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and all three by a line in which one word only is different—

“And {  
sadly  
calmly  
strangely } fell our Christmas eve.”

But those repetitions suggest to us a further principle of unity. For they are repetitions with a difference. There is always a change, either in the words or their context, which is emphasised by the general resemblance. Thus the cry which “knows its father near” of cxxiv. is not the desolate orphaned cry of liv. The “doors” in vii. are visited by one who cannot sleep for sorrow; those of cxix. by one who weeps no longer. So, of the two death-days, the first wakes only the

“Bitter memories that make  
The whole earth blasted for our sake;”

the second, a tender sympathy for those myriad mourners

“Who count to-day as kindred souls.”

So, in the case of the three Christmas Eves, the change of adverb is not merely rhetorical. For that first Christmas the holly was woven by mourners who made

“A vain pretence  
Of gladness, with an awful sense  
Of one mute Shadow watching all.”

But when Christmas came again, the hands were no longer tremulous, and that awful feeling of an

unseen Presence had become “a quiet sense of something lost” . . . “that over all things brooding slept.” And when the third Christmas comes, though, as at the first,

“The moon is hid, the night is chill,”

the sadness awakened by the “single peal of bells” is not so much for memories as for the absence of memories; and the sorrow, even for Arthur, is merged and all but lost in the blankness of the new life.

What do those changes suggest to us? Surely that the poem is not only a whole, but a living whole. If on one side it is a record of permanent facts, of a loss and of a love, on the other it is a record of growth, involving minor changes. We find at the end of it, that while the love indeed is unlesened, its elements are modified: the sorrow in it has been subdued to a tender regret; the despair transmuted to trust. The unity of “In Memoriam” is not that of beads strung on a single thread, or of detached fragments of a homogeneous whole; it is that of an organism which cannot be severed without injury to its life. It is the unity of a modulation in music; one that is dominated indeed by a single note—“a set slow bell” that tolls continually, but one also whose opening minor harmonies have trembled through discord into peace—“the C major of this life.”

To trace the progress of the change will be the object of the following papers.

## “In Many Parts and in Many Fashions.”

BY THE RIGHT REV. BROOKE FOSS WESTCOTT, D.D., D.C.L., BISHOP OF DURHAM.<sup>1</sup>

THESE words (Heb. i. 1) describe the divine method of the education of the world. When we look back over large spaces of time, we can see how new lessons have been taught in the past in unexpected ways, and added to the treasures of the race. By victories and defeats, by solitary enterprise and national movements, men have learnt from age to age a little more of the power and meaning of life; and the teaching still continues uninterrupted and invisible. But there is this difference between the training of the Old World

<sup>1</sup> Delivered before the British Medical Association meeting at Newcastle.

and the training of the New. In pre-Christian times there were two distinct lines of movement. There was, on the one side, the natural unfolding of human powers, the disclosure of human needs and failures, through the experience of the nations; and, on the other side, there was the stern shaking of Israel through repression and chastisement and hope. “In many parts and in many fashions,” as it has been well said, the world was prepared for the Christian, and the Christian was prepared for the world. In post-Christian times there was no such division of discipline. The one universal fact, “the Lord became flesh,” is offered to all

peoples, and still, "in many parts and in many fashions," little by little the manifold experience of states and men contributes to its interpretation. From the Apostolic age theology has entered into the fulness of life, and claimed for its ministry every energy of thought and feeling and will. No element of human activity can be indifferent to the Christian. He seeks a testimony from all the ages. He tries his creed by the necessities of every class and of every nation. He interrogates, with courageous patience, Nature and History, and through their answers, enlarges his understanding of the Incarnation, by which both are invested with a divine meaning.

Meanwhile, the problems of thought and life grow more and more complex. We are, at the present day, contemporaries, as it were, of every stage of civilisation—scholars in every school of thought. It is no longer possible for any one student, like the masters of the Renaissance, to occupy the whole field of science. The least fragment is sufficient to interest and engage a lifetime. We are overpowered by the marvels of detail. We are tempted to be one-sided, and are in constant danger of forgetting the proportion of things. We apply the same sacred name of Truth to conclusions which are wholly different in nature; and then, preoccupied by our own special methods, tacitly claim that tests which are appropriate to the material with which we deal should be applied to all subjects alike. It becomes, therefore, increasingly difficult for serious students who are engrossed by definite pursuits and duties, to welcome as fellow-labourers those who seem to be outwardly their rivals; to feel that different methods of inquiry can converge to one end; to recognise in those who follow not with them equal devotion to the truth; to acknowledge with the frankness of sincere conviction that various types of intellectual, social, political opinions can coexist in the unity of one body, and reveal to us, "in many parts and in many fashions," fresh aspects of the counsel of God. Under such circumstances, in an age which is characteristically critical and analytic, we need to use every opportunity for strengthening the sense of spiritual fellowship among representative leaders of thought. There can be no rest while candid and reverent students are kept apart by suspicions and reticence, and hope for the world is clouded by a pessimism which naturally arises when we take the

outside of things for the reality. But already we are learning even through

. . . "blank misgivings,  
Fallings from us, vanishings,"

that God is teaching us, "in many parts and in many fashions," and leading us back to Himself.

Life, indeed, is greater—greater in common joys, greater in lofty promises—than we know. We cannot with impunity identify the phenomenon with that which it suggests to us. After all, the burning bush is the true emblem of Nature. We enter with confidence at every moment into the future and the unseen. We know all things, it is true, in a human way, under the conditions which belong to our present state, but our knowledge is not, therefore, less valid. It is not the limitation of our knowledge which is perilous, but our tendency to regard the limited as absolute, and to treat the part as the whole.

The physician and the theologian are more familiar with these truths than other men from their contrasted and complementary experience. They are bound together by the study of the mysteries of life. They meet in the chamber of death. They know how bodily weakness and suffering reveal unexpected depths of tenderness and heroism. They watch from opposite sides the interdependence of the material and the spiritual, the force of the organ through which it works, of the organism and its environment. They are alike bound to consider that element with which they do not directly deal if they would discharge their office aright. The physician takes account of the action of the "spirit" when he seeks to restore health to the body; the theologian takes account of the action of the "body" when he seeks to establish and to develop the health of the soul. In old times—and the practice has found a remarkable revival within the memory of many of us—the offices of priest and physician were united in one person; and it will be a grievous loss to all if those to whom they are committed separately ever fail to fulfil them with one heart and one soul.

Life, I repeat, is greater than we know. It is strange forgetfulness, or still stranger presumption, which leads us to think either that our senses exhaust the phenomena of the universe, or that the range of our observation is sufficient to give a final view of the course of created beings as far as we can observe it. As it is, we ourselves

bring from within that which gives validity to our limited apprehensions, and invests sequences of the phenomena with the force of law. We trust to the general truth of things. We walk by faith, not by sight. That is the antithesis of Scripture when we cast ourselves courageously upon the invisible. We unconsciously assume that the order which we can trace for a little distance represents for us the will of One, absolutely powerful and loving and righteous. Life justifies the assumption. And at the same time, while we study with untiring care what lies open to us, fresh and unexpected voices come to the patient listener from which the gospel draws a fuller meaning.

So revelations are made to us now, and I thankfully confess that the conceptions which have brought most light to the Christian faith during my own time have been drawn from the study of the outward world—the conceptions of continuity and dependence which present the universe to our minds as in some sense a living whole. The physicist tells us that the earth is as a grain of dust in the system of space, and that the life of man is an episode in the history of the earth. The Christian has learnt to recognise that time and space are no measures of the eternal, and that it answers to the divine method in the general ordering of existence that God should concentrate in one point His redemptive work for creation. The physicist tells us that the last view which we can gain of all inorganic substance suggests at least the thought of life. The Christian welcomes the suggestion as serving to give clearness to the great hope in which he looks for the accomplishment of the divine purpose to gather all things, and not only men, in Christ. The physicist tells us that man cannot separate himself from the world in which he is set. The Christian remembers that from the very first page of Scripture to the last the world is associated with man's sin and man's salvation.

Now, not to dwell at length on these illustrations, it is clear that when we study the gospel under the aspects which are thus opened to us through other studies we are led to feel something, at least, of its intellectual power and grandeur. For the gospel deals with the whole sum of existence, and not only with the single soul. It offers objects for praise as well as for thanksgiving. It claims and it satisfies man's intellect not less than his feelings. It discloses immeasurable depths on every side, through

which we can see finite things moving to their consummation. The thoughts come to us from without—from other studies—and the gospel fills them with transcendent glory. It raises every form of knowledge to a higher ground; it makes all experience contribute to the completeness of a vision in which we combine the fragmentary promises of a final harmony. We grow wearied with much seeking. At last the childlike heart is proved to be the best interpreter of life. We learn to believe that there cannot be one lost good; we learn to believe that there cannot be one fruitless pang. Such beliefs furnish fresh incentives to research. We question, as we have power, every creature of God which falls within the range of our intelligence as one of His messengers. We isolate phenomena and groups of phenomena for the purpose of inquiry; and still everywhere we recognise that that with which we deal is not the whole. The seen becomes for us a sacrament of the unseen; the known is a sign of the unknown. It has been said that the religious opinions of men rest on their views of nature. I should invert the sentence, and say that our views of nature rest on our religious opinions, and then strive to show that no man can rival the Christian who is faithful to his creed, in tenderest regard for all thinking things, all objects of all thought, because he believes that every observed sequence of phenomena is a disclosure of the divine will, and every least work in the visible creation a fragment which will be gathered up in a final unity in the Son of Man, who is also the Son of God.

At the same time, this vision of the deeper truths of nature brings nobility to the commonest offices of life. The Christian is able to receive with a new intelligence the old truth that in God we live and move and have our being. "In many parts and in many fashions" he learns the truth; "in many parts and in many fashions" he labours to translate the truth into action. For him every power and opportunity of ministry is a divine endowment. He draws no sharp line between natural and supernatural. He stands everywhere and at all times in the presence of a spiritual power. For him gifts of healing are, as we have just heard, in the same category as miracles and prophecies. All these worketh the one and self-same spirit, dividing to each one severally as He will. For him the exceptional phenomena of the first age are signs through which he realises the

full meaning of the memorable words: "I dress, God heals."

It is our privilege to labour in our several offices as fellow-workers with God, inspired by the thought that it is through us and our labours He is pleased to reveal and to accomplish His will "in many parts and in many fashions." Our work, as we welcome it, will be a pledge of fellowship with Him, and, through Him, of fellowship with all who work beside us. We shall do just that which is prepared for us. What we do according to our powers will become the measure of what we receive. Serving the whole, we shall enjoy the life of the whole; and by such service the highest is brought within the reach of all through equality of devotion. This issue is of momentous importance. It is in this truest equality of man, this joy of manifold service, this fellowship in the pursuit of the human ideal, that we find the only satisfying solution of the serious problems of our time. It is not through a mechanical and material levelling, not through the removal of the necessity of labour, not through the obliteration of individuality, through any schemes of collectivism, that we shall reach the end for which we feel that we are made; but by obedience to the spirit of a divine trusteeship in the administration of every gift of wealth or power which has been committed to us, by the generous recognition of the dignity and worth of every form of toil, by the most complete development of personality, not for self-assertion, but for common ministry. If the individual is supposed by some to exist for the State, while by some the State is supposed to exist for the individual, we combine the partial truths. It is through the social devotion of every personal endowment that the individual and the State alike reach their end, not separately, but together. Thus the highest, as I said, is found to be for all. The advantages, the pleasures, the rewards which come through these noblest exercises of man's energy, open to the humblest, are not lessened, like material goods, but indefinitely increased as they are shared by more. Even on earth the true servant enters into the joy of his Lord, and knows the truth of words which express the secret of human happiness, "*Cum pluribus major erit beatitudo, uti unusquisque de alio gaudebit sicut de seipso,*" and how our inheritance, amassed "in many parts and in many fashions," is the measure of our obligation and the assurance of our vital unity. When we reflect on what we owe

to our fathers as men and Englishmen—and I must add, as Churchmen—on the treasures of knowledge and wisdom, on the privileges and the inspiration of freedom, on the sobering influence of traditional self-respect and self-restraint, on the quiet dominance of a national type of character, patient, upright, resolute, untiring, on the invigorating moral and spiritual forces which are active even through the most sordid tracts of life, we discern our debt to innumerable workers in the past, separated by every kind of difference and even antagonism, who yet worked together, and are now united in that better order which they helped to mould. For it is not only the great sanctuary which is a temple of reconciliation and peace. The council chamber, the market, and the study: teach us, through the lessons of a life enriched by the large counsels, wise forethought, and penetrative insight of rival masters, how God purifies and even unites those whom man puts asunder.

So we come back to the thought which I desire to emphasise, that all students of the truth, as servants of man for Christ's sake, through whom He reveals Himself "in many parts and in many fashions," are bound together by ties immeasurably stronger than the forces which tend to separate them. And if only we can realise what the thought is, we shall be enabled to pursue our several tasks with undistracted zeal, resolved to avoid by strenuous endeavour the ways of isolation, resolved to understand a little better the methods and the objects of those who are placed in fields remote from the plot which we are set to cultivate, resolved at least to strengthen the bonds of sympathy between all liege men of the truth, and to fortify ourselves with the sense of a great companionship. If we toil in this temper, outward separation will not divide us. No egoisms or jealousies will distract men who are filled with the greatness of their work. We shall anticipate the judgment of a later age which will see that whatever has been worthily done amongst us harmonises in one result.

But in order that we may know the full consolation, the full enlightening in our day of trial, we must conquer for our own sake and for the sake of others that irony of thought which dissembles the highest purposes of the student; we must confess with the humblest thankfulness the nobility of our service; and must believe, and live as believing, that God makes His Son—the Word become flesh—known

to us "in many parts and in many fashions," even as in old times He prepared men to receive Him, and that to each one of us He commits the care of some part of His counsel, and speaks to each one of us in some appropriate fashion.

The end for which we look and labour may seem to be far off, but the promise which has been justified in the past still remains—"Ye shall know the truth, and the truth shall make you free,"—free because it has vanquished for ever every suggestion of caprice or selfishness. The end may seem far off, but each day brings us nearer to it. Men and nations may be defeated, but it has been most truly said humanity never lost a battle. The loftiest desire we can frame for the world, the loftiest ideal towards which we can strive, is only a faint and

imperfect reflection of the will of God, and with Him power, righteousness, and love are one. The end may seem far off, but to labour for it is to have a foretaste of victory, and to know that the fruits of our service of an hour are garnered in the treasury of God, where every difference of small and great is lost in the sameness of love. "In many parts and in many fashions"—that is the law of man's learning and teaching; and the purpose of God's good pleasure, which it is our privilege to serve, is to sum up all things in Christ—the things in the heavens and the things on the earth. In the prospect of this end, learning, teaching, serving, find their inspiration, their support, and their reward. May God help us in our measure to hasten it!

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## Alexander Vinet: a Pioneer of the Nineteenth Century.

BY J. VERNON BARTLET, M.A., MANSFIELD COLLEGE, OXFORD.

WHAT Schleiermacher has been to Germany; what men like Erskine of Linlathen, Robertson of Brighton, and Bushnell have been for various sections of the English-speaking peoples; that Alexander Vinet was, yea and is, for French-speaking Protestants. Each man must here speak for himself. But as the aim of this sketch is to reawaken evangelical Christians at large to a sense of the loss involved in suffering a luminary of the magnitude of Vinet to sink below their horizon, its writer, as one whose lot has been cast emphatically in the present spiritual generation, feels constrained to say quite simply, yet boldly, that there is more permanent light and leading in Vinet than in any one of the highly prophetic souls already named. Schleiermacher was indeed a more masterful genius, and developed under more manifold and brilliant personal influences; though it may be doubted whether, as a religious man and still more as a Christian—rather than a man of consummate culture—he did not thereby lose quite as much as he gained. But if greatness in a Christian thinker be measured by the actual amount of the "mind of Christ" which a man vitally assimilates, and the faithfulness with which he preserves that balance among the Christian principles which constitutes the very *genius* or spirit of the gospel, then it is not too much to say

that Vinet will not suffer by comparison with the greatest "of the school of Christ," to use the phrase applied to him by Sainte-Beuve.

Be this as it may, one thing is certain—namely, that Vinet goes far to explain the noblest elements in French Protestantism of the last half century. So that, if we seek for the secret of the large, sympathetic, progressive, yet assured faith of men like a De Pressensé and a Bersier, we must reckon intelligently with the sensitive, often solitary, thinker of Lausanne, who in his retirement went so deep down into the human soul—universal humanity, as it were, in and beneath the particular—and disclosed the gospel of Christ as implied in its essential constitution, its aspirations, and its needs. Vinet had none of that superficial originality, which consists in realising some truth in so masterful a fashion as to force it out of perspective, and thus convey the impression of novelty. He was original, rather, in the nobler sense that he penetrated to the origins of human life, where the human blends with the divine. Thus his conception of Christianity stands firm, and his spirit is abreast of the most thoughtful Christian spirits of to-day. Moreover, when we remember how Vinet the Christian was one and the same with Vinet the *littérateur*, it is significant of his calibre that so modern a critic as M. Brunetière