

**THE HULSEAN LECTURES FOR 1862.
FIVE LECTURES ON THE CHARACTER
OF ST. PAUL: WITH A SERMON
PREACHED BEFORE THE UNIVERSITY
ON ASCENSION DAY, 1863**

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THE HULSEAN LECTURES FOR 1862.

FIVE LECTURES

ON THE

CHARACTER OF ST. PAUL.

- I. TACT AND PRESENCE OF MIND.
- II. TENDERNESS AND SYMPATHY.
- III. CONSCIENTIOUSNESS AND INTEGRITY.
- IV. THANKSGIVING AND PRAYER.
- V. COURAGE AND PERSEVERANCE.

WITH A SERMON PREACHED BEFORE THE UNIVERSITY ON ASCENSION DAY, 1863.

BY THE

REV. J. S. HOWSON, D.D.

PRINCIPAL OF THE COLLEGIATE INSTITUTION, LIVERPOOL; JOINT AUTHOR OF 'THE LIFE AND EPISTLES OF ST. PAUL,' AND AUTHOR OF AN ESSAY ON 'DEACONESSES.'

'Such are the chief features of the character of the Apostle Paul. I have had to consider them severally, and in succession; but we must ever bear in mind, that in that Apostle they were *combined*; and that it was their combination that made him the perfect exemplar he is.'

PROF. J. J. BLUNT.

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PREFACE.

THESE are the first Hulsean Lectures published under the new statutes of the University.¹ The modest pretensions of the volume and its practical aim are, I hope, in harmony with the intentions of those who made the recent changes; as certainly they are in harmony with my own feelings and wishes. I do not set before myself any higher object of ambition than to be useful to younger theological students, and to those clergymen who, being engaged in hard ministerial work, have little time for study and research. With this end in view, I have added a considerable number of notes, which, however, I am well aware, would have been better selected and arranged (as also they would probably have been shorter) if I could have commanded a greater amount of leisure.

The Lectures have been both written and printed under circumstances, which have effectually

¹ The first Lecturer appointed under the new statutes was the Rev. C. Merivale. I regret that his sermons have not been published; for

a contribution to Christian evidence from the historian of *The Romans under the Empire* could not fail to be valuable and important.

precluded the acquisition of extensive learning, or even a very close acquaintance with recently-published books of controversy. But such attainments are in the present instance by no means necessary: and I am not without hope that this volume may be in some small degree useful, especially to the junior members of the University; inasmuch as it is the honest result of a prolonged consideration of the limited subject to which it relates.

I have carefully revised the Lectures since the time when they were preached. And here may be mentioned some books which I have read, more or less carefully, partly before that time, and partly since, and to which reference has been made rather copiously in the notes. Leaving out of view such books and essays as have appeared in our own country,¹ I think there are just three French works and three German works which call for a passing notice.²

¹ The English writers to whom the principal references are made in the notes are Archdeacon Paley, Professor Blunt, Dean Stanley, Dr. Newman, Professor Jowett, and the Rev. J. Newton. We have now to thank the Rev. J. Llewelyn Davies for a very careful and complete article on St. Paul in the *Dictionary of the Bible*. A large number of small books relating to the Apostle might be mentioned. Among these it is a pleasure to specify Dr. Macduff's *Footsteps of St. Paul*. Nor ought the article 'Saul of Tarsus' in the *Edinburgh Review* for Jan. 1853 to be forgotten. Here I may say that a

few references have been made to the *Life and Epistles of St. Paul*, a book which has been very kindly received both in England and America, and which I wrote in conjunction with a friend, who, if his life had been spared, would have taken a warm and generous interest in these Lectures. The pages are given as in the second edition, which was published in 1856 after careful revision.

² Three Dutch books should also be mentioned. One of these, the *Paulus* of Dr. Beets, has been translated into German, and quoted several times in this volume. Without

No one of the writers of our time, with whom I am acquainted, seems to me so well to have appreciated and described the character of St. Paul, in combination with his doctrine and teaching, as the lamented Adolphe Monod.¹ His five sermons on the Apostle were followed at no distant interval by six on the same subject from the pen of the eminent living writer, E. de Pressensé.² There is, I think, a certain severity in these sermons which is rather contrasted with the tone of the former; but on this very account they are, perhaps, all the more helpful in bringing into view that side of the Apostle's experience which is connected with suffering and struggle. The third French writer, M. Vidal, has been very little used in the present volume;³ but

being very original, it has much value from the poetical taste and devout feeling for which the author is well known. The works of Da Costa and Van der Palm have, so far as I know, not been translated.

¹ *Saint Paul, Cinq Discours.*

The quotations in this volume are from the third edition, published in 1859. I cannot allude to this writer without mentioning his *Adieux*, which have been translated into several languages. That book has been a help to many hearts: and as a testimony to the Divinity of Scripture and the power of Christ's Redemption, delivered deliberately by one who felt himself on the verge of death, it has a persuasiveness which no book of mere argument and controversy, written in health, could possibly have possessed.

² This is the second series in a

volume published in 1859, under the title of *Discours Religieux*. M. de Pressensé is well known for his account of the religions before Christ. One of his last publications is a reply to M. Renan's *Vie de Jésus*.

³ *Saint Paul, sa Vie et ses*

Œuvres, 1863. This is a work in two volumes of considerable bulk, and a further work on the Epistles is promised. What the Abbé Vidal has already published is so recent that I have not been able to quote from it more than once: but this account of the great Apostle is to be welcomed with satisfaction and respect, though the writer sometimes writes in chains, as when (in reference to Gal. ii. 11) he enters into a long discussion concerning the identity of Peter and Cephas, or (according to a tradition turned into a fact) makes St. Paul, on the second visit to Corinth, institute the

his book is peculiarly interesting as being the work of a Roman Catholic. In a vast community of readers, whose choice too often lies between utter unbelief on the one side and vehement ultramontaniam on the other, it is gratifying to see an attractive book published on the Apostle Paul, which is adapted to general use, and drawn, for the most part, from Biblical sources.

The three German writers are Niemeyer, Stier, and Besser. The first of these is usually classed, I believe, among the rationalising divines who held sway in Germany at the end of the last century;¹ but those parts of his *Charakteristik der Bibel* relating to St. Paul, which I have read, appear to me to rise above the coldness of that school, and, as regards appreciation of character, to be eminently instructive. The other two writers belong to the large number of devout and firm believers, for whom modern Germany has reason to be thankful. Stier died very recently; but his writings will live, and some of them are well known in this country. It is to be hoped that his *Reden der Apostel*² will soon find a worthy translator. Besser still lives to instruct and edify his countrymen with books of

rule that the Lord's Supper is always to be received fasting.

¹ So he is classed by Kurtz, *History of the Christian Church since 1517* (Engl. Trans.), ch. l. § 3. Niemeyer was great-grandson of the

celebrated Francke, and was himself director of the Orphan-House at Halle.

² This book has been especially referred to in the notes to the first of these Lectures.

fervent and solid devotion; and among them his *Paulus*¹ deservedly holds a high place.²

As to the subject of the Lectures, no one will say that it requires an apology. No one doubts that it is instructive to study individual character. And individual character is strongly marked in the Bible. Nor in the case of the most prominent of the Apostles ought any misgiving in regard to the study of character to arise from the fact that he was also commissioned to be our teacher. The human side of the saints in Holy Scripture ought to be accepted by us as heartily and unreservedly as we accept the Divine doctrine which they delivered. Their personality may be seen clearly, as it were, through the midst of their teaching. The Bible, it has been well said, is a vast storehouse, not only of Divine truth, but of human experience. But, indeed, we may go much further than this; for the Divine truth itself is there very largely presented to us in contact with and through the medium of this human experience. If only we remember that we have there *much more* than a

¹ An English translation of this work will soon be published; and it has given me pleasure to cooperate in introducing to general English readers a book which appears to me very helpful and instructive.

² I am very sensible that the subject of these Lectures might have been illustrated with advan-

tage from Neander, Schrader, and German writers of various schools, if there had been time for more reading or for re-perusing what had been read in former years. Ewald and Tholuck are referred to several times in the notes to Lectures IV. and V.

record of human characteristics,¹ it is our wisdom and duty to study those characteristics literally. And in the case of St. Paul we have a special invitation to this study from the fact that his teaching is communicated in Letters full of the expression of personal feelings and of allusion to personal incidents. The *character* of this Apostle has always been felt to be a large part of the impression produced by the New Testament on the affections and convictions of its readers. To quote two of the writers who have just been mentioned, 'Vous n'avez eu de rapport avec saint Paul que par ses écrits, et pourtant, il vous semble l'avoir personnellement connu: tant de vie et de chaleur palpite dans sa parole, qu'on penserait n'avoir qu'à en approcher la main pour sentir battre ce cœur qui a cessé de battre depuis bientôt dix-huit cents années.'² 'Lequel de nous ne se le représente avec ce mélange d'austérité et de sainte passion qui le caractérise; chétif de corps, mais tout illuminé de la flamme intérieure; patient pour tout supporter, véhément pour nous sauver? Non seulement Paul quoique mort parle encore, mais il vit réellement dans l'Eglise par le souvenir qu'il y a laissé.'³

¹ 'The reverent analysis of the human characteristics of the Scripture saints is a work of deep interest and constant profit; but only so long as we recollect that their mission contributed a very different element in the message of pure revelation which was entrusted

to their keeping, and which was received and handed on through the presence and light of a special inspiration.'—Dr. Hannab's *Bampton Lectures*, p. 353.

² A. Monod, p. 32.

³ E. de Pressensé, p. 324.