

**THE UNSAFE ANCHOR; OR,  
"ETERNAL HOPE" A FALSE HOPE;  
BEING STRICTURES ON CANON  
FARRAR'S WESTMINSTER ABBEY  
SERMON**

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The Unsafe Anchor; Or, "Eternal Hope" a False Hope; Being Strictures on Canon Farrar's  
Westminster Abbey Sermon by C. F. Childe

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**C. F. CHILDE**

**THE UNSAFE ANCHOR; OR,  
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WESTMINSTER ABBEY SERMON**



# THE UNSAFE ANCHOR;

OR,

“Eternal Hope” a False Hope;

BY

STRICTURES ON CANON FARRAR'S WESTMINSTER ABBEY  
SERMONS.

BY

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FIFTH EDITION.



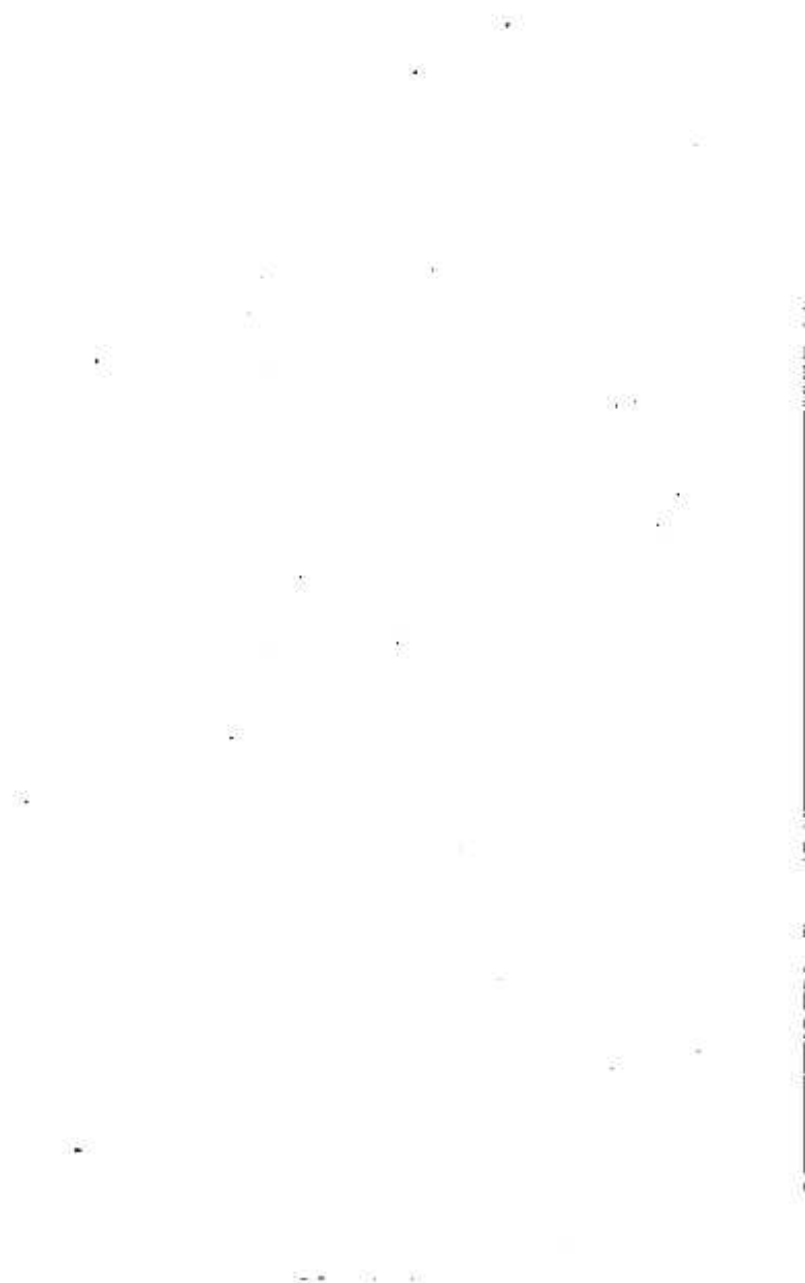
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## PREFACE TO THE FIFTH EDITION.

(CHEAP ISSUE.)

REPEATED applications having been made for the issue of a Cheaper Edition of this little work, the publishers have readily acquiesced in my request to that effect.

The object, of course, has been to bring the cost of the volume within the means of the less wealthy.

I have reason to know that there are many working-men who, not only are well able to judge on which side the truth lies in such a discussion as is here submitted, but who have the honesty to prefer that truth to fancies of their own, or the inventions of others.

Still more satisfactory is it to be assured that there are not a few, of all classes, whose rule it is to "prove all things" by the standard of God's Word, and to "hold fast" that alone which is "written therein, or may be proved thereby." \*

\* Art. vi. of the Thirty-nine Articles of the Church of England.

To such I would especially commend the careful study of chapters xi. and xii., as having least of man's reasoning, and most of the express mind of God.

That so simple an attempt to vindicate Scriptural truth should have met with such a considerable demand, is itself an encouraging fact; and I desire to be grateful for repeated testimonies that the attempt has not been "in vain in the Lord."

HOLBROOK RECTORY,  
*May, 1879.*

\* \* The large edition, in cloth boards, 3s., will also be continued.



## PREFACE TO THE SECOND EDITION.

THE demand for a Second Edition of this little work would seem to indicate that its original publication was not uncalled for.

It affords, at least, an encouraging proof that there are a goodly number of readers who will not allow themselves to be carried away by showy gifts and a pretentious style, but who will give patient heed to whatever may be seriously urged on even the unpopular side of such a momentous controversy.

I have not felt called upon to retract a single expression in the former edition, on the ground of its excessive severity. Sympathizing in the avowal,

"Facit indignatio versus,"—

I still retain and deliberately cherish the feeling. Yet assuredly, it is not one of personal resentment for "all the hard speeches" and "great swelling words of vanity" in which Canon Farrar has indulged against the advocates of the orthodox view, but rather of shame and mortification that any ambassador for

Christ should have so lamentably abused such almost unparalleled opportunities.

When I recall to my mind the vast congregation, such as I have witnessed it, which crowds that magnificent sanctuary to listen to the message from God,—a congregation comprising so large a proportion of young and intelligent hearers, with ardent spirits and generous instincts, yet with principles unfixed and characters unformed,—eager, in too many instances, for novelty, and exulting in the “promise of liberty” from the hauntings of superstitious fear;—and when I find how the occasion was seized, Sunday after Sunday, to pour into those unwary minds such “a leprous distilment” of error,—I am at a loss to understand how any protest could be too solemn, or any strictures too severe.

Whilst fully sensible how little personal claim I have upon the attention of others, I should, nevertheless, be most thankful, if I might prevail upon any, or even upon one, of my younger brethren, to cherish, through life, an invariable sympathy with God and with the truth of God, instead of with error and the propagators of error.

By “sympathy with God,” I would indicate a habit of viewing all religious questions in the light of God’s word, and entering into *His* revealed mind and will with regard to them.

I quite admit that it is a duty to sympathize with "honest doubt," *wherever it really exists*,—to deal most tenderly with any brother in his honest struggles against such a temptation; and not only "to teach and to premonish," but better still to pray and to help. Yet I confess that I have *no* sympathy with those who do not scruple to sow their doubts, or their reckless speculations, broadcast in the minds of the inexperienced and unwary.

God's truth is, on the one hand, the broadest and most Catholic,—on the other, the narrowest and most intolerant thing, under God's heaven. Conceited intellects and froward spirits are too apt to accept the one view, and to repudiate the other.

Having found it a useful exercise myself, I have often recommended it to others,—to take their New Testament and write out at length all those passages, from Matthew to Revelation, in which Christ or His inspired apostles make mention of error and the teachers of error. Then, let them carefully mark the tone employed, the feeling expressed, the judgment pronounced. Lastly, let them steadfastly and prayerfully resolve to form their own habits of thought and feeling accordingly. I think they will thus arrive at the conclusion, which I have never shrunk from avowing, that *mercy to the wolf is cruelty to the flock*.