

**THE ANGUS LECTURESHIP,
VIII: THE CHRISTIAN
TRADITION AND ITS
VERIFICATION, 1912**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649548491

The Angus Lectureship, VIII: The Christian Tradition and Its Verification, 1912 by T. R. Glover

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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VIII

THE CHRISTIAN TRADITION AND
ITS VERIFICATION

1912

Actual

THE
CHRISTIAN TRADITION
AND
ITS VERIFICATION

Terror
Revised
T. R. GLOVER

FELLOW OF ST JOHN'S COLLEGE CAMBRIDGE
UNIVERSITY LECTURER IN ANCIENT HISTORY

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PRELIMINARY NOTE

THE Angus Lectureship has its origin in a Fund raised as a Testimonial to the Rev. Joseph Angus, M.A., D.D., as an expression of the sense entertained by the subscribers of his character and services as President of the Baptist Theological College, formerly situated at Stepney, and now at Regent's Park, London. Dr. Angus having intimated his desire that the Fund should be devoted to the establishment of a permanent Lectureship in connection with the College, a Trust has been constituted for that purpose; its income to be "administered and applied by the College Committee for the establishment and maintenance of a Lectureship, to be called 'The Angus Lectureship,' in connection with the said College, for the delivery of periodic Lectures on great questions connected with Systematic, Practical, or Pastoral

Theology, or the Evidences and Study of the Bible, or Christian Missions, or Church History, or Kindred Subjects."

It is further provided that the College Committee, in conjunction with the Trustees, shall once in two years, or oftener (should exceptional circumstances render it desirable), "appoint and engage a Lecturer, who shall ordinarily be a member of the Baptist denomination, but who may occasionally be a member of any other body of Evangelical Christians, to deliver a course of not more than eight Lectures, on some subject of the nature hereinbefore mentioned."

In accordance with these provisions, the Rev. Dr. Angus delivered, at Regent's Park College, in the year 1896, a Course of Six Lectures on "Regeneration," afterwards published.

The Eighth Course, delivered at Regent's Park College in the year 1912, is contained in the present volume.

NOTE.—The sentences above marked as quotations are from the Deed of Trust, executed March, 1896.

PREFACE

I N the first book of *The Faerie Queene*, Spenser's heroine is Una, who is Truth. Her beauty is spiritual, and we see it tame the lion and soften the "salvage-men"—and this at first sight. Yet it is not till the end of the book that the Red Cross Knight realizes her beauty. He forsakes her; he is entrapped by Duessa, who is Falsehood; he is imprisoned in the Castle of Pride, and from this bondage it is Una that rescues him. Despair would have him kill himself; and she again rescues him, and leads him to the house of Caelia and on to Charissa, who is Grace, and thence to the hill of Contemplation. Then at last he is fit to slay the Dragon. The tenderness and healing power of Truth have rarely been so well drawn. On through repentance and forgiveness to the heavenly vision, Truth has brought her knight. Yet it is not till after

the desperate three days of battle with the Dragon that the Red Cross Knight sees Una without her veil.

The blazing brightnesse of her beauties beame,
 And glorious light of her sunshyny face,
 To tell were as to strive against the streame:
 My ragged rimes are all too rude and bace
 Her heavenly lineaments for to enchace.
 Ne wonder; for her own deare loved knight,
 All were she daily with himselfe in place,
 Did wonder much at her celestial sight.
 Oft had he seen her faire, but never so fair dight.

"Our sage and serious poet" Spenser has grasped the fact that, while Truth captures us in the first instance by its beauty, we never realize that beauty till we have learnt in experience how much Truth can do for us, and how much we can do for Truth and can suffer for Truth. And in the allegory Una is not merely Truth, but the Christian Religion.

The old allegory stands; and it is a pity that men and women do not read the wonderful poem more than they do. There are those who can decide about Truth at first glance, or even without a first glance on *a priori* grounds, but Spenser knew better.

The drift of this little book is briefly this. In all modern study the emphasis falls on verification—on insistent reference to fact that can be tested and relied on. No other method is going to show the significance and value of the Christian religion—that greatest of all our traditions. Experience alone will tell us what it means. Here, I hope in a scientific spirit, it is urged that we familiarize ourselves with the mass of experience the Church of Jesus Christ has had of Him; and I believe that such a course will lead us on to experiment, and that when we, like the Red Cross Knight, have found what life in Truth is, we too shall share his wonder at the unsuspected beauty of the fuller vision.