The Gospel on the Continent

No. 114.

JANUARY, 1914.

Statue of Admiral Coligny in Paris.
The Gospel on the Continent.

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FOREIGN AID SOCIETY.

Founded in 1840 for helping the Reformed Churches to extend the Knowledge of the Gospel on the Continent of Europe.

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THE FOREIGN AID SOCIETY ASSISTS WITH GRANTS THE

1.— Société Évangélique de Genève.— A missionary society working principally in the south-western provinces of France.
2.— Société Évangélique de France, which works chiefly in Paris and the centre of France.
3.— Société Centrale Protestante d'Évangélisation, with its some 137 mission stations scattered all over France.
4.— Société Chrétienne Protestante du Nord.— A branch of the above.
5.— Société Évangélique Belge, which for sixty years has faithfully worked in Belgium.
6.— Les Églises, Libres, who are chiefly engaged in the South of France.

A COMBINE MUCH TO BE APPLAUDED.
PERILS TO CHRISTIAN UNITY.

IKUYU has forced the question of Christian unity to the front with acute and surprising suddenness. The very fact is not without significance. Christian men must be caring for Christian unity far more and far otherwise than once they did—not so very long ago—or they would not be thus gravely agitated by a point of ecclesiastical etiquette. Bishop Weston has appealed in terms so imperative that he seems to think that the whole Church is at the parting of the ways. The Dean of Durham has written strongly. The Bishop of Winchester is said to be greatly moved. The C.M.S. Committee have debated the matter in a formal manner, and have published a grave and cautious resolution, somewhat prolix and not at all violent.

The Foreign Aid Society may be said to have been represented already by its learned and saintly President, the Bishop of Durham, in his recent letter on the subject addressed to the Times. We have always held that the Church of England since the Reformation has, by authority and quite genuinely, sought to cultivate fraternal relations with the Reformed Protestant Communions on the Continent. The letter which has been copied in the present Quarterly from The Record, written by Mr. Sydney Carter, cites once more precedents on which the Society has often relied and acted.

We are bound to offer to Bishop Willis and to Bishop Peel the assurance of our respectful sympathy and support in the general principles which underlay their conduct of the Conference in British East Africa. For them, as for us, Christian unity is greater and more impressive than Christian etiquette, or even than what may be called Christian good form.

At all events let us carry on the discussion of this and similar problems without heat or extravagance of speech. Let us energetically decline to believe that an act of "brotherly love" can ever be a casus belli.

It has been said that to admit to the Holy Communion members of non-Episcopal Churches may split the Church of England. I cannot believe it. Splits of Churches come from sterner causes than that. Such a threat is pathetic in its earnestness, but it is, after all, not more formidable than the Cardinal's curse pronounced on the jackdaw of Rheims.

How would the great company of "All faithful people" regard a split that sought justification from such a plea? "Peace and goodwill" sound in our ears once more: shall they not still this strife of tongues?

H. J. R. MARSTON.

LORD RADSTOCK.

ORD RADSTOCK died in Paris on December 9th. His end was sudden; but for some time his health had been giving way. Up to the last he was full of his Master's
work. He passed from service to service, as he passed from faith to sight, from grace to glory.

I have known Lord Radstock intimately for many years; and I hail the opportunity of paying this tribute of affection and esteem. Of his zeal and devotion none can doubt. His master passion was the love of Christ; his second was the love of souls. He was an evangelist of no mean order, and was widely useful outside his native land. He preached in Russia, Sweden, Holland and France. His latest labours were chiefly given to the people of Paris, where he exercised a marked influence in many directions. He spoke French with enviable freedom and correctness; and this partly explains his evangelistic success among the French and Russians.

He was enabled to form many useful intimacies with members of the Roman Communion. Indeed he had a higher opinion of the Roman religion in France than Protestants usually have. I am not sure that he did not see the Roman system through rose-tinted glasses.

He was actively associated only last summer with Monsieur Saillens in his remarkable Mission, held in a tent in Paris during several months. The tent was constantly crowded with listeners of all conditions. Many testified to the spiritual blessing which they received; and not a few sought counsel and consolation after the meetings from Lord Radstock, when Monsieur Saillens was absent.

At an earlier period of his career Lord Radstock, who naturally had access to many doors of Society, worked diligently among the upper classes in Russia, and was instrumental in leading many to the knowledge of Christ.

His labours, however, were not given exclusively to the Continent. India had a large place in his thoughts and in his prayers. He visited the great Dependency at least once for the purpose of assisting in its evangelisation.

In London he founded one or two philanthropic institutions for the social uplifting and protection of the workers there.

He was a genial friend; a devoted father; a man of large and tender sympathies. If his theology was fitful, his spirituality shone with a pure and steady light. From his youth he trod that path of the just which shineth more and more unto the perfect day.

One of his latest kindnesses was that which he did to the Foreign Aid Society, by granting to the Committee the use, free of charge, of one of the rooms in the Conference Hall, Eccleston Place, for their meeting.

It is thus appropriate that a grateful mention of him and his work should appear in these columns. The Society would acknowledge once again their debt and their sense of loss; and would prayerfully commend the mourning family to the "tender mercy of our God."

The Committee of the Foreign Aid Society, at their meeting on December 15th, unanimously passed the following resolution:

RESOLVED: "That the Committee, having heard with deep regret of the death of Lord Radstock, record their sense of loss to the cause of Christ thereby sustained; and offer the expression of their sympathy to his lordship’s family, together with their gratitude for the permission to use the Conference Hall, Eccleston Place, as a place of meeting."
The Gospel on the Continent.

FRENCH CHURCH,
SOUTHAMPTON.

SOUTHAMPTON was the early resort of the fugitives from the persecutions in France and Flanders. The Southampton Church, established in the reign of Edward VI., was an old chapel in Winkle Street, near the Harbour, called "Domus Dei," and was set apart for the refugees. The congregation was of Walloons, fugitives from the Channel Isles and Northern France.

Bishop Horne (of Winchester), who held the See (1560—80) through "Cecil's aid, the Council's, and his own," ruled the "refugees were to have the same privileges here as the strangers at Sandwich."

About 1567, a regular congregation settled, and the register of births, deaths, and marriages begins about that date. The congregation were protected by a Royal licence, and they probably obtained the permission of Queen's College, Oxford, to which body the Hospital of the "Domus Dei" and its chapel belonged.

In 1683, the magistrates of Southampton petitioned Bishop Morley (Winchester) "that the Minister of the Chapel use the Liturgy of the Church of England in French, as at the Savoy Church, London" (also a French Church).

The members of the Southampton Church attended some of the Synods of the Huguenot Church in London.

With the advent of the refugees to Southampton came industries of various kinds—the manufacture of glass and paper, and the trades of silversmith, weaving, silk making, etc.

Lord Galway, one of the leaders of the Huguenots, attracted many refugees to Southampton, his home being near, and he was buried in Micheldean Churchyard. He was the friend and ally of William III. in his campaigns in Ireland. The distinguished Huguenot name of Portal survives in Hampshire, an ancestor having settled in that county—the family is now represented by Sir William Portal, the owner of paper mills and the patent granted for making paper for bank notes.

The "Conformist" Minister of the Southampton Church is chosen by the trustees of the congregation.

At the Revocation of the Edict of Nantes (1683) a great many came from the Channel Isles.

Among noted names in the baptismal register of the Southampton Church is that of Boileau of Castelneau, whose descendant is Sir Francis G. W. Boileau, M.P.

In 1856, a new body of trustees was appointed for the Church, one item being "that the minister should be of the Church of England and be appointed by the trustees." The Rev. Monsieur Bellet is, I believe, still the minister of the Church, and service (in French) is held every Sunday. One famous minister of old was Adrian de Saravia; he was also in 1576 Master of the Grammar School, kept over God's House, the "Domus Dei."

It will be seen how valuable to many who arrive and stay in Southampton (even for a short time) from France or the Channel Isles is this excellent church. The Corporation and County of Southampton owe many of their municipal members to the foreign settlers.

S. W. KERSHAW.
PERIL TO CHRISTIAN UNITY.

The two following letters, copied from The Record of December 5th, deserve careful perusal from our readers. That by Mr. Carter has special reference to the principles of the Foreign Aid Society, which relies for some important aspects of its work upon the precedents so ably and aptly cited by Mr. Carter. The whole subject of Christian Unity is referred to elsewhere in this number.

"Sir,—May I be allowed to remind your readers that should the C.M.S. or the Evangelical leaders repudiate in any way the brotherly action displayed at the Kikuyu Conference in the United Communion Service, they would not only be false to their own principles and traditions, but also to the attitude and practice of our most prominent divines, of differing schools of thought, since the Reformation. It seems that it is necessary once again to re-assert the well-known historical fact that down to 1662 foreign Reformed divines possessing only Presbyterian orders were allowed to minister and receive a cure of souls in our Church. That the freest inter-communion existed at the beginning of the seventeenth century is apparent from the language of Peter du Moulin, who, in defending the French Confession of Faith, declared, 'We assemble with the English in their churches, we participate together in the Holy Supper of Our Lord' (Bingham's Works, vol. viii. 32, 1829). Bishop Andrewes explicitly refused to condemn non-episcopal orders or sacraments as invalid, and was supported in this view by the definite actions of Archbishop Bancroft and Bishop Morton; while Archbishop Ussher expressed his willingness to communicate both with the Dutch and French Reformed Churches. This readiness to receive the communion from the hands of a non-episcopally ordained minister goes, we must bear in mind, even further in the frank recognition of their orders and ministry than the mere act of inviting non-episcopally ordained missionaries to gather round the Lord's Table where an episcopal clergyman is officiating! And yet this same attitude towards the foreign Reformers was maintained by the Caroline divines even after the exclusive requirement of episcopal ordination for ministry in the English Church laid down in 1662. A modern Bishop declares, in effect, that a schism is created by the action of the Bishops at this East African Conference. Bishop Cosin, however, not only communicated with the French Reformed Churches and approved of the fact that the French Protestants 'frequently repair to our churches, joining us both in prayers and sacraments,' but urged that 'we ought to acknowledge' these non-episcopal Churches and thus 'make no schism between our Churches and theirs!' (Works iv., 337/8).

"Archbishop Bramhall also refused to un-church the non-episcopal Reformed Churches, while Bishop Burnet communicated when abroad with the Churches of Geneva and Holland, and Archbishop Sharp declared that if he were on the Continent 'he would willingly communicate with the Protestant Churches where he should happen to be' (Life by his son, vol. ii., 28).

"Surely a twentieth century Bishop cannot be altogether ignorant of these historical facts; and if it be true that the recent action of the Bishops in East Africa is leading him to consider his position in the Church (as one of
your correspondents states), it is singular that he has not done so before! At all events these missionary Bishops may rest quite content that their charitable conduct is in complete accordance with precedent, and would have been fully approved by some of the most celebrated divines of our Church during the last three hundred years.

"Bath. C. SYDNEY CARTER."

MEETINGS IN AID OF THE SOCIETY.

A BRIGHT and interesting meeting on behalf of the Foreign Aid Society was held in the Church Hall, Wandsworth, on the afternoon of November 26th. There was a modest attendance, but the cordiality of the meeting left nothing to be desired. The initiative was due to Mr. S. W. Kershaw, for many years Archbishop's Librarian at Lambeth, and now a member of the Society's Committee. Mr. Kershaw had exerted himself to secure a good attendance. Through his kindly endeavours the Vicar of Wandsworth not only consented to preside, but most generously granted, free of charge, the use of the very pleasant room in the Church Hall where the meeting was held. The Rev. Professor Thompson opened the meeting with prayer. The Secretary explained the objects of the work of the Society, and pleaded for it on the grounds of Christian union, and as a help in the defence of our common Christianity against the organised assaults of unbelief. He dwelt upon the reviving sense of religion in France, and acknowledged the importance of the influence of Bergson. Mr. Kershaw, in a very interesting speech, dwelt on the connection of Wandsworth with the Huguenots, and urged the duty of supporting Gospel work upon the Continent. The Rev. Aylmer Rouse, Vicar of St. Stephen's, Wandsworth, spoke with force and sympathy to the same effect. The Vicar of Wandsworth closed the meeting by thanking the Rev. H. J. R. Marston for his address, and by inviting a collection in aid of the Society.

On December 10th, by the invitation of the Right Rev. Bishop Ingham, the Secretary preached for the Society in St. Jude's, Southsea. There was a very good congregation. A useful contribution to the funds was made in the box at the church door, a sum largely in excess of that contributed on the previous Wednesday; a fact which seems to indicate that the cause commended itself to the hearts of the hearers. This is an encouragement. We hope that a future opportunity may be granted for making the work known in Southsea. The cordial thanks of the Society are respectfully offered to Bishop Ingham, Vicar of St. Jude's.

Meetings have also been held earlier in the autumn at the following places:—Malvern, Sandown, Isle of Wight, Anerley. A collection was taken at each meeting, and the Vicar in each case presided. The meeting at Sandown was especially bright and cordial.

At the Church Congress there was a vigorous distribution of the Society's literature. Mr. John Hart, the well-known and inspiring organizer of the Ecclesiastical Arts Exhibition, was most helpful in the distribution. He engaged a Boy Messenger, and stationed him at the door of the Exhibition, the most advantageous situation for the purpose in the whole Congress. This kindness was done to the Society without any charge whatever. We desire to acknowledge Mr. Hart's generosity in the ampest
terms; and also to thank the Vicars of Christ Church, Malvern; St. John's, Sandown; and Holy Trinity, Anerley, for personally advocating our work.

Canon Flynn, Vicar of St. John's, Hove, and the Rev. Frank Peckie, of Holy Trinity, Bournemouth, have also promised meetings, and have invited the Secretary to address them.

It is with special pleasure that the Editor is able to announce that Lord and Lady Howard de Walden have kindly granted the use of Seaford House, Belgrave Square, for a meeting on behalf of the Foreign Aid Society. This meeting will be held (D.V.) in the ensuing spring. The Bishop of Durham, who was without delay invited to preside at the meeting, writes as follows explaining why he is unable to do so:

"Auckland Castle,
Bishop Auckland,
Nov. 1st, 1913.

"My dear Mr. Marston,

"Your kind invitation to be present at the Foreign Aid meeting is in my hands. I need not say that the cause is as sacred to me as ever, for I love our traditional friendship with the Foreign Protestant Churches, but I am sadly afraid that it is out of my power to help you on this occasion. It would mean a journey to London for that one thing, so far as my arrangements are at present made, and such is the work here that I do not feel it right to commit myself as much as I have done in the past (for of course I do not get younger) to important occasions at a distance which stand alone.

"I am,
"Affectionately yours,
"H. Dunelm.
"The Rev. H. J. R. Marston."

STUDY OF THE GOSPELS IN FRANCE.

TEN CARDINALS ADVOCATE THE STUDY.

A honoured correspondent long and intimately connected with Gospel work on the Continent writes as follows:

"The fourth Congress of the "Gospel League" was recently held in Paris with a view to promote a more devout reading of the Gospels.

"Ten Cardinals have joined the League, of whom four are Italians. The League was first started in 1890; and they say branches have been started all over France. A very strong branch has been formed in Pisa under Cardinal Maffi. The editor of "La Vita du Popolo" writes a most earnest appeal to Italians to read and study the Gospels, and to form branches of the League all over the country.

"E. M. M."

IN MEMORIAM.

The Society will hear with deep regret of the death of Captain the Hon. C. H. Hampden, who was for many years a regular member of its Committee, and whose place it will be difficult to fill. His wise, cordial, and constant advice will be greatly missed in the counsels of the Society. He rests in Christ after many years of faithful service to Church and State.

The Society has also lost recently, by the death of Miss Haywood, of Clifton, the services of a most excellent, capable, and devoted local Secretary.