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4.

The peace of God can never fail,—
 Terrors may come in any form,—
 Hope's anchor fixed within the veil,¹
 We calmly face the fiercest storm.

5.

The life of God can never fail,
 'Tis stored and given in His Son ;²
 We tread triumphant death's dark vale,
 Led by the Ever-living One.³

6.

The rest of God can never fail ;⁴
 How sweet to lay the burden down,
 Ungird the warrior's coat of mail,
 And take instead th' eternal crown !⁵



The Life of Principal Rainy.⁶

BY THE REV. PROFESSOR JAMES ORR, D.D.

IT is not always that ecclesiastical biographies, even though the subjects of them are men of distinction, are really interesting, or establish their right to rank as literature. Either the men were not great and many-sided enough to make their lives important, or the events in which they took part were not of historical magnitude, or the treatment is trivial and gossipy, or there is a confined, partisan spirit in the writer's outlook and treatment. This biography of the late Principal Rainy by the Rev. P. Carnegie Simpson may confidently be cited as an exception to the too common rule. It is not chargeable with any of the above weaknesses, deals with a very remarkable man, who was identified with the most remarkable movements in the Scottish Church history of the last half-century, and is written in a style and spirit, with a breadth of view, and sagacity of insight, which will, without doubt, secure for it a place among the best works of the kind in the language.

Although a biography of Principal Rainy, the man, the scholar, the teacher,

¹ Heb. vi. 19.

² 1 John v. 11.

³ Ps. xxiii. 4.

⁴ Matt. xi. 28.

⁵ 2 Tim. iv. 8.

⁶ "The Life of Principal Rainy." By Patrick Carnegie Simpson, M.A. With portraits. London: Hodder and Stoughton. 1909. 2 vols., 21s. net.

the citizen, the two volumes of the book are even more a narrative of the succession of great crises through which ecclesiastical life in Scotland has passed since the days of the Disruption of the Church of Scotland in 1843. This arises from the fact that Dr. Rainy's career was so completely merged in these public movements and conflicts that the story of the one is in large part of necessity the story of the other. There is another reason for the pre-dominatingly objective style of treatment. While a man of rare intellectual gifts and many-sided sympathies—warm and tender in his home attachments, and keenly alive to friendships—there was in Dr. Rainy's nature a certain impersonality and aloofness, an elevation and universality, which raised him above most of the lesser interests that furnish biographers with piquant details of family, social, and day-by-day personal incident, and threw his public life into proportionately stronger relief. This gives its peculiar character to the biography, and at the same time imparts to it an exceptional value. Church politics in Scotland are, it is to be feared, but imperfectly understood south of the Tweed, and even by many whose home is north of that boundary. For educative purposes in ecclesiastical matters, reaching to the most recent date, no better or more readable guide can be found than this work of Mr. Simpson's. It is written, naturally, not from the point of view of a State Churchman, but from the standpoint of a Free—now a *United* Free—Churchman; but, as all who know the field will heartily acknowledge, this is done with a statesman-like grasp of the meaning and progress of events, and an impartiality and skill of presentation, which give the work a thoroughly trustworthy character.

Thus it comes about that in Mr. Simpson's volumes these two things are combined—a finely-drawn picture of Dr. Rainy's personal history and character, from his boyhood in the home of his father, Professor Harry Rainy of Glasgow University (with sketches of an ancestry which, on the mother's side a few generations back, joined that of Mr. Gladstone), through his College career, his early ministry at Huntly, his transference to Edinburgh, his Professoriate in New College, his Principalship in succession to Dr. Candlish, his rise to Church leadership, his successive conflicts, the sore trials resulting from the House of Lords' decision against his Church in 1904, till his pathetic death in Australia, whither he had gone for rest and health, and the later funeral at home—then a history of the Church movements, all of them of decisive historical importance, with which his personal biography is intertwined. The Disruption itself was before Dr. Rainy's time of influence—though he was in the midst of the excitement of it in his father's house—but the event belongs so closely to the succeeding narrative that a full chapter is devoted to it—a chapter which everyone who desires to understand the "Ten Years' Conflict" should read, mark, and inwardly digest. In 1863 began the first negotiations for union with the United Presbyterian Church—negotiations which looked at first so promising, but after ten years had, for internal reasons, with profound sorrow of the leaders, to be temporarily abandoned. It was a time when Disestablishment was being keenly discussed, and various circumstances drew Dr. Rainy into the vortex of that controversy in association with the late Principal John Cairns, of the United Presbyterian Church. This movement sustained a severe back-set through the emergence of the Home Rule Controversy and Mr. Gladstone's desire for the

unity of his party. The disappointment was keen among the Dissenters at Mr. Gladstone's postponement of their cause in 1885, and their alienation was not without effect on the defeat of his party in 1886. Meanwhile a new and momentous controversy had, in the late seventies, sprung up within the Free Church itself, in the case of Professor Robertson Smith ending, after many vicissitudes, in the removal of that scholar from his Chair in Aberdeen College, on account of his advanced critical views. The history of this unhappy controversy can be nowhere better studied than in the faithful pages of Mr. Simpson's biography. Dr. Rainy's prestige suffered heavily for the time with many in his Church, on account of the line of policy he pursued in this case—a policy which his biographer seeks, we think successfully, to show, was really the only possible one in the circumstances. The calmness and courage of Dr. Rainy in this crisis, and in public affairs generally, soon regained for him his position of unchallenged supremacy in the Church courts.

At length, in 1896, the Union negotiations with the sister Church were, through pressure of the situation, revived, and, the opposition having dwindled into numerical insignificance, the Union was happily consummated in 1900. The handful of dissentients carried the case into the civil courts, with the result which everyone knows. The Scottish judges gave clear verdicts for the United Church, but on appeal being made to the House of Lords, the judgment was reversed, and the whole accumulated property of the Free Church for sixty years was declared to belong, on the ground of their adherence to the principle of Establishment, to the small fraction that had resisted the Union. The blow was a stunning one, but Dr. Rainy and his Church never wavered in their adherence to the ground they had taken up in carrying through the Union. The effect of the judgment, in truth, was to consolidate the Union as it had not been consolidated before, and to impart new vitality to the United Church. The money loss was extremely heavy, even with the partial restitution which has since been made by the Parliamentary Commission; but this in large part was made up by an astonishing outflow of voluntary liberality. The strain of this last crisis proved too much for Dr. Rainy's strength, and the end came not long after.

It is the story of this chequered life which is told with so much skill, insight, and literary power in the volumes before us, and no student of the age will act wisely who neglects the information they convey. It is more difficult to speak of the final results of the movements in which Principal Rainy in his day bore so manful a part. The movement for Union, on which perhaps his heart was most deeply set of all, has been carried to a successful issue. The Union is a fact accomplished which nothing can now disturb. It has not been carried through without tremendous sacrifice, but this, like the sacrifice at the Disruption itself, has been overruled for the higher good of the Churches concerned. The question of Disestablishment remains, and it is certain that it cannot die so long as ecclesiastical parties in Scotland remain on their present unequal footing. Nor can a solution be looked for by a return of the Churches outside the State connection to a reconstructed Establishment. Yet a spirit of union is in the air. Negotiations are proceeding in which the question of Establishment itself is being treated as open, and a hope is entertained in many quarters that friendly conference may ere long

hit upon, by mutual agreement, some practical line of action. 'Tis a consummation devoutly to be wished. The alternative of renewed political struggle, with increasing bitterness on both sides, is one from which everyone who desires the highest good of Christ's Kingdom must shrink. The critical controversy initiated by Professor Robertson Smith is still in process, and must work itself through till clearness is attained. Those who read the narrative of the case will probably feel with Mr. Simpson, that it was forced upon a Church unprepared for it with altogether unwarrantable aggressiveness, and that, in self-protection, the Assembly, in the final stages, could hardly have acted other than it did. It was really a revolution that was being "rushed"—a revolution to which the Church then, and till the present hour, has refused to be committed. There were mistakes undoubtedly, and much, as in all such cases, was done and said by extreme men, which had better have been left unsaid; yet probably, with all their extremeness, those who opposed the new doctrines had a truer instinct of their real bearings and issues than many who took them to their bosom. Still, it is by calm and fair discussion, rather than by Church action against individuals, which always has a savour of persecution, and often involves real injustice, that genuinely critical questions must at length be settled.



The Missionary World.

BY THE REV. A. J. SANTER.

AS we stand on the threshold of a New Year, there comes to us a message of cheerful encouragement as regards the Missionary work of the Church. The latest available reports from the great Mission Field tell us plainly how wonderfully "God is working His purpose out." It is painful indeed to hear of deficiency of funds in nearly every organization engaged in the work, of threatened retrenchments where extension was hoped for. But, if for a while we mount up higher beyond these mists, and "view the landscape o'er" from the Pisgah peak of *God's* doings, rather than from the low level of man's shortcomings, our faith may be strengthened to go forward still more fearlessly, and attempt again to do some greater things for Him Who has called us to this glorious work of taking possession of the Promised Land—"from sea to sea, and from the river unto the ends of the earth"—in the Name of His dear Son.



The Jubilee of Protestant Missions in Japan, recently celebrated in the capital of that Empire (October 5 to 10, 1909), stands out not only as an occasion for a special Thanksgiving for fifty years of guidance, help, and blessing on the work and workers of that Mission, but, above all, it proclaims to the Churches the wondrous way of working of the Almighty One. The meeting held in Tokyo was itself impressive, as we gather from the account given by the Rev. Basil Wood, who gives an account of the celebration in the *C.M.S. Review* for December last.