

It were well for you and me that we admired as passionately largeness of life in the things that are divine as we admire it in the things that are physical and intellectual. We feel impatience with people only half alive, those that go creeping and crawling about the world as if they had been born in the slime, and grown in the salt marshes of the low-tide sea. Try, struggle, as even a great man must, to long for life in everything good as passionately as you have longed for it in what is fair and strong.—G. DAWSON.

GOD is a Being who gives everything but punishment in over measure. The whole Divine character and administration, the whole conception of God, as set forth in the Bible and in nature, is of a Being of munificence, of abundance, and superabundance. Enough is a measuring word—a sufficiency and no more; economy, not profusion. God never deals in this way. With Him there is always a magnificent overplus. The remotest corner of the globe is full of wonder and beauty. The laziest bank in the world, away from towns, where no artists do congregate, upon which no farm laps, where no vines hang their cooling clusters, nor flowers spring, nor grass invites the browsing herd, is yet spotted and patched with moss of such exquisite beauty, that the painter, who, in all his life, should produce one such thing, would be a master in art and immortal in fame; and it has the hair of ten thousand reeds combed over its brow, and its shining sand and insect tribes might win the students' lifetime. God's least thought is more prolific than man's greatest abundance.—H. W. BECHER.

Sermons for Reference.

Belfrage (H.), *Sacramental Addresses*, 233.
 Dawson (G.), *Sermons on Disputed Points*, 93.
 Dykes (J. O.), *Plain Words on Great Themes*, 199.
 Halsey (J.), *Beauty of the Lord*, 305.

Krause (W. H.), *Sermons*, 2nd series, i. 1.
 MacCheyne (R. M.), *Basket of Fragments*, 40.
 " " *Additional Remains*, 525.
 Macdonald (G.), *Unspoken Sermons*, ii. 166.
 Macgregor (G. H. C.), *A Holy Life, and How to Live It*, 70.
 Mackray (A. N.), *Edges and Wedges*, 28.
 Magee (W. C.), *Gospel and the Age*, 155.
 Manning (H. E.), *Sermons*, iii. 159.
 Mellor (E.), *In the Footsteps of Heroes*, 172.
 Milligan (W.), *Ascension and Heavenly Priesthood*, 262.
 Moss (R. W.), *Discipline of the Soul*, 25.
 Munger (T. T.), *Freedom of Faith*, 359.
 Potts (A. W.), *School Sermons*, 71.
 Pulsford (J.), *Loyalty to Christ*, 362.
 Spurgeon (C. H.), *Sermons*, vol. xx. No. 1150.
 Thorne (H.), *Notable Sayings of the Great Teacher*, 54.
Christian Million, x. 124 (Donald).
Christian World Pulpit, ii. 388 (Stevenson); xxiv. 177 (Dykes); xxix. 340 (Beecher); xxx. 261 (Short); xliii. 409 (Brooks); xlv. 360, xlv. 347, xlvii. 404 (Thompson).
Church Bells, Special Part, xii. 361.
Churchman (American), No. 2401 (Greer).
Contemporary Pulpit, 1st series, vii. 65; 2nd series, iv. 321.
Contemporary Review, xxvii. 578.
Evangelical Magazine, 1890, 275.
Family Churchman, xx. 193 (Newbolt).
Homiletic Magazine, xvii. 237 (Astor).
Homiletic Quarterly, ii. 130 (Stevenson).
Homiletic Review, xxi. 132 (Rankin).
Homilist, vi., vii., xl.
Penny Pulpit, No. 606 (Tucker).
Preachers' Monthly, v. 302.
Sunday Magazine, 1885, 139 (Reaney).
Treasury (New York), xi.

Henry Robert Reynolds, B.A., D.D.

BY PROFESSOR THE REV. W. C. SHEARER, M.A., BRADFORD.

IN the death of the late president of Cheshunt Theological College, the Congregationalists of England have lost one of their most honoured and revered representatives. He united in himself many of the characteristic qualities of the scholar and the saint, and was well called among his personal friends the George Herbert of Nonconformity. The resemblance was felt to be not a little remarkable. It extended even to similarity of personal appearance, delicacy of physical constitution, and a certain courtliness and attractive grace of manner. Both were, of course, men of large and varied accomplishments, cultivated tastes, crystalline purity of thought; and both

seemed to dwell habitually on the borders of two worlds—the world of sense and time, and the world of spirit and eternity. Nervous and physical weakness withdrew both men before middle age from public life to studious and religious seclusion in the country—the one to the retired vicarage of Bemerton, Wilts; the other to the academic shades of Cheshunt, Herts. And to end a parallel, that might be curiously extended, by the mention of a very great contrast: while George Herbert lived only long enough in retirement—three years—to rebuild his parish church, reorganise its public services, and write *The Temple; or, Sacred Poems and Ejaculations*, Dr. Reynolds

lived not only long enough to enlarge and enrich his college, but to preside over its studies for thirty-five years, write and publish quite a number of works, two of which involved immense reading, study, and thought, and to leave his spiritual and devout impress upon the young men he trained, some three hundred of whom are still engaged in the ministry of the gospel in this country and in heathen lands.

A very brief summary of the leading events in his career, with a still more restricted appreciation of one or two of his published writings, is all that can here be attempted. A memorial volume, in which these matters will be duly handled, will shortly be issued from the press.

He was well descended on both sides, his mother being the sister of the Rev. Dr. Fletcher of Stepney Meeting; his father, the Rev. John Reynolds, Congregational minister of Romsey, Hampshire. His father seems to have been a man of great force of character, as well as earnest and enlightened evangelical piety. Though educated at Westminster and Oriel and a commissioned officer in the army, owing to the great religious change of which he became the subject, he threw up his commission and entered the ministry among the Independents. His father, who was a physician-in-ordinary to George III., was so chagrined at the change, that he cut him off with a shilling. John Reynolds, however, had counted the cost, and went on his own way, becoming a useful and highly respected Christian minister, and one of the first chairmen of the Congregational Union of England and Wales. Of such parents Henry Robert was the elder son, born at Romsey in 1825; received his school education at Southampton, and, later, proceeded to Coward College—the predecessor of the Independent College, St. John's Wood—with a view to the Congregational ministry. His literary training, as distinct from the theological and professional, was received at University College, where such men as F. W. Newman, Malden, Key, and De Morgan then taught. Young Reynolds greatly distinguished himself under such teachers, graduated B.A. and took the university scholarship in mathematics at the age of nineteen; became pastor of the Congregational Church at Halstead, in Essex, at twenty-one; married, the same year, the lady who was the pride and strength of his life; and two years after his marriage he

was elected Fellow of University College, where he had previously been so distinguished as a student. As is usual among Congregational churches, so promising a young minister was eagerly sought after when vacancies in large churches occurred. Accordingly, after three years' quiet country service, he was elected to the pastoral charge of East Parade Chapel, Leeds, at that time a sphere of the largest Congregational activity and influence in the north of England. Here he succeeded Rev. John Ely, and was followed by Dr. Eustace Conder, both names of deserved honour and respect in English Nonconformity. This was the scene of his labours for the next ten years, and they were years of intense activity, as a pastor, preacher, and student, which bore the most gratifying results at the time, and were remembered by him with thankfulness to the end of his life. One small volume of sermons, embodying part of his pulpit work, was sent by him to the press. It is entitled *The Beginnings of the Divine Life*, and is now in the third edition. These brief sermons reveal the lofty ideal of pastoral responsibility he entertained, and the wisdom, helpfulness, culture, and zeal he brought to its discharge. As there is nothing a preacher needs more to labour and take pains with than to enable his hearers to see and know for themselves the presence of God with them, in their own hearts and lives, in their fears, joys, aspirations, and efforts, so this little book may be mentioned as likely to be helpful still, to afford the direction and cheer which the immature Christian needs, and to point out the real roots and true tests of the life of God, wherever it is begun, in the soul of man. The book seems well adapted to do for the present generation what such a book as John Angell James' *Anxious Inquirer* did for an earlier.

The strain of pulpit and pastoral work for so large a church and congregation, in such a busy centre of commercial activity, combined with his own severe and sustained personal studies, more especially in recent philosophy, which was then attracting so much attention under the name of Positivism, proved too much for his bodily strength, and he was compelled to resign the pastorate of East Parade Chapel, to the boundless regret of his people and himself. Long holidays and a winter in Egypt brought no real cure of his nervous debility. The die was cast. His career as a preacher was over, and, we think, a great

preacher was thus lost to the world. Some conception of what he might become as one of the 'Lamps of the Temple'—to use the title of a volume of adapted sermons and addresses long subsequently published by him—may be obtained from that, and from his *Notes of the Christian Life: a Selection of Sermons*, and from his volume in the series entitled *The Preachers of the Age*; but what is known perfectly is that he had all the makings in him of a great preacher, had health permitted, of an Edward Irving, or other such intense spirits. To a commanding presence, the face of a saint, a clear, ringing voice, fluent utterance, biblical science, he added spirituality, mysticism, and consuming zeal for His divine Master and His service. Perhaps the range of his powers and the great scope which they would have had in the pulpit are best seen from a work of fiction, which, at the close of his ministry in Leeds, and just before entering upon his new sphere of labour at Cheshunt, he published in conjunction with his brother, afterwards Sir John Russell Reynolds, Bart., the late distinguished president of the Royal College of Physicians, London. It is entitled *Yes and No: Glimpses of the Great Conflict*, and is beyond question one of the very best theological novels of an age in which they abound. It has character, dialogue, incident, sensation, fine descriptive writing of scenery—Egypt and the Alps—and London workhouses: every virtue, indeed, save that of heterodoxy, which in the shape of quasi-materialism is too effectively and too strenuously refuted in the novel for its own popularity.

In 1861, Dr. Reynolds—for by such designation he was best known, though he did not receive the degree from Edinburgh until 1869—entered upon the great work of his life as president and theological tutor of Cheshunt College. It is one of the most liberal theological institutions in the world; for men are trained there to serve in any evangelical communion, whether within or without the Established Church of the country. And Dr. Reynolds was the very man to work nobly under such 'unchartered freedom.' Though himself a man mighty in prayer beyond all that one has known, he took the greatest delight in the modified use of the English Church liturgy in all the College Chapel services. He took pains also that it should be rendered in a decent and comely manner: tone, enunciation, manner, gown or surplice—all were attended to. His own work must

have been very laborious for many years, as he had not only to preside over the general affairs of the college, of the congregation that assembled there, and those of the station-churches, but he had to teach the men dogmatics, exegesis of Old and New Testament, Church history, and the pastoral care. Besides all this, he was for eight years joint-editor with Dr. Allon of the now defunct *British Quarterly Review*, for a number of years edited the *Evangelical Magazine*, and was a valued contributor to Smith and Wace's *Dictionary of Christian Biography*. Only two of his published works, however, can here be singled out for a word or two of appreciation, but they are by far the most important and valuable he ever wrote.

The Congregational lectures on John the Baptist have now obtained a third edition, and are gradually working their way into that notice and acceptance they deserve. Perhaps they never will be so generally popular as other works of the same series; for they do not in greater part address themselves to the popular mind, but to students and scholars. They are really, as the sub-title indicates, 'a contribution to Christian evidences.' They are not, and could hardly be, a long-drawn and semi-romantic delineation of the great Baptist, as eremite, Nazirite, preaching friar, iconoclast, and martyr. Such scenic descriptions as our knowledge of the time and place admitted are to be found in the book, and uncommonly powerful and lifelike they are. But the main purpose could only be gained by the most careful research, gathering and weighing of evidence, and refutation of sceptical and negative assumptions and conclusions. This weakens the effect of the picture of John personally, but it ably marshalls and carries to the front all that makes for the historic truth of the greater personality of Jesus and of the Gospel narratives. The root idea of the book is at once sound and original. It may be stated thus. John the Baptist is unquestionably a historic character. What is the bearing of this on the Jesus with whom his name and work are associated? John wrought no miracle, yet his great contemporary is asserted to have wrought hundreds. John was a great preacher and reformer. How does the word of Jesus stand in originality and value? John died a martyr's death: how is it no mythical story of his resuscitation found even a moment's place and acceptance? There are difficulties attending the story of John's nativity,

and difficulties attending the Synoptic and the Johannine accounts of his preaching: why should like difficulties attending those of Jesus be more insuperable or less consistent with historic truth? These are the considerations to which Dr. Reynolds addressed himself. No critic has hitherto questioned his facts or the extent and accuracy of his scholarship. If the conclusions, then, he draws are warranted by the facts, it need not be doubted that he has accomplished a noble service in the cause of cardinal Christian truth, for which this and generations to come may be truly thankful.

The only other published work to which reference may be made is the *opus magnum* of his life, *The Commentary and Introduction to the Gospel of St. John*. Here Dr. Reynolds found a subject suited at once to his heart and head, to his æsthetic and spiritual sensibilities, his type of piety, and his type of scholarship. Those who knew him best augured most hopefully of the value of such a work from his pen, should health be granted to him for its completion. The work has been completed. It has now been five or six years before the public. It has even reached a third edition. But it is woefully hampered by the weight of unimportant matter with which it is associated. Long since, the Introduction should have been separately published as an independent work. The Commentary, too, should find a name and a volume for itself. It is no disparagement to other works, both foreign and British, on the same great themes, to hold that this surpasses them all, and, no doubt, as the author would be the first to acknowledge, by the aid of those foregoing works. In fact, it seems to the present writer, that while beyond all question the stream of learned and devout criticism has gone on increasingly year by year of late in the direction of the historicity of the Fourth Gospel and its genuine apostolical authorship, further advance will never be made until the chronological succession of St. John's writings has been put beyond reasonable dispute. Towards that definite problem Dr. Reynolds' work has done much. The identity and apostolicity of the authorship of the Apocalypse and Gospel may now be assumed. The question is, Which of the two was written first? That question will require a reconsideration of the alleged and long-believed inferiority of

the language and doctrine of the Apocalypse to those of the Gospel. If that is found to be untenable, and the Apocalypse itself is placed immediately prior to the great secular event of that age, then the Gospel must be earlier still, and one part of Mr. Halcombe's persistent contention in these pages and in several most elaborate works will have to come up for reconsideration. British scholarship is slow to move, and very reluctant to move back to a position it too hastily abandoned. It may, nevertheless, in the interests of sacred science yet become necessary so to do.

In taking leave of the honoured and beloved name of our brief and very imperfect sketch, it is a kind of gratification to the writer to transcribe a few simple lines descriptive, or at least suggestive, of the marvellous unselfishness and pellucid purity which impressed everyone who had the happiness of his intimate acquaintance and friendship. His death took place at Broxbourne, a year after his resignation of the headship of Cheshunt College, on 10th September 1896.

Good men I've known, and learned men and true,
With rarest gifts endowed, of thought and speech,
Alike to stimulate, persuade, and teach,
But such as thou wast, none perhaps, or few.

For thou thy talents, native and acquired,
Didst never for vainglory bring to view,
Nor honours nor rewards at all pursue;
A nobler aim thy saintly soul inspired.

No thought ignoble, word or deed unkind,
Or speech that sought by innuendo vile,
At purity's expense to raise a smile,
Could in thy presence any sufferance find!
For all thy thoughts were pure and high and good,
They were thy life, yea more than daily food.

[Up to the very end Dr. Reynolds retained his interest in the theological questions of the time, and kept himself abreast of theological scholarship. His last work was for the forthcoming *Dictionary of the Bible*. It consisted of the articles on ST. JOHN'S GOSPEL and the JOHANNINE THEOLOGY. These articles, the MS. of which reached the Editor a few weeks before Dr. Reynolds' death, mark a distinct advance, both in insight and in literary grace, upon the work that is justly so highly praised above.—EDITOR E.T.]