

THE USE OF PENITENCE

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The use of penitence by Edward T. Churton & Darwell Stone

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EDWARD T. CHURTON & DARWELL STONE

THE USE OF PENITENCE

The Use of Penitence

BY THE LATE
EDWARD T. CHURTON, D.D.
Formerly Bishop of Nassau

SECOND EDITION LARGELY REVISED

WITH AN EXPLANATORY NOTE BY
DARWELL STONE, D.D.
Principal of Fussy House

REGIS
PHIL. MAJ.
COLLEGE

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Second Revised Edition 1913

TO THE MISSIONARIES OF THE ENGLISH CHURCH,
BISHOPS AND PRIESTS,
ZEALOUS LAYMEN AND FAITHFUL WOMEN,
AT HOME AND ABROAD,
WHO BRING TO EVERY PLACE THE GOSPEL OF OUR REDEMPTION
AND OF SALVATION THROUGH THE MOST HOLY NAME;
PRAYING THAT THEIR HARVEST MAY BE FULL AND PLENTIFUL HERE;
THAT HEREAFTER THEIR SOULS MAY FIND MERCY OF THE LORD
IN THAT DAY.¹

¹ Dedication to first edition.

"No pleading of CHRIST'S love, of His sacrifice, can ever be unavailing. Even the single petition of this prayer, 'Forgive us our trespasses, as we forgive them that trespass against us,' has its own promise of renewed reconciliation: how much more the continued acts of penitence and the Ministry of His Priesthood, to which He hath said, 'Whose soever sins ye remit, they are remitted unto them'?" (From a Sermon of Canon T. T. CARTER, *The Cleansing of Christ*.)

EXPLANATORY NOTE TO THE SECOND EDITION

IN sending to the press this new edition of Bishop Churton's book, it seems well to explain the circumstances of publication, the relation of this edition to the first, and my work in connection with it.

At the time of his death Bishop Churton had completed a very careful revision of his book ; the manuscript was ready for the printer, but no part of it had been set up in type.

In this work of revision most of the book was wholly rewritten ; and in the few instances in which printed pages of the first edition were used as a basis, alterations were made on almost every page.

In giving effect to the Bishop's wish for the publication of this revised edition, his representatives asked me if I would see it through the press. In gladly complying with this request, I have here and there altered a phrase in which there was obviously a slip of the pen, I have very occasionally slightly rearranged a sentence, and in four places I have changed a word of some importance which I thought that the Bishop would himself have changed if he had revised the proofs. In the quotations from Holy Scripture the Bishop used most often the Revised Version, sometimes the Authorised Version, and occasionally a translation differing from either, apparently his own. In view of his accurate knowledge of the

Bible; this variation was probably deliberate, and I have left the translations as they are in the manuscript. In the materials which he prepared for the new edition the Bishop had added very many quotations from the Fathers which are not in the first edition. In most of these new quotations, the Bishop did not give the references, and apparently often quoted from memory. No doubt he had intended to verify the quotations and supply the references in revising the proofs. I have succeeded in finding the passages quoted, and have added the references. In many cases the quotations as written by the Bishop differed verbally from the right form, sometimes by the combination of two sentences in one, sometimes by the use of a slightly differing word, sometimes by slight additions or omissions. In these cases I have made the necessary corrections, and I have occasionally either slightly shortened or slightly lengthened a quotation. In this matter, as in everything else, I have kept to the rule of changing nothing which I did not think that the Bishop would have changed, if he had himself worked at the proofs. I have not added an index partly because there was none in the first edition, but still more because I felt that the Bishop had intended the very full and careful Table of Contents which he himself made to supply the place of an index.

The book will, I think, have its own value—and that value a high one—for those readers who see in it the signs that the Bishop brought to the task of writing it not only his delicate scholarship, his refined and cultivated mind, his real learning, his large experience, but also a true pastor's love for souls.

DARWELL STONE.

PUSEY HOUSE, OXFORD.

January 31, 1913

PREFACE TO THE FIRST EDITION

PENITENCE is here considered from the standpoint of an old missionary, who believes that "repentance and remission of sins" are still necessary to be "preached in CHRIST'S Name unto all the nations"; and who is unable to find himself in complete accord with either the vigorous optimism, or the philosophic calm,¹ by which various minds are attracted at the present time. I believe—because it would be impossible for me at this date not to believe—that GOD alone is supremely just, that man's moral choice is free, and that his ultimate triumph over evil is secured to him by faith and repentance. But I do not think that he can prevail without a conflict, nor that his victory can be attained except through leaning always on Divine grace.

Further, unless we are to be tossed all our lives on a wide sea of doubt, I consider that we require sacramental assurance of GOD'S reception of us into His grace and favour. "GOD is in heaven, we upon earth": the meeting-point is where He comes to us in a mystery,

¹ Compare St. Augustine (*Conf.* vii. 27): "Non habent ille pagine [Platoniorum] lacrimas confessionis, sacrificium Turm, spiritum contribulatum, cor contritum et humiliatum." Our highest life in this militant Church is the life of union through penitence with JESUS crucified; not that impassive *θεωπία* to which philosophers hoped to attain through *γνώσις*.