

THE HOMILETIC REVIEW.

VOL. XVIII.—OCTOBER, 1889.—No. 4.

REVIEW SECTION.

I.—THE PARISH MINISTER KNIGHT-ERRANT.

BY WAYLAND HOYT, D.D., PHILADELPHIA.

(Concluded from page 281.)

GREAT words and even gravely true, I think, are these of Thomas Carlyle, concerning Louis XV. : “And yet let no meanest man lay flattering unction to his soul. Louis was a ruler; but art not thou also one? His wide France, looked at from the fixed stars—themselves not yet infinitude—is no wider than thy narrow brickfield, where thou, too, didst faithfully or didst unfaithfully mean symbols of eternity imprisoned into time. It is not thy works which are all mortal, infinitely little, and the greatest no greater than the least, but only the spirit thou workest in, that can have worth or continuance.”

And the test of ministerial faithfulness or faithlessness is whole heavens higher than the fixed stars even. “Moreover, it is required in stewards that a man be found faithful,” says the great apostle, “but with me it is a very small thing that I should be judged of you or of man’s judgment. Yea, I judge not mine own self, for I know nothing by myself. Yet am I not hereby justified; but He that judgeth me is the Lord.” The test is not conspicuous place. The test is, shining motive toward God compelling scrupulous service toward men anywhere, everywhere. Judged thus your little and lowly Eversley may be lordlier and loftier than the biggest pulpit London can make offer of.

Looking further at this sphere of this parish minister knight-errant, is there not suggestion also as to the *true winning of ministerial reputation*. Our Lord did not find fault with the desire of the sons of Zebedee, to sit the one on His right hand and the other on His left, but only with their proposed method of promotion. “The best work ever I’ve done has been my plain parish work,” wrote Charles Kingsley to Mr. Thomas Hughes, when fame had already laid various garlands upon his brow. But the structural reason for that fame was plain parish work, well done. This was the trunk of the tree on which banners of other leaves unfurled themselves. Poet he was, and author with wide audience, and militant reformer with clarion call. But first, foremost, chiefest, he was parish minister. These things were fringe, parish duty was the center and the main substance. The in-

Come, for the earth is grown cursed and old,
 Come down and renew us her youth.
 Freedom, self-sacrifice, mercy and love,
 Haste to the battle-field ; stoop from above
 To the day of the Lord at hand.

“ Gather you, gather you, hounds of hell
 Famine and plague and war,
 Idleness, bigotry, cant and misrule,
 Gather and—fall in the snare.
 Hirelings and mammonites, pedants and knaves,
 Crawl to the battle-field ; sneak to your graves,
 In the day of the Lord at hand.

“ Who would sit down and sigh for a lost age of gold,
 While the Lord of all ages is here ?
 True hearts will leap up at the trumpet of God,
 And those who can suffer can dare.
 Each past age of gold was an iron age, too,
 And the meanest of saints may find stern work to do,
 In the day of the Lord at hand.”

And in some such ringing jubilation of soul may we go forth to battle, but yet to triumph in the strength and in the love of this personal and present Lord—and in the day of the Lord, at hand, *for us.*

II.—FLOWERS PLUCKED FROM A PURITAN GARDEN :
 SELECTIONS FROM DR. JOHN ARROWSMITH'S "ARMILLA CATECHETICA ;"
 OR, "A CHAIN OF PRINCIPLES" (CAMBRIDGE, 1659),
 MADE BY REV. BENJAMIN B. WARFIELD, D.D., PRINCETON, N. J.

[Prefatory Note : JOHN ARROWSMITH, the author of the work from which these selections are taken, was born at Newcastle-on-Tyne, March 27, 1602, and was bred at Cambridge, where he became Fellow of Catherine Hall. He was one of the most esteemed and one of the most regular in attendance of the Westminster divines, by whom he was appointed to lead the defense against the Antinomians, to sit on the committee that prepared the *Confession of Faith* and to preach three times before Parliament. He was appointed in 1644 Master of St. John's College, Cambridge, and afterward Master of Trinity College and Regius Professor of Divinity at that university. He died in 1658. Besides the three sermons above mentioned, three small quarto volumes by his hand were given to the public: one, in Latin, on the Christian soldier he published himself in 1657 ; the other two were published after his death—the *Chain of Principles* in 1659 and the *Theanthropos* (an exposition of John i : 1-18) in 1660. All his writings are characterized by adequate learning adequately handled for teaching and practical purposes, a devout spirit and a convinced but moderate Calvinism of the type of Davenant, whom he often quotes with admiration. His writings abound in anecdotic illustrations, in quaint turns of expression, as well as in such quotable pa-

sages bearing on the Christian life as are given herewith. On the whole, he is a fair specimen of the Puritan preacher of his day, a day it need scarcely be said in which theological thinking and practical piety were fused into one mass of Godliness, and a revived religion swept into the hearts of the whole English people as perhaps has never been equally true before or since.—BENJ. B. WARFIELD.]

I.—GOD'S RELATION TO THE CREATURE.

"It is not with God as it is with carpenters and shipwrights, who make houses for other men to dwell in, vessels for others to sail in, and therefore after they are made look after them no more; God, who made all things for himself, looks after the preservation of all."

II.

"The creatures are all vessels, which, if unhooped by withdrawing of God's manutenance, all the liquor that is in them, their several virtues, yea their several beings, would run out and they return to their first nothing."

III.—THE WISDOM OF MAN.

"When study hath been midwife to knowledge, knowledge becomes nurse to grief. . . . Many and dreadful are the damps that seize upon such as dig deep in the mines of learning. Sharp wits like sharp knives do often cut their owners' fingers. The deep reach of a prudent man makes him aggravate such evils as are already come upon him, by considering every circumstance so as to accent every sad consideration, and anticipate such as are yet to come, by galloping in his thoughts to meet them."

IV.

"Knowledge indeed and good parts managed by grace are like the rod in Moses' hand, wonder-workers; but turn to serpents when they are cast upon the ground and employed in promoting earthly designs. Learning in religious hearts like that gold in the Israelites' ear-rings is a most precious ornament; but if men pervert it to base, wicked ends, or begin to make an idol of it, as they did a golden calf of their ear-rings, it then becomes an abomination."

V.

"With men indeed a little science may make a great show, but he only is wise in God's esteem who is wise to salvation. Give me a man as full of policy as was Achitophel, of eloquence as Tertullus, of learning as the Athenians were in Paul's time; if with Achitophel he plot against the people of God, with Tertullus have the poison of asps under his lips, with those Athenians be wholly given to superstition, for all his policy, eloquence and learning one may be bold to call him fool in Scripture language. The learned logician, whom Satan daily deceiveth by his sophistry, and keeps from offering up to God reasonable service, is no better than a fool for all his skill. Nor the subtle arithmetician who hath not learned to number his days that he might apply his heart to saving wisdom. Nor the cunning orator, who, although he be of singular abilities in the art of persuading men, is of Agrippa's temper, himself but almost persuaded to be a Christian."

VI.—GOD KNOWN BY HIS WORKS.

"In a musical instrument when we observe diverse strings meet in an harmony, we conclude that some skillful musician tuned them; when we see thousands of men in a field, marshaled under several colors, and yielding exact obedience, we infer that there is a general, whose commands they are all subject to. In a watch, when we take notice of great and small

wheels all so fitted as to concur to an orderly motion, we acknowledge the skill of an artificer. When we come into a printing-house and see a great number of different letters so ordered as to make a book, the consideration hereof maketh it evident that there is a composer, by whose art they were brought to such a frame. When we behold a fair building we conclude it had an architect; a stately ship well-rigged and safely conducted to the port, that it hath a pilot. So here. The visible world is such an instrument, army, watch, book, building, ship, as undeniably argueth a God who was and is the tuner, general and artificer, the composer, architect and pilot of it."

VII.

"We are so *fearfully and wonderfully made* that the great physician, Galen, though a heathen, being amazed at the wisdom which he discovered in the frame of every member in man's body, could no longer contain himself, but fell to praising the Creator in a hymn."

VIII.

"Anthony, the religious monk, when a certain philosopher asked him how he did to live without books, answered he had the voluminous book of all the creatures to study upon, and to contemplate God in. . . . The book of Scripture without doubt hath the pre-eminence in worth by many degrees; but that of the creatures had the precedency in time, and was extant long before the written Word."

IX.—THE SUPREMACY OF SCRIPTURE.

"I should not be afraid to affirm that there is one very short expression in Scripture, to wit, this, *I am that I am*, which revealeth more of God than all the large volumes of ethnic writers."

X.

"We are all desirous to have fair and well-printed Bibles. Believe it, the fairest impression of the Bible is to have it well printed on the reader's heart."

XI.

"The two testaments, Old and New, like the two breasts of the same person, give the same milk. As, if one drew water out of a deep well with vessels of different metal, one of brass, another of tin, a third of earth, the water may seem at first to be of a different color; but when the vessels are brought near to the eye this diversity of colors vanisheth and the waters tasted of have the same relish: so here, the different style of the historiographers from prophets, of the prophets from evangelists, of the evangelists from apostles, may make the truths of Scripture seem of different complexions till one look narrowly into them and taste them advisedly, then will the identity both of color and relish manifest itself."

XII.—THE INADEQUACY OF THE CREATURE.

"Therefore it is that *the eye* (as the preacher telleth us) *is not satisfied with seeing*, nor *the ear with hearing*, because these two senses of discipline, when they have given their utmost intelligence, cannot present the soul of man with any created accommodations *perfectly good without defect, and perpetually good without decay.*"

XIII.

"The creatures are wont shamefully to frustrate men's hopes, and seldom or never make good to the enjoyer what they promised to the expectant. Yea, as Jonah's gourd (having done him no service in the night, when he needed it not) withered in the morning, when he hoped for most benefit by it against the ensuing heat of the day; so the blessings of this world fre-

quently wither at such times as we looked to find the most freshness in and refreshment from them."

XIV.—THE DIGNITY OF MAN.

"Let Diotrephes then say, It is good for me to have the pre-eminence; Judas, It is good for me to bear the bag; Demas, It is good for me to embrace this present world. But do thou, O my soul, conclude with David, *It is good for me to draw near to God.* Thou art now a bird in the shell—a shell of flesh—which will shortly break and let out the bird. This crazy bark of my body ere long will be certainly split upon the fatal rock of death, then must thou its present pilot forsake it and swim to the shore of eternity. Therefore, O everlasting creature, see and be sure thou content not thyself with a transitory portion."

XV.

"To a soul truly great no worldly matter hath any true greatness in it. As, if one could take a station in heaven, whatsoever is here below would appear but small in his sight by reason of its distance."

XVI.

"It is exceeding much for man's honor that he is an epitome of the world, an abridgement of other creatures. . . . But his being made after God's image is far more. As great men are wont, they often erect a stately building, then cause their own picture to be hung up in it that spectators may know who was the chief founder of it. So when God had created the fabric of this world, the last thing he did was the setting up his own picture in it, creating man after his own image."

XVII.

"The king's image is in his coin, and in his son, but after a different manner. In his coin there may be likeness and derivation, but not identity of nature, which is also added in his son. In saints there are the former; they are like to God in their qualities derived from him; but in Christ all three."

XVIII.—GOD THE ONLY SATISFACTION.

"Certain it is that none can make our souls happy but God who made them, nor any give satisfaction to them but Christ who gave satisfaction for them. They were fashioned at first according to the image of God, and nothing short of Him who is styled *the brightness of His Father's glory and the express image of His person* can replenish them. As when there is a curious impression left upon wax, nothing can adequately fill the dimensions and lineaments of it but the seal that stamped it. Other things may cumber the mind, but not content it. As soon may a temple be filled with wisdom as a soul with wealth; and bodily substances nourished with shadows, as rational spirits fed with bodies."

XIX.

"Thou art my sun, the best of creatures are but stars, deriving the luster they have of thee. Did not thy light make day in my heart, I should languish for all them in a perpetual night of dissatisfaction. There are within me two great gulfs—a mind desirous of more truth and a will capable of more good than finite beings can afford. Thou only canst fill them who art the first truth and the chief good. In thee alone shall *my soul be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips.*"

XX.—THE SOURCE OF SALVATION.

"The mercies of an infinite God are infinite mercies, and so able to swallow up all the sins of finite creatures. What though thou hast heretofore

delighted in sin? Despair not, for he *delighteth in mercy: mercy pleaseth him as much as ever any sin did thee.*"

XXI.

"Know that the Lord is wont even *in wrath to remember mercy*; and that the correction which thou at present lookest at as an argument of wrath may perhaps be an evidence of love and an act of mercy. God is not about to bear thee down, as thy unbelieving heart imagineth, but to prune thee for prevention of luxuriancy. Be sure the right hand of his clemency knoweth whatever the left hand of his severity doth."

XXII.

"Then is God most angry of all when He refuseth to be angry; yea, there is no anger of his to be compared to this kind of mercy."

XXIII.

"The justice of God as well as his mercy endures forever. And as nothing is more calm than a smooth, more raging than a tempestuous sea; nothing more cold than lead when it is taken out of the mine, nor more scalding when it is heated; nothing blunter than iron, yet when it is whetted nothing more sharp: so none more merciful than God, but if his patience be turned to fury by our provocations none more terrible."

XXIV.—THE AWFULNESS OF SIN.

"Smite a stone as long as you will, beat it while you can stand over it, it complaineth not; lay a mountain upon it, it groaneth not. Such are some men's consciences."

XXV.

"Crying sins are commonly answered with the echo of roaring judgments."

XXVI.—THE RICHES OF GRACE.

"The vast ocean overfloweth both the lowest sands and the highest rocks; that of God's pardoning grace removeth both the smaller prevarications and the grosser abominations of all such as are truly penitent believers."

XXVII.

"Observe the method: repentance first and then forgiveness. God doth not bestow his distinguishing favors upon all men promiscuously. Pardoning mercy doth indeed come from him with ease (he is called *a God ready to pardon*), but droppeth not from him at unawares."

XXVIII.

"Thou (saith Austin) that shall not lose one hair, how comes it to pass that thou art afraid of losing thy soul?"

XXIX.—THE WAY OF SALVATION.

"Look how much care a man hath to please God, so much confidence may he have to cast all his care upon Him."

XXX.

"Love is the fulfilling of the law; faith the fulfilling of the gospel. These two pipes being rightly laid from a Christian's soul to the fountain of living waters fetch in from thence a daily supply of such grace as will certainly end in a fullness of glory."

XXXI.

"Others may consider the gospel *as a word of truth*, and a doctrine holding forth salvation; but such as are savingly enlightened and sanctified by the Spirit, view the salvation it holdeth forth as *theirs* and are ready to say of every truth therein contained, This is good and good for me. Happy man, whoever thou art, that canst look by an eye of faith at the gospel as the charter of thy liberties; at the condemning law as canceled by thy surety; at the

earth as the footstool of thy Father's throne; at heaven as the portal of thy Father's house; at all the creatures in heaven and earth as an heir is wont to look at his father's servants, which are therefore his, so far as he shall have need of them; according to that, *All are yours, and ye are Christ's, and Christ is God's.*"

XXXII.

"There is not a round in the ladder to heaven which doth not give every one that steppeth upon it just occasion of crying, *Grace, grace.*"

XXXIII.

"Not as if, when iniquity is forgiven, it were presently to be taken out of memory; but that which the saints desire is to have it taken out of the conscience that their hearts may accuse them for it no more. As a thorn in the hedge is a fence, but an offense in the midst of the garden, so sin in the memory may do well to keep us from relapsing, but is a grievance in the conscience."

XXXIV.—THE SAFETY OF THE CHURCH.

"Such as wish and project (as some have done) the total and final ruin of the visible church, must effect it in a time that neither belongs to day or night; for the Lord hath promised to keep it lest any hurt it, yea, to keep it night and day."

XXXV.

"Divers particular churches may be ruined, as those in Asia have been. No man knows how many more may have the same line of desolation drawn over them. Meanwhile the Catholic Church still, not only continues, but thrives, because, like the sea, it wins in one place what it loses in another; like the sun, it riseth to the antipodes when it sets in our hemisphere."

XXXVI.

"Notwithstanding all the confusions that have happened in the world, all the fires that have been kindled, the massacres that have been executed, and the battles that have been fought against the true Christian religion, the storehouse thereof hath continued to this day, and these Oracles of God been preserved in spite of hell. Solomon's philosophical treatises, which the world had no spleen against, but a liking of, are long since lost; whereas his canonical writings are extant still."

XXXVII.

"No such bitter enemies to religion as those that after relenting return to their former frame of hard-heartedness; as the worst traveling is when it hath freezed after a thaw, so the worst conversation is with men of that spirit."

XXXVIII.—IT IS HE THAT KEEPETH US.

"They that have God to be their enemy, they that doubt whether he be their friend or no, cannot, with confidence, cast their whole care upon him. But he that can groundedly say with David, *I am thine*, may go on as he doth, *Lord, save me*. He that can say with assurance of faith, *The Lord is my shepherd*, may confidently add, *I shall not want*. The spouse may go, *leaning upon her beloved*, with all her weight, when she hath first been enabled to say, *My beloved is mine and I am his.*"

XXXIX.

"The devil is mighty. I confess it!" said Luther, "but he will never be almighty, as my God and Saviour is." Upon these grounds, a believing Christian, living up to his principles, may well say, "Show me a danger greater than my God, a destroyer greater than my Saviour. I will then fear it and him. Till then, pardon me if I do not let my confidence go. What

though *Jacob be small*, as the prophet speaks, *By whom shall Jacob arise? for he is small*. Yet arise he shall in spite of oppositions, and that because Jacob's God is great."

XL.

"Election having once pitched upon a man, it will find him out and call him home wherever he be. Zacchaeus out of cursed Jericho; Abraham out of idolatrous Ur of the Chaldeans; Nicodemus and Paul out of the college of the Pharisees, Christ's sworn enemies; Dionysius and Damavis out of superstitious Athens. In what dunghill soever god's jewels be hid, election will both find them out there, and fetch them out from thence."

XLI.—THE USES OF AFFLICTION.

"God preserveth us, not as we do fruits, that are to last but for a year, in sugar, but as flesh for a long voyage, in salt. We must expect in this life much brine and pickle, because our heavenly father preserveth us as those whom he resolveth to keep for ever, in and by dangers themselves."

XLII.

"Every vessel of mercy must expect scouring in order to brightness; and however trees in the wilderness grow without culture, trees in the orchard must be pruned in order to fruitfulness, and corn-bearing fields broken up when barren heaths are left untouched."

XLIII.

"If Solomon had nowhere said, *There is a time to weep and a time to laugh*, experience would soon have forced us to acknowledge that our whole course is checkered with prosperity and adversity; that most of a Christian's drink in this life is oxymel; most of his food bitter-sweets. Whilst Israel marched throughout the wilderness, the blackest night had a pillar of fire, and the brightest day a pillar of cloud; so in this world, things never go so well with the Israel of God, but that they groan under some affliction; never so ill but that they have some comfort afforded them."

XLIV.

"Leaven and honey were both excluded under the law from offering by fire; leaven for its excessive sourness, honey for its excessive sweetness. 'To show' (saith Ainsworth) 'that in the saints there should neither be extremity of grief nor of pleasure, but a mediocrity.' We should be careful in time of prosperity to fear affliction with a fear of expectation, though not of amazement; with such a fear as may cause preparation, but no discouragement . . . On the other side, in time of adversity, hope for refreshment."

XLV.

"In this militant church, as in the ark of old, *there is a rod and a pot of manna*. Here upon earth we have little manna without some rods, little welfare without some sharp affliction; few rods without some manna, not many afflictions without some manna of consolation."

XLVI.—DUTY OF CHEERFULNESS.

"He loveth a cheerful giver, so a cheerful thanksgiver and worshiper. Nehemiah was afraid to be seen sad in the king's presence. Mordecai durst not go into the court gates with his sack-cloth on. Dejected looks and the sackcloth of an uncheerful carriage do ill become the servant of the king, the followers of the court of heaven."

XLVII.

"*He that is of a merry heart hath a continual feast*, and the best physic, too. . . . Uncheerfulness maketh the soul of a man drive heavily, as the chariots of Pharaoh did in the Red Sea; but the joy of the Lord oilth the

wheels. Cheerfulness supplies the joints of our hearts, and so renders them humble and active in the holy performances."

XLVIII.

"There is as much difference between the sufferings of believers and of ungodly persons out of Christ, as there is between the cords wherewith an executioner pinioneth his condemned malefactors and those wherewith the indulgent chirurgeon bindeth his patient. . . . They are crosses, indeed, which believers undergo, but no curses."

XLIX.

"All the harm which the fiery furnace did the young men in Daniel was to burn off their cords; our lusts are cords, *cords of vanity* in Scripture phrase; the fiery trial is sent on purpose to burn and consume them. Afflictions help to scour off this kind of rust. Adversity, like winter weather, is of use to kill the vermin which the summer of prosperity is wont to breed."

L.

"When the founder has cast his bell, he doth not presently hang it up in the steeple, but first try it with his hammer, and beat upon it on every side, to see if any flaw be in it. Christ doth not presently, after he hath converted a man, convey him to heaven, but suffers him first to be beaten upon by manifold temptations, and after advanceth him to the crown."

LI.

"How bitter soever the cup be which I am to drink, and by whomsoever it is handed to me, the comfort is, it was of my Heavenly Father's mixing, who I am sure would not put any poisonous, although he do put some displeasing, ingredients into it. I will therefore say, Christ enabling, as Christ Himself did, *The cup which my father hath given me, shall I not drink it?*"

III.—THE VALUE OF WORDSWORTH TO THE PREACHER.

BY FREDERIC PERRY NOBLE, CHICAGO, ILL.

THE poetry of William Wordsworth has special claims upon the attention of the minister. It demands and rewards his study and love as scarcely any other poet can do. Dante, indeed, carries men through all the ranges of spiritual experience in hell, purgatory and heaven; but his type of religious belief is in not a few respects medieval and papal, while the spirit of soul-searing hate that breathes through too many of his pages cannot but work injury to the preacher of the gospel of love. Shakespeare is the poet of all men, of universal humanity, and is thus especially valuable to the student of human nature who, as is the case with most pastors, is confined to parish limits and from the nature of his work especially needs to look out upon the variety and the breadth of human life. But the value of Shakespeare to the preacher of righteousness is ethical rather than religious, and he appears to be blind and deaf to the deep things of God. Goethe, in *Faust*, is not altogether unhelpful, for that tragedy of a soul is profitable for instruction in the conduct of life and preaches how goodness may be wrought out by the ministry of pain. But the value of Goethe to the pastor is too much of the stoical and negative kind. Finally, among all the world-poets who "assert the soul in song," Milton stands next to Wordsworth in this quality of spiritual serviceability to the preacher; but the difficulty is that Mil-