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On Tuesday, April 23, 1850, "as his favourite cuckoo-clock struck the hour of noon," his spirit passed away. His body was laid, according to his wish, under the turf in Grasmere churchyard, near the children whom he had lost, under the shade of the old sycamores, and close to the Rotha, which had often made such music in his ears.

He had not lived in vain. With all truth could he who succeeded to the post of Laureate after the poet's death say that he had received

The laurel greener from the brow
Of him that uttered nothing base.

There is every reason to believe that Wordsworth's own words concerning his poems will be fulfilled. "They will co-operate with the benign tendencies of human nature and society, and will in their degree be efficacious in making men wiser, better, and happier."

CHARLES D. BELL.

ART. IV.—*IN MEMORIAM.*

EDWARD AURIOL.

"A BEAUTIFUL ending of a beautifully holy life" was the observation of a Christian brother on hearing the account of the last end of dear Mr. Auriol. No words could be more accurately descriptive of his life and of his death.

The following opinions were collected shortly after his decease as the testimony of some who for many years had known him well and observed him closely:—"He was the same to the last." "He never changed his views." "Always kind." "Ever ready to help his brethren." "No selfish end in view." "No hesitating counsel when called to advise." "Exercising discernment and sound judgment." "Speaking always with encouragement to younger brethren." "Delighting in Christian converse." "Evinced a supreme desire to know the will of God, both in His revealed Word and in the intimations of His Providence." "Acquiescing in that will, when once ascertained, with steadfastness, composure, and thankfulness."

Perhaps all this testimony might be summed up in three words: Consistency, Humility, and Acquiescence, as the fruits of personal faith in our Lord Jesus Christ. Two short extracts from statements that appeared in the *Record* newspaper may illustrate the influence which these qualities enabled him by the grace of God to exercise. In one of these an interesting

account is given of a custom of Bishop Waldegrave on an Ordination Sunday to repeat at the breakfast-table a text of scripture suited to the occasion, and then to call on those present to do the same:—

When it came to Mr. Auriol's turn, there was a pause of a moment or two, and then it was seen that the old veteran was overcome by emotion. At last he began, "Unto me, who am less than the least of all saints;" here his voice completely gave way, and he wept like a child; but afterwards recovering himself he went on, his voice gaining strength as he proceeded, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." The effect was indescribable. The thought was forced on one, if such are the feelings of one who has spent so many years in his Master's service, and who has been so highly honoured of Him as His minister in holy things, what ought to be the depth of the humility and the casting away of all thought or dream of self-reliance of us younger men. A hush of reverential awe stole over us as if the Good Bishop of Souls was very near to us. For myself, I may say, that the good old man's confession, in the presence of a score of young recruits, of his own nothingness, and of his Master's supreme excellency, taught me a lesson in theology, which I trust, by God's grace, has never been forgotten.

Another writer, speaking of his kindness to the younger clergy, and of his ripe judgment, and kindly sympathy, testifies that he was always accessible, and ever ready to afford advice and counsel:—

He was one to whom a younger man could open his mind. He did not require immediate acquiescence in his own views and opinions, even on matters of primary importance, but dealt with you as one who had passed through himself what you then felt and experienced, and so was able to feel with you. And then there was no assumption of superior wisdom and goodness, but the gentleness of his spirit and humility of his heart gave to his words a force and influence which led to prayerful communing with your own heart, and a diligent study of that Word which was his sheet anchor, and had enabled him to weather many a storm and now to rest in peace and confidence.

Such was his life. His end was peace. Brought at length to the conviction that his strength was failing, there was no murmuring, but only the simple remark in answer to inquiries: "I think it seems to be the will of God to call me. My strength is failing, but I feel happy. I am simply waiting." Waiting as he afterwards explained, not idly, but as a servant upon his master.

Within less than an hour of the moment when his spirit rose to the call of that Master, he had given his opinion and advice on matters of duty for which he still felt responsibility, with the greatest possible clearness.

The true state of his mind may be gathered from what was well-nigh his last conscious utterance, as with holy fervour he exclaimed:—

What we must seek for is more power in the consciousness of Christ's redeeming love, more simple dependence upon His merits for the pardon of *all* our sins, more conformity to Him, that we may be dead with Him, that we may rise with Him, that we may sit with Him in heavenly places, that we may be with Him when He comes again in glory.

In cherishing the memories of such a life, and such a death, we do not magnify the man, but seek rather to glorify God in him.

It may be both interesting and for the glory of God, to mark the chief steps of the way by which Edward Auriol was led through the more than three score years of his earthly life.

We pass by the circumstances of his birth and early youth; simply remarking that his family had been affected by the Revocation of the Edict of Nantes;—that at the time of his birth in 1805 his father was living in London;—that his early thoughts were associated with the ministry of the Church from the circumstance of the plans formed by a twin sister to live with him in his future rectory. The loss of that sister when she was twelve years old—his school days at Westminster—his college course at Christ Church, Oxford, where he formed friendships which lasted for life, were all regarded by him in after life with humility and thankfulness.

On the details of these it is not necessary to dwell. It is more to our present purpose to remark that it was with a strong sense of duty, but without that spiritual enlightenment which he afterwards attained, that he proceeded to Hastings with the view of reading for holy orders. The first rising in his soul of a sense of the responsibility he was incurring in taking orders began at this time while attending the ministry of the Rev. Mr. Olive, who then had the temporary cure of St. Mary's. The thought that he was undertaking to instruct others, led to a determination to study the Bible with care and earnestness.

As the result of this, before taking deacon's orders, his mind was set on being "*a good clergyman,*" though his ideas on the subject were but ill defined. Every good intention was strengthened, not hindered, by his engagement with his future wife which was now formed. He lived to mourn her loss, and always, when he could bear to refer to her, spoke of her as the greatest earthly blessing of his life.

His first curacy was at Roydon, Herts, of which he had the sole charge, his rector being absent. Soon after going there, on a ball being given in the neighbourhood, he and Mrs. Auriol

thought they "ought to go to meet their neighbours." It was probably the last they ever attended. His sermons, full of plain statements of truth, were becoming from week to week more earnest. He began to attend the clerical meetings which were held in the house of the late Rev. E. Bickersteth, and was led to understand and take interest in the efforts that were being made for the spread of the gospel at home and abroad—an interest which during the whole of his after life grew and strengthened.

On the death of his rector he had to seek another sphere of labour, for the owner of the advowson presented his son to what he described as "not a living, but a starving." The Bishop of London, Dr. Blomfield, received his application for employment very kindly, and offered him the curacy of Little Horwood, Bucks. It proved to be a place connected with so much spiritual blessing, that the recollections of it were always tenderly cherished. Here, as at Roydon, Mr. Auriol sought the society of the most devoted clergy. He found in a neighbouring parish an old friend (Rev. C. Childers), who, like himself, was growing in grace and devotedness. He discovered that others—clergy and laity—were like-minded with himself, amongst whom Sir Harry Verney and his excellent sister were prominent, anxious to do everything in their power to forward the cause of God.

But the chief blessing which he always felt he enjoyed in Little Horwood, was the converse and heart fellowship of some deeply taught poor parishioners. He often came from their cottages, warmed, comforted, and with strengthened faith. Full of quiet gladness, he and his wife while attending to their parish, and specially interested in their Sunday-school, were conscientiously "following on to know the Lord."

Up to this time Mr. Auriol had felt that he could never like a town parish. But circumstances occurred under which the curacy of the two old churches of Hastings was offered to him, and after some hesitation accepted. A very happy six years followed; the congregation was large and attentive; he had a lecture to the fishermen twice a week, and many were benefited by his preaching, and cheered by his Christian friendship.¹

At Hastings, as at Horwood, he sought the society of kindred minded clergymen. He had special enjoyment in the counsel and friendship, of the venerable Dr. Fearon. Between the aged

¹ One instance came to his knowledge of one who departed this life in hope of a joyful resurrection, who told of herself that when constrained by a relation to attend his ministry, she felt so irritated by his penetrating message, that as she walked up the aisle of the church she kept saying to herself "I hate you."

servant, and the younger one, a most affectionate friendship sprung up.

Many excellent and pithy sayings of the good old man were treasured up by his younger brother.¹

While alluding to the opinions Mr. Auriol had been led to form, mention may be made of Goode's "Better Covenant," published in 1833, as a book to which he always referred as having greatly helped to establish him in the faith.

One of the acts of his last year of life, was to buy many copies of the last smaller edition to give to younger friends, and to young men about to enter the ministry.

When speaking of theological study in his last illness, he said that the subject to which he felt he had given the most earnest study, was the way by which sinful man could be just before God. Certainly this subject was a marked feature of his preaching. He felt the power with which it had been treated by puritan writers, and usually had one of them at hand for reading.

But we are anticipating. Referring back to his prosperous work at Hastings, in 1837, news reached him which eventually led to his becoming rector of Newton Vallence. The living had come to him in consequence of the carrying out of the provisions of his father's will, and he had sought in vain to escape from the responsibility of its spiritual oversight. His way was hedged in, and he felt that the Providence of God directed him thither.

In the summer of 1838 he went, and soon found that there was plenty of work in the two villages over which he had now the spiritual oversight and in an outlying small district. In Hawkleay especially, the new rector was warmly welcomed.

¹ Some of them are worth recording, seeing that they left a marked impression upon the memory as well as proved a great help in spiritual difficulties, before the attainment of a full rest in believing. One of these remarks, the influence of which marked the thoughts of Mr. Auriol to the close of his life was, that "weak appreciation of the evil of sin lay at the root of every form of error in doctrine." Another saying to which he would sometimes refer was, "My dear friend, if Satan cannot make a child of God do a wrong thing, he will try to make him do a foolish thing." Another was—that the doctrine of "election" was to be always and only used as an encouragement, and that as such it was presented in the Scriptures. "Be careful," he would say, "how you bring the doctrine of election before a heart not truly humbled. For a time after reading the ninth of Romans I had no religion." The friendship which led to the treasuring up of such sayings as these, undoubtedly met the needs of a heart deeply wounded by conviction and tried by conflict in a way which few would suspect. His experience of conflict may be gathered from a remark in his last illness, to one who expressed a fear that Satan was always to a painful degree the tormentor of many children of God, in their last days. "I have had many conflicts with Satan," he said, "but I have always found that in times of deep trouble he has been restrained, and I believe it will be so to the end."

Nonconformists flocked to church, and the Word of God seemed to be ministered with much blessing. Three miles of deplorable road had to be travelled, but in all weathers he was seen going to the meetings and services which he had started. Aided by a resident gentleman, he restored neatness and order to the Church at Newton. He built a school in the parsonage grounds, and appointed an able mistress, the children of his parish not having previously had a school within three miles. Here again precious friendships were formed. The Venerable Samuel Maddock was at Ropley; Bishop Wigram, then Archdeacon, at Tisted, a neighbouring parish; and Bishop Sumner at Farnham, full of kindness. Enjoying such friendships, no thought of removing from Newton ever occurred till about 1840, when the claims for more work, which his own energy had created, made him question whether there ought not to be a curate for Hawkley and more Sunday services. But while deliberating this question, a proposal was made that he should exchange livings with Mr. Snow, the rector of St. Dunstons-in-the-west, at that time numbering 7,000 population in two districts. This proposal was at first declined, on the ground that as the Providence of God had guided him to Newton against his own will, he ought not lightly to leave it. But on the proposal being repeated, and strongly urged some time afterwards, he was led, after taking serious and prayerful thought, to accept it, and the exchange was effected in 1842.

The history of his life at St. Dunstan's is written in the heart of many a parishioner, and in the memory of many who now affectionately testify to the value of his counsel in many of the efforts for the spread of the Gospel which were then rising into strength.

More than thirty years of work and usefulness lay before him at St. Dunstan's, and in the committees, where constantly present, he was ever regarded as a faithful and wise counsellor, and during which, we may well say with thankfulness for the grace given to him, he served his generation, and left a bright and consistent example for the generations to come.

His last sermon was preached on Jan. 4, 1880, and from the same text with which he had commenced his ministry at St. Dunstan's in 1842:—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." His anxiously-expressed wish to the last was that his church might continue to be a church where every one might be sure to find, in all the arrangements of worship and preaching, the simplicity and fulness of the true Gospel of Christ.

Reference to his London work would be incomplete without a distinct notice of the Societies in which he took great interest.¹

¹ When the Church Association was formed Mr. Auriol felt that he could conscientiously support it. He thought he saw a necessity for its action,

The Church Pastoral Aid Society from the first won his affectionate regard, and for more than thirty years he was scarcely ever absent from its committee, usually meeting on Tuesday morning at the early hour of eight o'clock. The Church of England Sunday School Institute he helped to organize. The London Society for Promoting Christianity among the Jews he always loved, and took a great interest in a working party which met at his house for sending garments to the schools at Jerusalem.

The Church Missionary Society was perhaps his greatest delight, and nothing was suffered to interfere with his attendance at its committee; but the list would be a long one of all the Societies in which he was interested, and to which he subscribed, such, for example, as the Lord's Day Society, The Church Home Missions, The London Aged-Christian Society, The Army Scripture Readers, St. John's Hall, Highbury. But distinct mention must be made of the London Clerical Education Society, of which for more than thirty years he shared the joint secretaryship with the Rev. F. J. Spitta. The whole correspondence and accounts were undertaken by the two secretaries, and a committee met monthly at his house.

In this work he delighted, not grudging any time or toil, but manifesting a fatherly interest in the young men who passed under his care, the examination of candidates for this and other Societies, which he was often requested to undertake, being probably work which involved a great amount of self-denial, in respect of personal ease and domestic enjoyment.

With respect to the delicate subject of common action with our dissenting brethren, he would in quite early days have been much more inclined to enter upon it than he was afterwards. He was wont to repeat that, in his early days, he had heard with great surprise the saying of his friend, Dr. Fearon, to a worthy Nonconformist in his parish, who said, "My dear sir, we mean the same thing," "No, no, my friend, we do not mean the same thing at all—you go your way and I go mine, and we must both do our best." But as years unfolded the political enmities and efforts of the Nonconformists, and the unfair statements which occur in their publications, he thought it impossible to work together in any matter of personal ministry, and was thankful that there were still such institutions as the

because of its simple object to ascertain the true state of the law on disputed and important particulars. He regarded the carrying out of this simple object as a valuable help to our bishops in maintaining their position as fatherly overseers in the church, and disapproved with extreme dislike, from whatever quarter it came, any approach to disrespectful remarks on the conduct of the bishops, whose difficulties he fully appreciated.

Bible Society and kindred societies which gave opportunities for joint effort and support.

In estimating the value of his labours, his interest in the various trusts to which he had been appointed ought not to be overlooked. The righteousness with which he exercised his trust was apparent to all who had to do with him, and the hope of doing good in this way without any selfish or party motive, but simply for the honour of Christ and the edification of His Church, lay so near his heart, that in the last hour of his earthly life it occupied his matured thought, and formed the subject of conversation with one who only took leave of him as he entered the valley of the shadow of death.

Having marked the chief features of the personal history of this "good minister of Jesus Christ," it may be well to reply to a question that has been asked as to the chief means by which his spiritual life was maintained. Among these may certainly be enumerated the spirit of watchfulness in daily life; his habit of early rising and study of the Scripture; his carefully chosen reading of other books, and not least, his deep love and reverence for the Lord's Day. With reference to the last he would often say: "Men remember that they need the grace of the Holy Spirit to keep the other commandments; we need it peculiarly for this one."

The prevailing tone of his mind will be best gathered from his own language. Speaking to one who remarked with reference to his illness, "All will be well," he said, "Yes, oh yes, hoping in Jesus, resting on Jesus, looking to Jesus, being with Jesus, all *will* be well." And again, with reference to having been found of the Good Shepherd, and brought into His fold, "Ah yes, but that does not alter the need for daily cleansing, daily washing, daily finding, daily obeying. The Bible gives us no occasion for thinking lightly of sin. There is too much in this day of putting it away, gliding over it. It is *daily* cleansing that is needed. It is not that I do not feel my sins covered, but that does not alter the need of daily forgiveness." "We must beware," he said to a younger brother in the ministry, "of forgetting the judicial character of God. It is in these days left far too much out of sight and forgotten."

It was this prevailing tone of mind which gave a kind of melody and sanctity to his unaffected life. For himself and for others he seemed constantly watchful that there should not be any dependence on any source of life and strength except that which the gospel reveals. It was this source of strength from which he drew his daily supplies of wisdom and power and strength. Can we wonder that he walked humbly with God, acknowledging "I am but a lump of sin, all unrighteousness, O Lord my righteousness, let Thy righteousness be for my un-

righteousness, Thy strength for my weakness"? Can we wonder at his simple faith? The promise is "him that cometh," "whosoever believeth," "then it is for me—I know I come." And again, "Righteousness I have none, none of my own. I wish every one to know that this is my conviction, nothing of my own, I have hope that Christ's righteousness is mine, the righteousness of God which is unto all, and upon all, that believe—upon *all*—then upon *me*, for I do believe with all my heart, all my soul, all my mind." Can we wonder at his acquiescence? He had been trained to this by the trying and solemn bereavements which he had sustained in the loss of his son and his wife. To the last day that he was downstairs his eye would fall on desk and pictures with quiet looks which told that regret and submission and thankfulness were all working in his inmost soul, and so working the peaceable fruits of righteousness, that in his last illness he could say, "I do not know what God's will is for me, I lie here, I do not get on, I lie low, low in God's hand. In everything may I desire, yes, and I do desire, O Lord, that Thy will may be done—don't let another thought stir." Can we wonder, that seeking daily pardon, and strength, and guidance, he was enabled to perceive and know what things he ought to do, or that grace and power were given to him faithfully to perform the same? Can we wonder that one who lived under his roof could testify that after forty-two years not a single echo could be remembered of an unwise or unkind word?

Faults and failings no doubt he had. It has not been our business to search them out. They are known to his God. They were deplored by himself. But they were not conspicuous to his fellow-men. By the grace of God he has left behind him the influence and bright example of a good conversation. We do not praise the man; we glorify God because of the grace bestowed on him, enabling him to be consistent in conduct, wise in counsel, faithful in his ministry.

Nor can we close these remarks more suitably than in his own words: "Let none praise me, let them praise God who had mercy on me, called me out of frivolity and sin, led me, taught me, brought me to Himself, guided me to one (his wife) who was such a blessing to me, kept me, preserved me to this day, and will preserve me to the end."

WILLIAM CADMAN.