
PRELIMINARY STUDIES
ON SERMONS OF
REV. FREDERICK WILLIAM ROBERTSON,
INCUMBENT OF TRINITY CHAPEL,
BRIGHTON

FUKUJIRO MINAISHI

Introduction

Sandwiched, as it were, between the two prominent Victorian divines of letters, John Henry Cardinal Newman on the one hand, and Canon of Westminster Charles Kingsley on the other, though antedating their famous controversy, in a sort of valley between the Alpine heights, a plain clergyman, incumbent of Trinity Chapel and friend of working-men of Brighton, Sussex, whose literary remains are of works that extended but for seven years inclusive from 1847 to 1853, the name of Rev. Frederick William Robertson will rightly take its place among religious monuments in the annals of English literature with such names as William Law before him, and Sir John Robert Seeley after him, and his American contemporary Henry Ward Beecher, in a line of homiletic writers that runs from ancient Bede down to Bishop Stephen Neill in the present day, including such names between as John Donne and Jeremy Taylor.

Robertson's works listed below are all of posthumous publication compiled for the most part by Stopford A. Brooke, with one or two exceptions of lectures and sermons which the preacher himself published.

- a. Lectures and Addresses on Literary and Social Topics, including two

- Lectures on Genesis and a Lecture on Wordsworth, Ed. 1848-76.
- b. Expository Lectures on St. Paul's Epistles to the Corinthians, Ed. 1859.
 - c. Sermons Preached at Trinity Chapel, Brighton, Ed. in four series, 1855-63, and the fifth series, 1890.
 - d. Translation of Lessing's "Education of Human Race," Ed. 1858.
 - e. Analysis of Tennyson's "In Memoriam," Ed. 1862.
 - f. Life and Letters, Ed. 1865.

Robertson's Sermons altogether in five series were recompiled by Canon Samuael A. Barnett, classified in three volumes, first as "Sermons on Religion and Life," second as "Sermons on Christian Doctrine," and third as "Sermons on Bible Subjects," and published in 1906 by J. M. Dent & Co., London, and E. P. Dutton & Co., New York, as Nos. 37-9 of Everyman's Library series. The publisher of Everyman's Library has since excluded Robertson's Sermons from the series much to disappointment of students of Christian literature.

It is the aim of the author of the present paper to make a general survey of Robertson's sermons, and tracing the development of his Christian thoughts, select what will, in the view of the author, make the main points of his life message, and consider their bearing on some of the current problems in and out of churches in Japan and the world over.

Robertson's Sermons in Chronological order

Robertson's sermons, altogether ninety-three in number, that have been preserved, compiled by Stopford Brooke and later recompiled by Canon

Barnett, and once included in the series of Everyman's Library, are tabulated below, arranged in chronological order. In the column (class) the digit (1) indicates classification by Barnett as sermon on religion and life, (2) as sermon on Christian doctrine, and (3) as sermon on Bible subject.

(Date)	(Class)	(Subject and Subdivisions with Notable Quotations)	(Text)
		<u>In 1847</u>	
Dec.	2	Christianity and Hindooism : an Advent Lecture. I. Scholar's way. The Hindoo Conception of Divinity. II. Partisan's way. The Hindoo Theory of Creation. III. Enlightened Christianity.	Deuteronomy vi : 4-5
		<u>In 1848</u>	
Jan.	3	The Character of Eli I. Eli's character. II. Eli's doom.	I Samuel iii : 1.
Mar.	3	The Appointment of the First King of Israel I. Samuel's conduct after the mortification of his own rejection. II. The selection of the first monarch of Israel.	I Samuel xii : 1.

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			<u>In 1849</u>		
Jan. 8	3	The Unjust Stuard			Luke xvi : 8-9.
		I. The wisdom of this world.			
		II. The pattern of Christian consistency.			
April	2	Salvation out of the Visible church			Acts ix : 36, x : 1.
April 29	2	God's Revelatin of Heaven			I Corinthian
		I. The inability of the lower parts of human nature — the natural man — to apprehend the higher truths.			ii : 9 - 10.
		II. The Nature and Laws of Revelation.			
June 6	3	Parable of the Sower			Matthew
		I. The causes of failure.			xiii : 1 - 10.
		1. Want of spiritual perception.			
		2. Want of depth in character.			
		3. When the mind is subjected to dissipating influences.			
		II. Requirements for the permanence of religious impressions.			Genesis
		1. Honest and good heart.			xxxii : 28 - 29.
		2. Meditation.			
		3. Endurance.			
June 10	3	Jacob's Wrestling			
		I. The nameless secret of Existence.			
		II. The revelation of that secret to the Soul.			

		<p>"No man becomes honest till he has got face to face with God."</p> <p>"Henceforth be men. Lose the natural frailty. See God, and you will lose it."</p>	
June 24	3	<p>Solomon's Restoration</p> <p>I. The wanderings of an erring spirit.</p> <p>II. The guidance of that spirit, amidst all its wanderings, by God's love.</p>	<p>Nehemiah xiii : 26</p>
Aug. 12	1	<p>Christian Progress by Oblivion of the Past</p> <p>I. The apostle's object in this life.</p> <p>II. The means which he used for attaining it.</p> <p>"Do not stop too long to weep over spilt water."</p> <p>"Organize victory out of mistakes."</p>	<p>Philippians iii : 13-14</p>
(uncertain)	1	<p>The Word and the World</p> <p>I. The baptism of John's disciples.</p> <p>II. The burning of the "Ephesian letters."</p> <p>III. The tumult occasioned by the worshippers of Diana.</p>	<p>Acts xix : 1-2</p>
Oct. 21	3	<p>Triumph over Hindrances — Zacchæus</p> <p>I. The hindrances to a religious life.</p> <p>II. The Christian triumph over difficulties.</p>	<p>Luke xix : 8</p>

Oct. 28	2	<p>The Shadow and the Substance of the Sabbath</p> <p>I. The transient shadow of the sabbath which has passed away.</p> <p>II. The permanent substance which cannot pass.</p>	Colossians ii : 16 - 17
Nov. 4	3	<p>The Sympathy of Christ</p> <p>I. The Redeemer's preparation for His priesthood.</p> <p>II. The Redeemer's priestly qualifications.</p>	Hebrews iv : 15 - 16
Nov. 11	3	<p>The Pharisees and Sadducees at John's Baptism</p> <p>I. The meaning wrapped up in John's message.</p> <p>II. The Baptist's astonishment at his own success.</p>	Matthew iii : 7
Nov. 15	1	<p>A Thanksgiving Day after Cholera</p> <p>I. The cause of this man's disease.</p> <p>II. The history of his gratitude.</p>	John v : 14 - 15
Nov. 18	2	<p>The Sinlessness of Christ</p> <p>I. Sinlessness of His nature.</p> <p>II. The power which He possessed from that sinlessness to take away the sins of the world.</p> <p>"Hate narrows the heart, love expands the heart."</p>	I John iii : 4 - 5

Nov. 25	2	<p>Caiapha's View of Vicarious Sacrifice</p> <p>I. The human form, in which the words are false.</p> <p>II. The divine principle or spirit, in which they are true.</p> <p>"The Redeemer suffered punishment : but the Redeemer's soul had blessedness in the very midst of punishment."</p>	<p>John xi : 49 - 53</p>
Dec. 2	2	<p>Realizing the Second Advent</p> <p>I. The certainty of God's interference in the affairs of the world.</p> <p>II. The means of realizing that interference.</p> <p>"Trial brings man face to face with God."</p>	<p>Job xix : 25 - 27</p>
Dec. 6	2	<p>First Advent Lecture : the Greek</p> <p>I. The characteristics of Grecian life and religion :</p> <ol style="list-style-type: none"> 1. Restlessness. 2. Worldliness. <p>Its results :</p> <ol style="list-style-type: none"> a. Disappointment. b. Degradation. c. Disbelief in immortality. <ol style="list-style-type: none"> 3. The worship of the Beautiful. 4. The worship of Humanity. <p>II. The one thing wanting -- the sense of sin.</p>	<p>Romans i : 14 - 17</p>

Dec. 13	2	<p>Second Advent Lecture : the Roman</p> <p>I. The public life of Rome.</p> <p>II. Private life.</p> <p>a. Manly courage.</p> <p>b. The honour of women.</p> <p>III. The decline of Roman life.</p> <p>a. Corruption of moral character.</p> <p>b. Scepticism and infidelity.</p> <p>c. Degeneration of religion into allegiance to the state.</p> <p>d. Decline of religion into expediency.</p> <p>“Thrice happy he who begins with the law and ends with the gospel.”</p>	<p>Romans i : 14 - 16</p>
Dec. 15	1	<p>The Principle of Spiritual Harvest</p> <p>I. The principle — that whatsoever a man soweth that shall he also reap.</p> <p>II. The application of the principle:</p> <p>a. Sowing to the flesh.</p> <p>b. Sowing to the spirit.</p>	<p>Galatians vi : 7 - 8</p>
Dec. 20	2	<p>Third Advent Lecture : the Barbarian</p> <p>I. Barbarian virtues.</p> <p>II. Barbarian idea of retribution.</p> <p>III. Barbarian conception of Deity.</p> <p>“Faith stands serenely far above the reach of the Atheism of Science.”</p>	<p>Acts xxviii : 1 - 7</p>

Dec.	3	The Israelite's Grave in a Foreign Land (This is the only sermon published by the preacher during his life time.) I. The life of Joseph. II. The death of Joseph.	Genesis 1 : 24 - 26
Dec. 31	3	The Loneliness of Christ I. The loneliness of Christ. II. The temper of His solitude.	John xvi : 31 - 32
<u>In 1950</u>			
Jan. 6	3	The Star in the East I. The expectation of the Gentiles. II. The Manifestation of Epiphany.	Matthew ii : 1 - 2
Jan. 13	1	Rest "When chaos burst into harmony, so to speak, God had rest."	Matthew xi : 28 - 29
Feb. 10	3	The Healing of Jairus' Daughter I. The use of adversity. II. The principles of a Miracle.	Matthew ix : 23 - 25
Mar. 10	2	Baptism (I) I. The view of Rome. II. The view of modern Calvinism. III. The view of Scripture and of the Church of England.	Galatians iii : 26 - 29
Mar. 17	2	Baptism (II) I. Reply to the apparent denial of	I Peter iii : 21

		original sin.	
		II. Reply to the apparent result that baptism is nothing.	
Apr. 28	1	The Tongue	James iii : 5 - 6
		I. The licence of the tongue.	
		II. The guilt of that licence.	
May 5	1	The Victory of Faith	I John v : 4 - 5
		I. The Christian's enemy, the world.	
		II. The victory of Faith.	
May 19	2	The Dispensation of the Spirit	I Corinthians xii:4
		I. Spiritual gifts conferred on individuals.	
		II. The spiritual unity of the Church.	
May 26	2	The Trinity	I Thessalonians v : 23
		I. Triad in discord.	
		II. Trinity in unity.	
June 2	2	Absolution	Luke v : 21
		I. The impotency of the negation.	
		II. The power of the positive truth.	
June 9	1	The Illusiveness of Life	Hebrews xi : 8 - 10
		I. The deception of life's promise.	
		II. The meaning of that deception.	
June 23	2	The Sacrifice of Christ	II Corinthians v : 14 - 15
		I. The vicarious sacrifice of Christ.	
		II. The influence of that sacrifice on man.	

		<p>“God is love ; love is sacrifice — to give rather than receive.”</p>	
June 30	1	<p>The Power of Sorrow</p> <p>I. The fatal power of the sorrow of the world.</p> <p>II. The life-giving power of the sorrow that is after God.</p>	<p>II Corinthians vii : 9 - 10</p>
July. 7	1	<p>Views of Death</p> <p>I. The mysterious aspect presented by death.</p> <p>II. The state of heart in which it is mysterious no longer.</p>	<p>Ecclesiastes ii : 15 - 16</p>
Aug. 4	1	<p>Sensual and Spiritual Excitement</p> <p>I. Apparent similarity.</p> <p>II. The dissimilarity or contrast in St. Paul's idea.</p>	<p>Ephesians v : 17 - 18</p>
Aug. 11	1	<p>Purity</p> <p>I. The apostle's principle.</p> <p>II. The application of the principle.</p>	<p>Titus i : 15</p>
Oct. 13	3	<p>Elijah</p> <p>I. The causes of Elijah's despondency.</p> <p>II. God's treatment of it.</p>	<p>I Kings xix : 4</p>
Oct. 29	2	<p>The New Commandment of Love to One Another</p> <p>I. The novelty of the commandment</p>	<p>John xiii : 34</p>

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		to love one another.	
		II. The spirit or measure of the commandment.	
Nov. 24	3	Isaac Blessing his Sons	Genesis
		I. Isaac's preparation for death.	xxvii : 1 - 4
		II. The united treachery of Jacob and Rebekah	
Dec. 1	3	Three Times in a Nations's History	Luke xix :
		I. A time of grace.	41 - 44
		II. A time of blindness.	
		III. A time of judgment.	
Dec. 8	2	Inspiration	Romans
		I. Scripture is of universal application.	xv : 1 - 4
		II. All the lines of Scripture converge towards Jesus Christ.	
<u>In 1851</u>			
Jan. 12	3	Notes on Psalm LI	Psalms li
		I. Scripture estimate of sin.	
		II. Spiritual restoration.	
Feb. 2	2	Reconciliation by Christ	Colossians
		I. Estrangement.	i : 21
		II. Reconciliation.	
Feb. 9	1	Unity and Peace	Colossians
		I. The unity of the Church of Christ.	iii : 15
		II. The inward peace of the members	

		of that Church.	
Feb. 16	3	The Orphanage of Moses I. The claims of the orphar II. The orphan's education.	Exodus ii : 6 - 9
Mar. 2	1	Obedience, the Organ of Spiritual Knowledge I. The knowledge of the Truth, or Christian knowledge. II. The condition on which it is at- tainable.	John vii : 17
Mar. 30	1	Religious Depression I. Causes of David's despondency. II. The consolation.	Psalms xlii: 1 - 3
Apr. 6	3	Faith of the Centurion I. The faith which was commended. II. The causes of the commendation.	Matthew viii : 10
Good Friday	3	The Last Utterances of Christ I. The natural exclamations of the Man. II. The utterances of the Saviour.	John xix : 30
June 1	3	Joseph's Forgiveness of his Brethren I. The petition of the brethren. II. Joseph's forgiveness.	Genesis i : 15 - 21
June 15	1	The Message of the Church to Men of Wealth	I Samuel xxv : 10 - 11

		<p>I. The causes of this false social state.</p> <p>II. The message of the Church to the man of wealth.</p> <p>“Reverence is deeply rooted in the heart of humanity.”</p>	
June 22	1	<p>Christ’s Judgment respecting Inheritance</p> <p>I. The Saviour’s refusal to interfere.</p> <p>II. The source to which He traced the appeal for interference.</p>	Luke xii:13 - 15
July 13	1	<p>Freedom by the Truth</p> <p>I. The truth that liberates.</p> <p>II. The liberty which truth gives.</p>	John viii : 32
July 27	2	<p>The Restoration of the Erring</p> <p>I. The Christian view of other men’s sin.</p> <p>II. The Christian power of restoration.</p>	Galatians vi : 1 - 2
Nov. 9	2	<p>Christ’s Way of Dealing with Sin</p> <p>I. The malady presented to Christ.</p> <p>II. His treatment of it.</p> <p>“Love is the essence of the Deity—that which makes it Deity. Faith is the essence of Humanity, which constitutes it what it is.”</p>	Mark ii : 8 - 11
Christmas Day	2	<p>Christ the Son</p> <p>I. Preparatory Dispensation.</p>	Hebrews i : 1

		<ul style="list-style-type: none"> a. Christianity implied in the kingly office. b. Christiastinity implied in the race of prophets. c. This idea latent and continued in priesthood. <p>II. The filial and final Dispensation.</p>		
Dec.	28	1	<p>The Transitoriness of Life</p> <ul style="list-style-type: none"> I. The feelings suggested by a retrospect of the past. II. The right direction of those feelings. 	Psalm xc : 12
			<u>In 1852</u>	
Jan.	4	1	<p>The Christian Aim and Motive</p> <ul style="list-style-type: none"> I. The Christan aim — to be perfect. II. The Christian motive — even as your Father is perfect. <p>“The Sermon on the Mound contains the sum and substance of Christianity.”</p> <p>“The relationship between father and son implies consanguinity, likeness, similarity of character and nature.”</p>	Matthew v : 48
Jan.	4	1	<p>Christian Casuistry</p> <ul style="list-style-type: none"> I. The sanctity of the marriage-bond between two Christians. II. The sanctity of the marriage-bond between a Christian and one who is a heathen. 	I Corinthians vii : 18 - 24

		<ul style="list-style-type: none"> III. The ecclesiastical development of the principle. IV. The civil development of the principle. 		
Jan.	11	2	<p>Marriage and Celibacy (sequel to the above)</p> <ul style="list-style-type: none"> I. The peculiar gift of celibacy. II. The blessedness and advantages of the married state. 	I Corinthians vii : 29 - 31
Jan.	11	2	<p>The Christian Church a Family</p> <ul style="list-style-type: none"> I. The definition of the Church. <ul style="list-style-type: none"> a. A society founded upon natural affinity—a family. b. A whole made up of manifold diversities. c. A society which is forever shifting and altering its form—the whole family in heaven and earth. II. The name by which the Church is named—our Lord Jesus Christ. 	Ephesians iii : 14 - 15
Jan.	25	1	<p>The Law of Christian Conscience</p> <ul style="list-style-type: none"> I. An exposition of the law itself. II. The Christian applications which flow out of this exposition. 	I Corinthians viii : 7 - 13
Jan.	25	3	<p>Perversion as Shown in the Character of Balaam</p> <ul style="list-style-type: none"> I. Perversion of great gifts. 	Numbers xxii : 34 - 35

		<p>II. Perversion of the conscience.</p> <p>"In worldly matters, think twice : but in duty, first thoughts are best."</p> <p>"Duty is never uncertain at first."</p> <p>"Considering a duty is often only explaining it away."</p>		
Feb.	1	3	<p>Selfishness as Shown in Balaam's Character.</p> <p>(sequel to the above)</p>	<p>Numbers xxiii : 10</p>
Apr.	25	1	<p>Worldliness</p> <p>I. The nature of the forbidden world.</p> <p>II. The reason for which it is forbidden.</p>	<p>I John ii : 15 - 17</p>
May	15	2	<p>Victory over Death</p> <p>I. The awfulness which hangs round the dying hour.</p> <p>II. Faith conquering in death.</p>	<p>I Corinthians xv : 56 - 57</p>
June	6	2	<p>Regeneration</p> <p>(Subdivision according to the present author's interpretation of the content)</p> <p>1. The meaning of the Trinity—Revelation as Spirit.</p> <p>2. Spiritualization of life.</p>	<p>John iii : 5 - 7</p>
June	20	1	<p>Man's Greatness and God's Greatness</p> <p>I. That in which the greatness of</p>	<p>Isaiah lvii - 15</p>

		<p>God consists.</p> <p>II. That in which man's greatness consists.</p>	
June 27	1	The Lawful and Unlawful Use of Law	I Timothy i : 8
July 4	1	An Election Sermon	Acts i : 23 - 26
August 8	1	<p>Christian Friendship</p> <p>I. The time of Malachi.</p> <p>II. The patience of the saints in evil times.</p>	Malachi iii : 16
Autumn Assizes	1	<p>The Kingdom of the Truth</p> <p>(Assize sermon)</p> <p>I. The basis of the kingly rule of Christ.</p> <p>II. The qualifications of the subjects of the kingdom.</p> <p>"The true Humanity is a manifestation or reflection of God."</p>	John xviii : 37
Nov. 7	3	<p>The Scepticism of Pilate</p> <p>I. The causes of pilate's scepticism.</p> <p>II. The way appointed for discovering what is Truth.</p>	John xviii : 38
Nov. 14	2	<p>The Sydenham Palace, and the Religious Non-Observance of the Sabbath</p> <p>I. St. Paul's own view upon the question.</p> <p>II. His modification of that view, in</p>	<p>Romans</p> <p>xiv : 5 - 6</p>

		reference to separate cases.	
Dec. 12	2	<p>Waiting for the Second Advent</p> <p>I. Preparation for the Redeemer's coming : the love of God.</p> <p>II. Patient waiting.</p> <p>"Extension of the ordinary meaning of the Advent of Christ. There are many comings of Christ : (a) in the flesh as a Mediatorial presence, (b) at the destruction of Jerusalem, (c) as a Spiritual Presence, when the Holy Ghost was given, (d) now in every signal manifestation of redeeming power, (e) as any great reformation of morals and religion, (f) in a great revolution, sweeping the evil away violently to make way for the good, and (g) at the end of the world, when the Spirit of all these comings will be concentrated."</p>	II Thessalonians iii : 5
		<u>In 1853</u>	
Jan. 2	3	<p>The Early Development of Jesus</p> <p>I. Development in strength.</p> <p>II. Development in wisdom.</p> <p>III. Development in grace.</p>	Luke ii : 40
Jan. 9	2	<p>Christ's Estimate of Sin</p> <p>I. A peculiarity in the constitution of the Redeemer's moral nature.</p>	Luke xix : 10

		<p>II. A peculiarity in the objects of His solicitude.</p> <p>III. A peculiarity in His way of treating guilt.</p>	
Jan. 16	2	<p>The Sanctification of Christ</p> <p>I. The sanctification of Jesus Christ.</p> <p>II. The sanctification of His people.</p> <p>“Distinguish between a model and an example. You copy the outline of a model : you imitate the spirit of an example. Christ is our Example : Christ is not our Model.”</p>	John xvii : 19
Jan. 23	3	<p>The First Miracle</p> <p>I. The Glory of the Virgin Mother.</p>	John ii : 11
Jan. 30	3	<p>The First Miracle</p> <p>II. The Glory of the Divine Son.</p>	John ii : 11
Feb. 21	3	<p>The Prodigal and his Brother</p> <p>I. God’s treatment of the penitent.</p> <p>a. The period of alienation.</p> <p>b. The period of repentance.</p> <p>c. The circumstances of a penitent reception.</p> <p>II. God’s expostulation with the saint.</p>	Luke xv : 31 - 32
Mar. 13	1	<p>The Pre-eminence of Charity</p> <p>I. What charity is.</p> <p>a. The desire to give.</p>	I Peter iv : 8

		<ul style="list-style-type: none"> b. The desire to bless. <ul style="list-style-type: none"> i. It is characterized as fervent. ii. It is capable of being cultivated. II. What charity does. <ul style="list-style-type: none"> a. It covers a multitude of sins <ul style="list-style-type: none"> i. in refusing to see small faults. ii. by making large allowances. b. It can tolerate even intolerance. 	
Mar. 20	3	<p>The Good Shepherd</p> <ul style="list-style-type: none"> I. The pastoral character claimed by Christ. II. The proofs which substantiate the claim. 	John x : 14 - 15
Mar. 27	3	<p>The Doubt of Thomas</p> <ul style="list-style-type: none"> I. The naturalness of the doubt of Thomas, which partly excuses them. II. The Christian proofs of a Resurrection. 	John xx : 29
May. 8	1	<p>The Irreparable Past</p> <ul style="list-style-type: none"> I. The irreparable Past. II. The available Future. 	Mark xiv : 41 - 42
May. 15	3	<p>John's Rebuke of Herod</p> <ul style="list-style-type: none"> I. The truthfulness of Christian character. II. The apparent failure of religious life. 	Luke iii : 19 - 20

Undated	1	<p>The Humane Society</p> <p>I. This particular form of the Redeemer's work.</p> <p>II. The spirit of the Redeemer's work.</p>	<p>Mark v : 35 - 43</p>
Undated	2	<p>Prayer</p> <p>I. The right of petition—"Let this cup pass from me."</p> <p>II. Erroneous views of what prayer is—"Not as I will."</p> <p>III. The true efficacy of prayer—"As Thou wilt."</p>	<p>Matthew xxvi : 39</p>

Extracts from Headings to "Robertson's Life and Letters"

In view of the fact that "Robertson's Life and Letters" edited by Stopford Brooke is a valuable work shedding lights on the circumstances in which the sermons were preached, and providing comments on them thereby, such brief extracts from the headings to the chapters of the book as space permits are hereunder cited.

Chapter I

Birth and childhood.

As a boy at the Academy in Edinburgh.

Studies for the Indian Service.

Circumstances which led him into the Church.

Enters Oxford.

Contact with Tractarianism.

Influence of Arnold (Thomas) and Wordsworth.

Ferment of his mind at Oxford.

Letter expressing his opinion of the Tract School.

He studies for ordination.

Chapter II

Passage from college to active life.

Growth of his Christian faith.

Ordination.

Curacy at Winchester.

Despondency arising from illness.

Continental tour.

Chapter III

Marriage.

Death of his sister.

He takes the curacy of Christ Church, Cheltenham.

His despondency and its causes.

His influence in society.

His spiritual development.

Influences which contributed to the change of his opinions.

Progress of this change.

Its crisis.

He leaves Cheltenham for the Continent.

Chapter IV

Return to Cheltenham.

Surrender of curacy of Christ Church.

He accepts the charge of St. Ebbe's, Oxford.

Position in relation to the High Church and the Evangelical Parties.

Results of his work on the parish of St. Ebbe's and on himself.

Trinity Chapel, Brighton, is offered to him.

He refuses, but afterward accepts the offer.

Chapter V Brighton 1847 & 1848

Arrival at Brighton.

Self-analysis and resolutions on entering on his ministry at Brighton.

Characteristics of his teaching.

Rapid increase of his congregation.

He is appreciated by servants and working-men.

Wide sphere of his work at Brighton.

How he met the questions raised by the revolution of 1848.

Afternoon lectures on the First Book of Samuel.

Results of these lectures.

He is accused to the Bishop of preaching political sermons.

His reply.

Foundation of the Working-man's Institute.

His boldness of speech.

Endeavour to reconcile rich and poor.

Chapter VI Brighton 1849

His interest in all the questions which agitated society.

Opposition which was aroused by his preaching.

Chapter VII

Complexity of his character.

His sensitiveness.

His knowledge of men.

His life in society.

Appreciation of poetry.

Intensity of enthusiasm and of indignation.

His eloquence and its characteristics.

Hatred of the reputation of a "popular preacher."

The natural morbidity and the dangerous tendencies of his character.

The means he employed to conquer them.

His noble truth and self-devotion.

Chapter VIII Brighton, October, 1849, to December, 1850

Visit to Cheltenham.

New interest in the lives of others and in ministerial work.

Depression.

Great intellectual activity.

Afternoon lectures on the Book of Genesis.

Sermons on Baptism, on the Sabbath, on Atonement.

Virulent opposition.

Solitary position.

Summing up of his life.

Internal dissension in the Working-man's Institute.

Proposition to admit infidel publications into the library.

His speech on the occasion.

Chapter IX 1851

His interest in social questions.

He is accused with Maurice and Kingsley of socialistic opinions.

His answer.

Declining health.

Lectures on the Epistles to the Corinthians.

Chapter X 1852

His feelings and interest in January.

His resolute labors.

His humility and gentleness.

His proud sternness and indignation.

His efforts in behalf of the Mechanics Institute.

The two lectures on the Influence of Poetry on the working-classes.

Their results on the working-men.

Visit to Cheltenham.

Chapter XI 1853

His friendship with Lady Byron.

Advance of disease.

The principles which underlie his teaching.

Adoration of the Virgin.

Sacrament of the mass.

Purgatory.

Apostolical succession.

Suggestive, not dogmatic teaching.

The peace maker.

Foundation of his teaching.

His position with regard to Unitarianism.

Lecture on Wordsworth.

Wordsworth and High-Churchism.

Increasing weakness.

Visit to Cheltenham.

His congregation offers him a curate.

The Vicar puts a veto on his choice.

Chapter XII June, July, August, 1853

Mr. Robertson leaves Trinity Chapel forever.

Controversy with the Vicar of Brighton.

The last sad months, death and burial.

Chapter XIII

His personal appearance.

His passionate heart and inquiring intellect.

Necessity of Self-expression.

Results of his life and teaching, as a clergyman,

— as the uniter of parties,

— as the fearless speaker,

— as the prudent Christian,

— as the individual thinker,

Accused of latitudinarianism and faithlessness to the Church of England.

The unexampled circulation of his sermons.

Recognition of the value of his work since his death.

Characterization of Robertson

The Editor of "Robertson's Life and Letters", Stopford A. Brooke, in describing the last sad events of Robertson, characterizes him in the following words.

"So lived and so died, leaving behind him a great legacy of thought, a noble gentleman, a Christian minister. To the tenderness of a true woman he joined the strong will and the undaunted courage of a true man. With an intellect at home in all the intricacies of modern thought, he combined the simple spirit of a faithful follower of Christ. To daring speculation he united severe and practical labor among men. Living above the world, he did his work in the world. Ardently pursuing after liberty of thought, he never forgot the wise reticence of English conservatism. He preserved, amid a fashionable town, the old virtues of chivalry. In a very lonely and much-tried life he was never false or fearful. Dowered with great gifts of intellect, he was always humble ; dowered with those gifts of the heart which are peculiarly perilous to their possessor, he never became their slave."

Characterizing his sermons Brooke writes in another part of the book, "To the question whether the truest conception of what he was can be gained from his letters or from his sermons, the best reply is, that the sermons picture what he strove to be, what he was when he felt and acted best, what he would have been had his life been less vexed, his heart less fiery, and his brain less attacked by disease."

Robertson's Message Bearing on Current Problems

So far has the message of Frederick W. Robertson been surveyed only in its outlines. It remains to make analytical studies in details of his individual sermons with reference to his Life and Letters, and consider

the bearings and applications of his message on the current problems, which will necessarily require volumes. Suffice it for the present to quote a few lines from one of his sermons under the title "The Law of Christian Conscience," dated January 25, 1852, in the way of illustration to show the bearing of his message on the present day problems, with a hope to see if the Bishop of Woolwich Rt. Rev. John A. T. Robinson who is the author of a pamphlet entitled "Honest to God," and who lies on account of the publication of the pamphlet, condemned as atheist by evangelicalistic journalism in America in 1967, will stand vindicated in the light of the sermon preached on the pulpit of Trinity Chapel, Brighton, in 1852.

"There is a difference between truth and veracity. Veracity—mere veracity—is a small, poor thing. Truth is something greater and higher. Veracity is merely the correspondence between some particular statement and facts—truth is the correspondence between a man's whole soul and reality. It is possible for a man to say that which, unknown to him, is false ; and yet he may be true : because if deprived of truth he is deprived of it unwillingly. It is possible, on the other hand, for a man to utter veracities, and yet at the very time that he is uttering those veracities to be false to himself, to his brother, and to his God. One of the most signal instances of this is to be seen in the Book of Job. Most of what Job's friends said to him were veracious statements. Much of what Job said for himself was unveracious and mistaken. And yet those veracities of theirs were so torn from all connection with fact and truth, that they became falsehoods ; and they were, as has been said, nothing more than "orthodox liars" in the sight of God. On the other hand, Job, blundering perpetually, and falling into false doctrine, was yet a true man—searching for and striving after the truth ; and if deprived of it for a time, deprived of it with all his heart and soul unwillingly. And therefore it was that at last the Lord appeared out of the whirlwind, to confound the men of mere veracity, and to stand by and support the honour of the heartily true.

"Let us apply the principle further. It is a matter of less impor-

tance that a man should state true views, than that he should state views truly. We will put this in its strongest form. Unitarianism is false—Trinitarianism is true. But yet, in the sight of God, and with respect to a man's eternal destinies hereafter, it would surely be better for him earnestly, honestly, truly, to hold the doctrines of Unitarianism, than in a cowardly or indifferent spirit, or influenced by authority, or from considerations of interest, or for the sake of lucre, to hold the doctrines of Trinitarianism. For instance : — Not many years ago the Church of Scotland was severed into great divisions, and gave to this age a marvellous proof that there is still amongst us the power of living faith—when five hundred ministers gave up all that earth holds dear—position in the church they had loved ; friendships and affections formed, and consecrated by long fellowship, in its communion ; and almost their hopes of gaining a livelihood—rather than assert a principle which seemed to them to be a false one. Now, my brethren, surely the question in such a case for us to consider is not this, merely—whether of the two sections held the abstract right—held the principle in its integrity— but surely far rather, this : who on either side was true to the light within, true to God, true to the truth as God had revealed it to his soul.”

Conclusion

Having steered wisely and devoutly between the Scylla of High-Churchism and the Charybdis of Evangelicalism, our Rev. Frederick William Robertson sailed his way resolutely in the wake of Jesus Christ, and came victoriously out with that comprehensive Hellenistic sympathy which exposed him to accusations of socialism and liberalism, yet holding fast at heart to stern Hebraic devotion to the One God of Truth and Love, and has transmitted to us his posterity those precious heritage of rare Christian pearls, which, though left to oblivion in the fathomless bosom of ocean, can alone with their purest serene rays, like those of German Rontgen, detect the root of all evils and find way to salvation.

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