hence, He saw *two other brothers*, James the son of Zebedee, and John *his brother*, in a ship *with Zebedee their father*;" and they were called, and they followed likewise. Now here we have, in the four first-named of the twelve Apostles, two pairs of two brothers; and the fact that they were thus severally related to each other is very pointedly mentioned. Moreover, the father is mentioned in the second instance, and the family group made more complete.² I need not add that *their mother, Salome*, is conspicuous afterwards in the Gospel history.³ The seed of the Gospel seems first to have been sown in unpretending households by the Sea of Galilee, such as that where Peter's wife's mother once "lay sick of a fever,"⁴ or where Zebedee brought home to Salome the profits of his fishing.

And, proceeding onward from this point, we might trace indications of the same principle *throughout* the Gospel history. The *first miracle* was wrought in the midst of a marriage feast. The *greatest* miracle (if we may presume to draw comparisons among the wonders of God) was wrought in connection with the *household* of Mary and Martha. So in the Acts of the Apostles, when Peter was rescued at a critical time, it was in answer to prayer offered up in the *family* of Mary, the mother of Mark.⁵ When Apollos was prepared for his high office, it was under what may be called the *domestic* training of Aquila and Priscilla.⁶ So in the Epistles. Few things in the Bible are more touching than the blessing invoked in the

¹ See John i. 41, 42.

² Matt. iv. 18-21.

³ See Matt. xx. 20; Mark xv. 40; xvi. 1.

⁴ Matt. viii. 14.

⁵ Acts xii. 12.

⁶ See Acts xviii. 26.

latest of the Epistles on "the household of Onesimus,"¹ or than the reference to the early study of Scripture by Timothy, under the care of "his mother Lois, and his grandmother Eunice."² In every part of the New Testament we are reminded through personal examples that Christianity is intended to be the religion of our homes.

But not alone through biography and through personal examples does this truth come to view. It is indicated likewise in the slight notices of public worship which the New Testament contains, and in some of the facts connected with the institution and the use of the Sacraments.

There is a phrase, occurring more than once in the Epistles, which is very full of meaning—"the Church in the House."³ We are all quite aware that the earliest Christians did not possess any public buildings in which they could conduct their social worship, and one who is writing under the shadow of a cathedral is not likely to underrate the advantages we enjoy in having our public churches—in the seriousness which is promoted by the setting apart of such buildings for sacred purposes, in the manifestation they afford of our collective religious life, in the opportunities they supply for gaining spiritual strength through common prayer, common praise, and common instruction. It cannot, however, be fairly said that any such considerations attenuate the example of that primitive "*Church in the House*," of which the New Testament speaks. A fact well worth our pondering is this: that, chronologically at least, Family Prayer preceded Cathedral Service.

As regards Baptism, we need only remember this, that the administration of it is so recorded as to call very special attention to the blessings and responsibilities of household religion. When St. Peter relates the history of the baptism of Cornelius at Cæsarea, he speaks in a very emphatic way of the coming of salvation to the whole of that centurion's "house."⁴ When the jailer is baptized by St. Paul at Philippi, similar words are used; "and he and all his" were baptized together.⁵ These words in Holy Scripture were not written at random; and surely they convey a lesson to the whole of that Gentile Church to which we belong, and of which the households of Cornelius and the jailer were among the earliest examples.

In reference to the Lord's Supper this remark only need be made, that it was instituted during the celebration of the Pass-

¹ 2 Tim. iv. 19.

² 2 Tim. i. 5.

³ See Rom. xvi. 6; 1 Cor. xvi. 19.

⁴ "*Thou and all thy house*," Acts x. 14.

⁵ "*He and all his*," Acts xvi. 33.

over, and that the Passover was pre-eminently a domestic ceremony.¹ We must view the Lord's Supper as conveying with it, for all ages, a certain reminiscence of the Passover. In fact, St. Paul himself teaches us so to regard it.² Now the Passover was, as has just been remarked, a domestic ceremony. There seems to be in many minds a tendency to think of it as having something priestly in its character: but this is exactly what it was not. It had no connection with the Temple or with any acts of the Levitical priests. Aaron was not consecrated when the Passover was instituted. This ceremony symbolized and concentrated, as it were, in itself the religion of Hebrew households. The full meaning of the Sacrament of the Lord's Body and Blood is, of course, by no means limited to what we see from this point of view; but it should not be forgotten that, in the moment of its outgrowth from the earlier Jewish Sacrament, it reminds us of that early teaching concerning the religion of the family.

There is surely something to be learnt by us from this train of thought. Our attention is called by it to home affections, to home duties, to the making of our households more consistently religious, to regret and sorrow for our neglect of these things in time past, to our need of God's grace for enabling us to be better Christians at home during the short fragment of the year that remains, and during our future years on earth, be they many or be they few.

B. THE GREEKS IN THE TEMPLE.

"There were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus."—JOHN xii. 20-22.

The remarks made in the first paper justify us in saying that St. Andrew was the *first Christian missionary*: and the passage which is partially quoted immediately above justifies us in saying that *self-sacrifice is the condition of missionary success*. The words which follow are among the most solemn in Holy Scripture: "Jesus answered them, saying, 'The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.'"³

St. Andrew was the first missionary—self-sacrifice is the

¹ "They shall take to them every man a lamb, according to the house of their fathers, a lamb for a house," Exod. xii. 3.

² 1 Cor. v. 2.

³ John xii. 23-24.

secret of missionary success. Let us combine these two statements. Let us cause these two streams of thought to flow into one, as they very naturally can, so that we may at once properly keep St. Andrew's Day, place our hearts in serious sympathy with missionary work, and obtain a very useful lesson for our daily life.

As to the statement that St. Andrew was the first Christian missionary, this is in reality the literal truth. He was one of the first two men who, through the intervention of John the Baptist, made acquaintance with Christ; and his first act, after the benefit came to him, was to seek his brother, that he too might share the benefit. "One of the two which heard John speak, and followed Christ, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah; and he brought him to Jesus."¹ The first recorded act in this history of the earliest formation of the Church of Christ was a missionary act, and this act was done by St. Andrew.

That occurrence took place at the very beginning of Christ's ministry, on the banks of the Jordan, where John had been baptizing. In the text at the head of this paper we see St. Andrew again, at a later period, in a very different place, and on a very different occasion; while still we observe that he gives indications of the same helpful missionary spirit.

Our Lord was in Jerusalem at the last Passover; and among those that came up to worship at the feast were certain "Greeks." Who they were we know not; they certainly were not Jews. Their wish was to see Jesus, and they made application to Philip, perhaps because of some previous acquaintance—an acquaintance, it may be, connected with Bethsaida, which had Greeks in its population. Philip seems to have been timid, or wanting in sympathy and breadth of heart, or doubtful whether our Lord would favourably receive these strangers, and he came and told Andrew. The mere fact that he had thus recourse to this brother Apostle, seems to show that Andrew was recognised as one likely to supply sympathy and help in a difficulty. He did give this sympathy and help, and they went together to the Lord. "Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus." Thus Andrew appears on this occasion likewise as a true missionary.²

¹ See above in the earlier paper.

² On another occasion the same contrast between the two men appears. At the miracle of the Feeding of the Five Thousand, Philip saw the difficulty: "*Two hundred pennyworth of bread is not sufficient.*" Andrew suggested a source of supply from whence, he knew not how, some result might come: "*There is a lad here with two barley loaves and two small fishes,*" John vi. 7, 9.

The answer of the Lord was, as has been said, remarkable. "The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The connection between the words and the incident which led to them is at first sight obscure, but by careful thought we discover it. The very appearance of these Greeks was a token that the Lord's glorification was at hand. As Gentiles from the East had come to His cradle, so now Gentiles from the West were come to His cross. His personal mission was to the Jews, but in reality, through death and resurrection and the coming of the Holy Ghost, His mission was to the world. Before these Greeks made their inquiry, He saw, close at hand, the accomplishment of His mission. In the first-fruits He beheld the harvest. But this glory could not be without suffering first. At this moment, when Andrew and Philip spoke to Him, there arose before His mind, in all its vastness and in all its agony, that redeeming work for the whole human race which was now about to reach its consummation in death: and He spoke those solemn words. They seem to say: "The gathering in of the nations will take place; the Son of Man will be glorified: but it must be done by suffering, by self-sacrifice, by death; and the time is now close at hand."

These serious and awful words, besides declaring a great central truth regarding Jesus Christ Himself, contained an instruction to St. Andrew: for though the Lord alone redeems, yet, in the spirit of self-sacrifice, the disciple must be as his Master.

Placing ourselves side by side with St. Andrew on that earlier occasion by the banks of the Jordan, we stand at the origin, and can watch the early growth of the Church of Christ. And how simple, how unobtrusive, how gradual, yet how strong is the process—through influence exerted by one man upon another—from heart to heart—from conviction to conviction. Soon Philip and Nathanael will be brought in the same manner. Two the first day—four the second day. So it has ever been. So it is now, as God's grace works amid a thousand difficulties, hindrances, temptations, and doubts. This is true missionary progress; and this is St. Andrew's example to each one of us. To be on the alert to do good—to make the most of family relationships—to make the most of private friendships—to make the most of casual meetings; thus it is that true religion has ever spread—from man to man—from heart to heart—conviction communicating conviction—love kindling love—holiness encouraging holiness. So we become apostles

and missionaries—each in his own measure, and in his own place, to all the world.

To all the world in a much more real sense than at first sight appears; for, turning from that earlier incident in St. Andrew's life to the later, we perceive how wide-spread the consequences may be of a well-used casual opportunity. If these "Greeks" had their desired interview with the Lord Jesus Christ—and we cannot doubt that so gracious a Master did receive them—then, without knowing at all what was actually said, we can easily imagine that very great results may have followed, to large numbers of Gentiles, from what might seem a very simple service performed by one man. And who can tell to how wide a circumference that which we do here at home in the spirit of St. Andrew may possibly reach? We all have influence; and influence exerted at one point produces influence beyond. We have friends in every part of the world. Our countrymen travel everywhere. Our trade connects us with every shore. Almost every Englishman can reach, through one or two intermediate links, both the Heathen and the Mahometan worlds. And there our countrymen, scattered on various errands, and in various employments, will, to a great extent, be good or bad representatives of Christianity, according as opportunities for exerting a good influence upon them at home have been used or neglected. So closely are our commonplace duties of every day connected with the hopes of the world at large.

And if one sure method of missionary progress is suggested to us by the action of St. Andrew on these occasions, so is the one great principle, upon which all missionary success depends, laid before us in our Lord's solemn words: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The selfish man is alone in his life. The self-sacrificing man, through the surrender of his life, finds many brethren. The dying of the corn-seed is the condition of fructification. Literally, this has often been true. St. Stephen probably did more for the cause of Christ by his death than a prolonged life of active service would have done. Even as an example to us, there is perhaps more permanent good in the story of his martyrdom, than there could have been in two or three additional chapters of the Acts of the Apostles. So with the missionary, whose life, in many cases, must be held ready to be sacrificed. So with ourselves at home. The habit of self-sacrifice is always potential for great results. No real good is to be done without this habit of mind. Unless there is this self-sacrifice—this willing *death*—our work in life, even if it is very active, even if it is much applauded, is, like the poor

bare grain, hard and dry, and isolated from the true spiritual progress of good in the world.

And another thought arises in the mind through connecting these words of Christ with the subject of missions. When we think of a true missionary with a gigantic heathenism around him—in Africa, for instance, or India—we always have, in regard to that man, the impression of *solitude*. He is not simply weak and poor, with vast difficulties before him, but he is alone. And when we study these words of Christ we feel that it is not merely the wealth of the harvest contrasted with the poverty of the seed on which we are invited to dwell, but the multitudinous character of the harvest contrasted with the isolation and solitude of the seed. What hope such a saying inspires when we think of lives and deaths like those of Henry Martyn, David Livingstone, and Charles Gordon!

J. S. HOWSON.



ART. V—LIFE AT THE SPRINGS; OR, HOMBOURG IN THE SEASON.

IN spite of all that has been written in the form of newspaper articles and pamphlets on Hombourg and its surroundings, there will always be room enough for one more attempt if the writer can succeed in sketching his own impressions of the scenes and circumstances which passed before his own eyes, or with which he became personally identified. In no other health-resort in Europe can such a gay and graceful assemblage of people be seen. The number and the variety of the visitors which throng the parks and promenades of Hombourg when the season is at its height can hardly be exceeded by any other fashionable watering-place on the Continent. Taking it all in all, Hombourg, as regards its peculiar climate, mineral waters, baths, sanitary arrangements, and adaptation of means to meet the comfort and convenience of visitors, may justly be considered a most agreeable and invigorating place of residence for those who are either in search of renewed health or who desire to make a pleasant sojourn for three or four weeks amid cheerful associations and the bracing breezes of the fresh mountain air.

The local authorities have done, and are doing, everything in their power to provide innocent amusement for the visitor, by the aid of music at the springs, in the park, and in the various grounds all round. Illuminations about twice a week on a very extensive and effective scale tend to enliven the