

# THE PRINCETON THEOLOGICAL REVIEW.

---

No. 5—January, 1904.

---

## I.

### OUR LORD'S TEACHING CONCERNING HIMSELF.

SECONDLY—OUR LORD'S TEACHING CONCERNING HIS MISSION.

Our Lord laid great emphasis upon His Mission. Again and again He describes Himself as sent forth from God. "I came forth," He says, "and am come from God; neither have I come of Myself, but He sent Me." "The living Father sent Me." And generally where it is expressly affirmed that the Father sent the Son, the word used—*ἀποστέλλω*—conveys the idea that the Son is the delegate, the envoy and representative of the Father. Our Lord, as Westcott notes, "presents His own Mission as the one abiding Mission of the Father." Moreover, Christ's Mission is grounded in His Person. He is not the Son of God because He is sent, but He is sent because He is the Son of God. And in order to fulfill His Mission He became Son of Man. As Son of God He is qualified to be the representative of the Father; and as Son of Man He makes the Father accessible to us. In our Lord's Mission three distinct correlated functions may be distinguished—Revelation, Redemption and Judgment.

The first of these functions belongs to the Prophetic office of Christ, the second to His Priestly office, and the third to His Kingly office. In the three combined there is given the complete conception of the mediatorial work of Christ as foreshadowed in the institutions of the Old Dispensation, and as disclosed in the work and death of the Incarnate Lord Himself.

There is a profound significance in these functions. On the one

### III.

## SPIRITUAL CULTURE IN THE THEOLOGICAL SEMINARY.\*

**I**T is natural that at the opening of a new Session the minds of both Professors and Students, especially of those Students who are with us for the first time, should be bent somewhat anxiously upon the matter which has brought us together. How are we who teach best to fulfill the trust committed to us, of guiding others in their preparation for the high office of Minister of Grace? How are you who are here to make this preparation, so to employ your time and opportunities as to become in the highest sense true stewards of the mysteries of Christ? Standing as you do at the close of your University work and at the beginning of three years more of mental labor—looking back at the conquests you have already made and forward at unconquered realms still lying before you—it would not be strange if your thoughts as they busy themselves with the preparation you require for your ministerial work should be predominately occupied with intellectual training. It is the more important that we should pause to remind ourselves that intellectual training alone will never make a true minister; that the heart has rights which the head must respect; and that it behooves us above everything to remember that the ministry is a spiritual office.

I should be sorry to leave the impression that it is questionable whether the Church may not have laid too strong an emphasis on the intellectual outfit that is needed for her ministry. I must profess, indeed, that I am incapable of understanding the standpoint of those (for such there seem to be) who talk of the over-intellectualization of the ministry. The late Dr. Joseph T. Duryea spoke rather strongly, but with substantial justice, when he declared it to be "high time that the question whether culture and learning do not unfit preachers for the preaching of the Gospel to ordinary men and women, were referred back without response to the stupidity that inspires it." It is not to be denied, of course,

\* An address delivered to the incoming Students, Sabbath afternoon, September 20, 1903, in the Oratory of Stuart Hall, Princeton Theological Seminary.

that there are learned men who are perfectly useless in the ministry; and even, what is more surprising, that there are men of broad and varied and, one would have thought, humanizing culture, who seem to be unable to turn their culture to any practical use. But it is yet to be shown that these same men, without knowledge and destitute of the culture which might have been expected to humanize them, would have been any more useful. Are there no ignorant men, no men innocent of all culture, who are unpractical and of no possible use in the ministry? The fact is that when our Lord decreed that the religion He founded should be propagated by preaching, or, to put it more broadly, when He placed it in the world with the commission to reason its way to the hearts of men, He put a premium on intellectual endowments, and laid at the basis of ministerial equipment a demand for intellectual training, which no sophistry can cloud. The minister must have good tools with which to work, and must keep these tools in good condition.

You will find nothing in the curriculum which will be offered to you in this Seminary, the mastery of which is not essential to your highest efficiency in your ministry. The intellectual training at present provided for candidates for the ministry is not above either their prospective needs or the easy possibilities of their present powers. You will be wise to give yourselves diligently to making full account of it. It would not be easy to exaggerate the intimacy of the relation between sound knowledge and sound religious feeling: and the connection between sound knowledge and success in ministerial work is equally close. "Without study," says an experienced bishop of the Church of England, with his eye on the daily life of the minister it is true, but no less applicably to his preparation—"without study we shall not only fail to bring to our people all the blessings which God intends for them, but we shall gradually become feeble and perfunctory in our ministrations: our life may apparently be a busy one, and our time incessantly occupied, but our work will be comparatively fruitless: we shall be fighting as one that beateth the air."

So intimate is the connection between the head and the heart and hand, indeed, that it is not unfair to say broadly that if undue intellectualism exhibits itself in those preparing for the ministry, the fault is relative, not absolute: that, in a word, there is not a too muchness in the case at all, but a too littleness somewhere else. The trouble with those whom a certain part of the world persists in speaking of as over-educated for an effective ministry is not that they are too highly trained intellectually, but

that they are sadly undertrained spiritually; not that their head has received too much attention, but that their heart has received too little. Of course I shall not deny that it is possible to find men who are naturally lacking in sufficient mental power to pursue a Seminary course profitably; and I am far from saying that there are none of these "unlearned and ignorant men" who have been so baptized with the Holy Spirit that the Church may profitably induct them into the ministry to which God has obviously called them. But these are rare exceptions; and I do not think it characteristic of this humble but honorable class that they refuse to make the best use possible of the mental powers that have been vouchsafed to them. Certainly it would be perilous for us to make the existence of such a class the excuse for neglecting to stir up the gift that is in us. Rather I think it may be fairly inferred that when students for the ministry fail to take full advantage of the opportunities for intellectual culture offered them, the fault is usually to be found in the heart itself. When too much blood seems to have gone to the head, we may ordinarily justly presume that this is only because too little has gone to the heart; and similarly when little or none is thrown to the head, we may quite generally suspect it is because the heart has too little within it to supply the needs of any organ.

#### I.

I have missed my mark in what I have been saying if, while insisting on the need of a strenuous intellectual preparation for the ministry, I have not also suggested that the deepest need is a profound spiritual preparation. An adequate preparation for the Gospel ministry certainly embraces much more than merely the study of certain branches of learning. When Bishop Wilberforce opened Cuddesden College in 1854, he wrote: "Threefold object of residence here: 1. Devotion; 2. Parochial Work; 3. Theological Reading." The special circumstances of "candidates for holy orders" in the Church of England suggested, as we shall subsequently see, the order in which these three elements in their preparation are mentioned. In our special circumstances a different order might be suggested. But does it not, even on first sight, commend itself to you with clear convincingness, that any proper preparation for the ministry must include these three chief parts—a training of the heart, a training of the hand, a training of the head—a devotional, a practical and an intellectual training? Such a training, in a word, as that we may learn first to know Jesus, then to grasp the message He would have

us deliver to men, and then how He would have us work for Him in His vineyard. We are told by the Evangelist Mark (iii. 14) that when Jesus appointed His twelve apostles, it was first that they might be with Him, and then that He might send them forth to preach. And surely we may believe that we who are the successors of the apostles as the evangelizers of the world have been called like them first of all to be with Jesus and only then to go forth to preach. It may not be without significance that out of the fourteen or fifteen qualifications which, according to the Apostle Paul, must unite in order to fit a man to be a bishop, only one requires an intellectual preparation. The bishop must be "apt to teach." But aptness to teach is only the beginning of his fitting. All the other requirements are rooted in his moral or spiritual fitness.

I am not going to lose myself in a vain—perhaps worse than vain—inquiry as to which of the three lines of preparation I have hinted at is the most essential. Why raise a question between three lines of training, each of which is essential both in itself and to the proper prosecution of the others? If intellectual acuteness will not of itself make a man an acceptable minister of Christ, neither will facility and energy in practical affairs by themselves, nor yet piety and devotion alone. The three must be twisted together into a single three-ply cord. We are not to ask whether we will cultivate the one or the other; or whether we will give our chief attention to the one or the other. We must simultaneously push our forces over all three lines of approach, if we are to capture the stronghold of a successful ministry at all. Doing so, they will interact, as we have suggested, each to secure the others. Do we wish to grow in grace? It is the knowledge of God's truth that sanctifies the heart. Do we desire a key to the depths of God's truth? It is the Spirit-led man who discerns all things. Are our souls in travail for the dying thousands about us? How eager, then, will be our search in the fountain of life for the waters of healing? Is the way weary? Do we not know whence alone can be derived our strength for the journey of life? There is no way so surely to stimulate the appetite for knowledge as to quicken the sense of the need of it in the wants of our own spiritual life or in the calls of practical work for others. There is no way so potent for awakening a craving for personal holiness or for arousing a love of souls in our hearts, as to fill the mind with a knowledge of God's love to man as revealed in His Holy Book.

The reciprocal relation in which the several lines of preparation for the ministry stand to one another, supplies me with my first

remark as I address myself to the task immediately before me—of attempting to outline in a practical way some account of how your spiritual training may be advanced during your stay in the Seminary. This remark takes a negative form and amounts to saying with some emphasis that your spiritual growth will not be advanced by the neglect of the very work for which you resort to the Seminary. Such a remark may seem to some of you out of place: it is perhaps not so entirely unnecessary as it may appear. There is a valuable bit from his own personal experience given us by the late Phillips Brooks in his Yale Lectures,\* which I shall repeat here for our admonition also. He is impressing on his readers the important truth that the first and most evident element in a true preparation for the ministry consists in a mastery of the professional studies leading up to it. He writes as follows:

“Most men begin really to study when they enter on the preparation for their professions. Men whose college life, with its general culture, has been very idle, begin to work when at the door of the professional school the work of their life comes into sight before them. It is the way in which a bird who has been wheeling vaguely hither and thither sees at last its home in the distance and flies toward it like an arrow. But shall I say to you how often I have thought that the very transcendent motives of the young minister’s study have a certain tendency to bewilder him and make his study less faithful than that of men seeking other professions from lower motives? The highest motive often dazzles before it illuminates. It is one of the ways in which the light within us becomes darkness. I never shall forget my first experience of a divinity school. I had come from a college where men studied hard but said nothing about faith. I had never been at a prayer-meeting in my life. The first place I was taken to at the Seminary was the prayer-meeting; and never shall I lose the impression of the devoutness with which those men prayed and exhorted one another. Their whole souls seemed exalted and their natures were on fire. I sat bewildered and ashamed and went away depressed. On the next day I met some of these same men at a Greek recitation. It would be little to say of some of the devoutest of them that they had not learnt their lesson. Their whole way showed that they had never learnt their lessons; that they had not got hold of the first principles of hard, faithful, conscientious study. The boiler had no connection with the engine. The devotion did not touch the work which then and there was the work, and the only work, for them to do. By and by I found something of where the steam did escape to. A sort of amateur, premature preaching was much in vogue among us. We were in haste to be at what we called ‘our work!’ A feeble twilight of the coming ministry we lived in. The people in the neighborhood dubbed us ‘parsonettes.’ Oh, my fellow-students, the special study of theology and all that appertains to it, that is what the preacher must be doing always; but he can never do it afterward as he can in the blessed days of quiet in Arabia, after Christ has called him, and before the apostles lay their hands upon him. In many respects an ignorant clergy, however pious it may be, is worse than none at all. The more the empty head glows and burns, the more hollow and thin and dry it grows. ‘The knowledge of the priest,’ said St. Francis de Sales ‘is the eighth sacrament of the Church.’”

---

\* P. 43.

Well, it was not at Princeton Seminary that Dr. Brooks saw these evils. Perhaps they do not exist here: let us hope that they do not, at least in the measure in which he portrays them. Nevertheless his experience may fitly be laid to heart by us for our warning. The religious training which a minister needs to get in his days of preparation assuredly cannot be had by neglecting the very work he is set to do, in favor of any show of devoutness which does not affect the roots of his conduct, or of any show of zeal in another work which it is not yet his to do.

Of course there is another side to it. This religious training is not already obtained by the mere refusal to be led away from our primary work at the Seminary by practical calls upon our energies. Our primary business at the Seminary is, no doubt, to obtain the intellectual fitting for our ministerial work, and nothing must be allowed to supersede that in our efforts. But neither must the collateral prosecution of the requisite training of the heart and hand be neglected, as opportunity offers. Nor will a properly guarded attention to these injure the discharge of our scholastic duties; it will, on the contrary, powerfully advance their successful performance. The student cannot too sedulously cultivate devoutness of spirit. The maxim has been often verified in the experience of us all: *bene orasse est bene studuisse*. When the heart is thoroughly aroused, the slowest mind starts into motion and an impulse is given it which carries it triumphantly over intellectual difficulties before which it quailed afraid. And equally a proper taste of the practical work of the ministry is a great quickener of the mind for the intellectual preparation. We cannot do without these things. And the student must be very careful, therefore—even on this somewhat low ground—while not permitting any distractions to divert him from his primary task as a student, yet to take full advantage of all proper opportunities that may arise to train his heart and hand also. Preparation for ministerial service is very much like building a machine—say a locomotive. The intellectual work may have been accomplished and the machine may stand perfect before us. But it will not go unless the vital force of devotion is throbbing through it. Knowledge is a powerful thing: and practical tact is a powerful thing. And so is a locomotive a powerful thing—provided it has steam in it! Though I know all mysteries and all knowledge, and though I bestow all my goods to feed the poor, if I have not the love of God and man welling up in invincible power beneath it all and lifting it all and transmuting it all into effective working force—it profits me nothing.

## II.

But the question comes back to us, How are we to obtain this spiritual culture in the Seminary? Well, theological students, in becoming theological students, have not ceased to be men; and there is no other way for them to become devout men than that which is common to man. There is but one way, brethren, to become strong in the Lord. That way is to feed on the Bread of Life! This is the way other men who would fain be devout take, and it is the way we, if we would fain be devout, must take. We are simply asking ourselves then, as theological students, what opportunities are offered us by our residence in the Seminary for the cultivation of faith in Jesus Christ and obedience to Him. What we are eager to know is how we can, not merely keep alive, but fan into a brighter flame, the fires of our love for our Lord and Saviour. I desire to be perfectly plain and simple in attempting to suggest an answer to this question. I shall, therefore, only enumerate in the barest manner some of the ways in which the devout life may be assisted in the conditions in which we live in the Seminary.

First of all, I must point you to the importance of a diligent use of the public means of grace. Public means of grace abound in the Seminary. There is the stated Sabbath-morning service in the chapel; and no student who is not prevented from attending it by some imperative duty should fail to be in his seat at that service, adding whatever his presence and his prayers can bring to the spiritual forces at work there. Then there is our weekly Conference on Sabbath afternoon, in which we talk over together the blessed promises of our God and seek to learn better His will for the ordering of our lives. There have been those in times past whose hearts have been stirred within them at these Conferences; and they may be made by the seeking spirit very precious seasons of social meditation and prayer. Then, Faculty and Students meet daily, at the close of the day's work, to listen to a fragment of God's Word, mingle their voices in praise to God, and ask His blessing on the labor of the day. Indeed, we proceed to no one of our classroom exercises without pausing a moment to lift up our hearts to God in prayer. And every effort is made by all of us who teach, I know, in all our teaching—however it may appear from moment to moment to be concerned with mere parts of speech, or the signification of words, or the details of history, or the syllogisms of formal logic—to preserve a devout spirit and a reverent heart, as becomes those who are dealing even with the outer

coverings that protect the mysteries of God. I need not stay to speak with particularity of the more rarely occurring stated services, such as the monthly concert of prayer for missions and the like. Enough has been said to suggest the richness of provision made in the Seminary for public worship: and assuredly amid such abounding opportunities for the quickening of the religious life it ought to be a comparatively easy thing to cultivate devoutness of spirit.

You will doubtless observe that I have said nothing, so far, of additional opportunities for social worship afforded by public services open to the attendance of the students outside the boundaries of the Seminary, or by voluntary associations for religious culture among the students themselves. These also are abundant, and have their parts to play in your edification. They may be justly accounted supplementary means of grace, useful to you, each in its own place and order. But what I am insisting on now is something which no such services, whether without or within the Seminary walls, can supply: something which by the grace of God can go much deeper into the bases of your religious nature and lay much broader foundations for the building up of a firm and consistent and abiding Christian character. I am exhorting you to give great diligence to the cultivation of the stated means of grace provided by the Seminary, to live in them and make them the full and rich expression of the organic religious life of the institution. I am touching on something here that seems to me to be of the utmost importance and which does not seem to me to have received the attention from the students which it deserves. Every body of men bound together in as close and intimate association as we are, must have an organic life: and if the bonds that bind them together are fundamentally of a religious character, this organic life must be fundamentally a religious one. We do not live on the top of our privileges in such circumstances unless we succeed in giving this organic religious life full power in our own lives and full expression in the stated means provided for its expression. No richness of private religious life, no abundance of voluntary religious services on the part of members of the organism, can take the place of or supersede the necessity for the fullest, richest and most fervent expression of this organic religious life through its appropriate channels. I exhort you, therefore, brethren, with the utmost seriousness, to utilize the public means of grace afforded by the Seminary, and to make them instruments for the cultivation and expression of the organic religious life of

the institution. We shall not have done our duty by our own souls until we find in these public services the joy of our hearts and the inspiration of our conduct.

Let me go a step further and put into plain words a thought that is floating in my mind. The entire work of the Seminary deserves to be classed in the category of means of grace; and the whole routine of work done here may be made a very powerful means of grace if we will only prosecute it in a right spirit and with due regard to its religious value. For what are we engaging ourselves with in our daily studies but just the Word of God, the history of God's dealings with His people, the great truths that He has revealed to us for the salvation of our souls? And what are we doing when we engage ourselves day after day with these topics of study and meditation, but just what every Christian man strives to do when he is seeking nutriment for his soul? The only difference is that what he does sporadically, at intervals, and somewhat primarily, it is your privilege to give yourselves to unbrokenly for a space of three whole years! Precious years these ought to be to you, brethren, in the culture of the spiritual life. If such contact as we in the Seminary have the privilege of enjoying with Divine truth does not sanctify our souls, should we not infer either that it is a mistake to pray in Christ's own words, "Sanctify us in the truth; Thy word is truth," or else that our hearts are so indurated as no longer to be capable of reaction even to so powerful a reagent as the very truth of God?

I beseech you, brethren, take every item of your Seminary work as a religious duty. I am emphasizing the adjective in this. I mean do all your work religiously—that is, with a religious end in view, in a religious spirit, and with the religious side of it dominant in your mind. Do not lose such an opportunity as this to enlighten, deepen and strengthen your devotion. Let nothing pass by you without sucking the honey from it. If you learn a Hebrew word, let not the merely philological interest absorb your attention: remember that it is a word which occurs in God's holy Book, recall the passages in which it stands, remind yourselves what great religious truths it has been given to it to have a part in recording for the saving health of men. Every Biblical text whose meaning you investigate treat as a Biblical text, a part of God's holy Word, before which you should stand in awe. It is wonderful how even the strictest grammatical study can be informed with reverence. You cannot read six lines of Bishop Ellicott's *Commentaries, Critical and Grammatical*, on Paul's epistles without feeling through and

through that here is a man of God studying the Word of God. *O si sic omnes!* Let us make such commentators our models in our study of the Word, and learn like them to keep in mind Whose word it is we are dealing with, even when we are merely analyzing its grammatical expression. And when, done with grammar, we begin to weigh the meaning, O let us remember what meaning it has *to us!* Apply every word to your own souls as you go on, and never rest satisfied until you feel as well as understand. Every item of God's dealing with His Church to which your attention is directed, contemplate reverently as an act of God and search out the revelation it carries of God and His ways with man. And the doctrines—need I beg you to consider these doctrines not as so many propositions to be analyzed by your logical understanding, but as rather so many precious truths revealing to you God and God's modes of dealing with sinful man? John Owen, in his great work on Justification, insists and insists again that no man can ever penetrate the significance of this great doctrine unless he persistently studies it, not in the abstract light of the question, How can man be just with God? but in the searching light of the great personal question, How can *I*, sinner as I am, be accepted of God? It is wonderful how inadequacies in conceiving what is involved in Justification fall away under the illumination of this personal attitude toward it. And is it conceivable that it can be so studied and the heart remain cold and unmoved? Treat, I beg you, the whole work of the Seminary as a unique opportunity offered you to learn about God, or rather, to put it at the height of its significance, to learn God—to come to know Him whom to know is life everlasting. If the work of the Seminary shall be so prosecuted, it will prove itself to be the chief means of grace in all your lives. I have heard it said that some men love theology more than they love God. Do not let it be possible to say that of you. Love theology, of course: but love theology for no other reason than that it is **THEOLOGY**—the knowledge of God, and because it is your meat and drink to know God, to know Him truly, and as far as it is given to mortals, to know Him whole.

There is yet another aspect of the Seminary life the value of which as a means of spiritual development cannot easily be overestimated. I do not know how better to express what I mean than by calling the Seminary a three years' retreat. The word "retreat" may strike somewhat strangely upon our Protestant ears: though even our Presbyterian ministry has been learning of late what a "retreat" is. Well, that is what a Seminary life very

largely is—a period of three years' duration during which the prospective minister withdraws from the world and gives his time exclusively to study and meditation on God's Word, in company with a select body of godly companions.

Here man more purely lives, less oft doth fall,  
More promptly rises, walks with stricter heed.

Possibly with our natural Protestant objection to all that in the remotest way savors of the monastery, we may be prone to take little account of this feature of Seminary life—much to our hurt. Much to our hurt, I say; for a “retreat” is what a Seminary life is, and it will have its effect on us as such—one way or another, according as we do or do not prepare for it, and are or are not receptive of it.

Our brethren of the Church of England, who have only comparatively lately taken to multiplying distinctively theological colleges, because they look to the universities as the places where their candidates are to be educated for the holy office, consider this element in the life at a theological college one of its most characteristic and helpful features. It was because he viewed it thus that Bishop Wilberforce declared the three objects of residence at Cuddesden to be: 1. Devotion; 2. Parochial Work; and 3. Theological Reading. It is as a matter of fact inevitable that the practical withdrawal from the world and the congregation together of a hundred or two young men, all consecrated to the work of the Lord, and living in that closeness of intimacy which only community-life can induce, should have a very powerful effect on their religious development. What, brethren, can you draw coals together without creating a blaze? I beseech you, esteem very highly and cultivate with jealous eagerness this unique privilege of long and intimate association with so many of God's children. No such opportunities of interaction of devout lives upon one another can ever come to you again in all your life. If no fire of Christian love breaks out among you, look well to yourselves: you may justly suspect there is something wrong with your souls. In the daily intercourse of scores of Christian men there must arise innumerable opportunities of giving and receiving spiritual impressions. See to it that all you give shall conduce to the quickening of the religious life, and that all you receive shall be food on which your own hearts feed and grow strong in the Lord. When you leave the Seminary you will miss this intercourse sorely: but by God's help you may so use it while here that in the strength derived from it you may go many days.

## III.

But we must penetrate beneath even such means of grace as those I have enumerated before we reach the centre of our subject. It is not to the public ordinances, not to your Professors, and not even to your companions, that you can look for the sources of your growth in religious power. As no one can give you intellectual training except at the cost of your own strenuous effort, so no one can communicate to you spiritual advancement apart from the activities of your own eager souls. True devoutness is a plant that grows best in seclusion and the darkness of the closet; and we cannot reach the springs of our devout life until we penetrate into the sanctuary where the soul meets habitually with its God. If association with God's children powerfully quickens our spiritual life, how much more intimate communion with God Himself. Let us then make it our chief concern in our preparation for the ministry to institute between our hearts and God our Maker, Redeemer and Sanctifier such an intimacy of communion that we may realize in our lives the command of Paul to pray without ceasing and in everything to give thanks, and that we may see fulfilled in our own experience our Lord's promise not only to enter into our hearts, but unbrokenly to abide in them and to unite them to Himself in an intimacy comparable to the union of the Father and the Son.

*Lectio, meditatio, oratio*, the old Doctors used to say, *faciunt theologum*. They were right. Take the terms in the highest senses they will bear, and we shall have an admirable prescription of what we must do would we cultivate to its height the Christian life that is in us.

Above all else that you strive after, cultivate the grace of private prayer. It is a grace that is capable of cultivation and that responds kindly to cultivation; as it can be, on the other hand, atrophied by neglect. Be not of those that neglect it, but in constant prayer be a follower of Paul, or rather of our Lord Himself; for, God as He was, our blessed Lord was a man of prayer, and found prayer His ceaseless joy and His constant need. Of course the spirit of prayer is the main thing here, and the habit of "praying without ceasing," of living in a prayerful frame, is above all what is to be striven for. But let us not fall into the grave error of supposing this prayerful habit of mind enough, or that we can safely intermit the custom of setting apart seasons for formal prayer. Let me read you a few appropriate words here from one of Dr. H. C. G. Moule's delightful devotional treatises:

“To speak in terms of the simplest practicality,” he says,\* “the living Christian will do anything rather than make his ‘life’ an excuse for indolence, and for want of method and self-discipline, in secret devotion; or for want of adoring reverence in the manner of it; or for neglect of the Written Word as a vital element in it, and as the one sure guide and guard of it all along. He will most specially take care that Christ is thus ‘in his life,’ in respect of *morning* intercourse with Him. His ‘morning watch’ will be a time of sacred necessity and blessed benefit. He will not merely confess the duty of ‘meeting God before he meets man.’ He will understand that he cannot do without it, if indeed he would deal with the unfolding day as it should be dealt with by one whose ‘life is hid with Christ in God’; one who possesses the priceless treasure of the blessed Union, ‘joined to the Lord, one Spirit,’ and who has his treasure at hand, in hand for use. And he will be not less watchful over his *evening* interview with Him who is at once his Master and his Life; coming with punctual reverence to Him who meanwhile liveth *in* Him, to report the day’s bond-service, to confess the day’s sins in contrite simplicity, to look again deliberately upon his Master’s face mirrored in His Word, to feel again the bond of the Union, tested and handled through the promises and then to lie down in the peace of God. And will he not see whether some *midday* interval, if but for a few brief minutes, cannot be found and kept sacred, for a special prayer and watch half-way? Such stated times are not substitutes for the spiritual attitude in which the ‘eyes are *ever* toward the Lord,’ but they are, I believe, quite necessary in order to the proper preparedness of the soul for that attitude, and for the right use, too, of all public and social ordinances. Nothing can annul the vital need of secret and deliberate communion with Him in whom we live, by whom we move.”

Next to the prayerful spirit, the habit of reverent meditation on God’s truth is useful in cultivating devoutness of life. It is commonly said around us that the old gift of meditation has perished out of the earth. And certainly there is much in our nervous, fussy times which does not take kindly to it. Those who read nowadays like to do it running. It is assuredly worth our while, however, to bring back the gracious habit of devout meditation. Says Jeremy Taylor in the opening page of his *Holy Living*, in his quaint, old-world words:

“The counsels of religion are not to be applied to the distempers of the soul as men used to take hellebore; but they must dwell together with the spirit of a man, and be twisted about his understanding for ever: they must be used like nourishment, that is, by a daily care and meditation; not like a single medicine, and upon the actual pressure of a present necessity.”

It is the same lesson that Mr. Spurgeon expounds in his illuminating way in a passage like the following:

“We ought to muse upon the things of God, because we thus get the real nutriment out of them. Truth is something like the cluster of the vine: if we would have wine from it, we must bruise it; we must press and squeeze it many times. The bruisers’ feet must come down joyfully upon the bunches, or else the juice will not flow; and they must well tread the grapes, or else much of the precious liquid will be wasted. So we must by meditation tread the clusters of truth, if

\* *Life in Christ and for Christ*, p. 37.

we would get the wine of consolation therefrom. Our bodies are not supported merely by taking food into the mouth, but the process which really supplies the muscles and the nerve and the sinew and the bone is the process of digestion. It is by digestion that the outer food becomes assimilated with the inner life. Our souls are not nourished merely by listening awhile to this, and then to that, and then to the other part of divine truth. Hearing, reading, marking, and learning all require inwardly digesting to complete their usefulness, and the inward digesting of the truth lies for the most part in meditating upon it. Why is it that some Christians, although they hear many sermons, make but slow advances in the divine life? Because they neglect their closets, and do not thoughtfully meditate on God's Word. They love the wheat, but they do not grind it; they would have the corn, but they will not go forth into the fields to gather it; the fruit hangs upon the tree, but they will not pluck it; the water flows at their feet, but they will not stoop to drink it. From such folly deliver us, O Lord, and be this our resolve this day, 'I will meditate on Thy precepts.'"\*

Meditation is an exercise which stands somewhere between thought and prayer. It must not be confounded with mere reasoning; it is reasoning transfigured by devout feeling; and it proceeds by broodingly dissolving rather than by logically analyzing the thought. But it must be guarded from degenerating into mere day-dreaming on sacred themes; and it will be wise in order to secure ourselves from this fault to meditate chiefly with the Bible in our hands and always on its truths. As meditation, then, on the one side takes hold upon prayer, so, on the other, it shades off into devotional Bible-reading, the highest exercise of which, indeed, it is. Life close to God's Word, is life close to God. When I urge you to make very much while you are in the Seminary of this kind of devotional Bible study, running up into meditation, pure and simple, I am but repeating what the General Assembly specifically requires of you. "It is expected," says the *Plan of the Seminary*, framed by the Assembly as our organic law, "that every student will spend a portion of time, every morning and evening, in devout meditation and self-recollection and examination; in reading the Holy Scriptures solely with a view to a personal and practical application of the passage read to his own heart, character and circumstances; and in humble, fervent prayer and praise to God in secret."

And do we not find in the practice here recommended the remedy for that lamentable lack of familiarity with "the English Bible"—as it is fashionable now to speak of it—which is distressing us all in candidates for the ministry? Brethren, you deceive yourselves if you fancy any one can *teach* you "the English Bible" in the sense in which knowledge of it is desiderated. As well expect some one to digest your food for you. You must taste its preciousness for your-

\* *Morning by Morning*, p. 256.

selves, before you can apply its preciousness to others' needs. You must assimilate the Bible and make it your own, in that intimate sense which will fix its words fast in your hearts, if you would have those words rise spontaneously to your lips in your times of need, or in the times of the need of others. Read, study, meditate on your Bible: take time to it—much time; spend effort, strength, yourselves on it; until the Bible is in you. Then the Bible will well up in you and come out from you in every season of need.

It is idle to seek aids for such reading and meditation. The devout and prayerful spirit is the only key to it. Nevertheless there are helps which may be temporarily used as crutches if the legs halt too much to go. Dean Alford has a couple of little books on *How to Study the Scriptures*, and Dean Goulburn has a little volume on *The Practical Study of the Bible* which may be profitably consulted for general direction. Our fathers used to read their Bibles with Thomas Scott's *Family Bible with Notes*, or Matthew Henry's *Exposition of the Old and New Testaments*, or William Burkitt's *Expository Notes on the New Testament* (which turns every passage into a prayer) on their knee; and a worse practice can be conceived. The pungent quaintness of Henry especially remains until to-day without a rival: and no one can read his comments with his heart set on learning of God without deriving from them perennial profit. Direction for your thoughts in meditating on Divine truth may be sought also in the numerous books now in such general use for morning and evening religious reading. Bogatzky's *Golden Treasury* is the book of this sort our grandfathers used. William Jay's *Morning and Evening Exercises* is still one of the most useful of them. By its side may be fairly placed at least Mr. Spurgeon's *Checkbook on the Bank of Faith*. And the little books of Frances Ridley Havergal have won for themselves a good report. In the use of such aids it is wise to be constantly on guard lest, on the one side, we permit the aid to supplant the direct use of the Word of God as the basis of our meditation, and, on the other, we grow so accustomed to the crutch that we never learn to walk alone. Let neither Matthew Henry nor Charles Spurgeon supplant either the Word of God or the Spirit of God as the teacher of your soul.

#### IV.

In speaking of such aids to the devotional study of Scripture and prayerful meditation, we are already making the transition to a further class of helps to which I must advert before closing. "Every student," says the *Plan of the Seminary*, "at the close of

his course . . . must" (I beg you to observe that "must") "have read a considerable number of the best practical writers on the subject of religion." Even without such admonition we certainly could not have failed to recognize this source of quickening for the religious life. The question that is pressing is, Which are "the best practical writers on the subject of religion?" In the multitude clamoring for our attention, some good, many bad and not a few indifferent, the need of guidance in the choice of our practical reading becomes very acute.

Four great movements have been especially prolific in books of edification, each, of course, after its own fashion and with peculiarities of its own. These are the great mystical movement which runs through all ages of the Church; the Puritan movement of the seventeenth century; the Evangelical movement in the latter part of the eighteenth and early nineteenth centuries; and more lately and to a less extent the Anglican revival of the nineteenth century. The characteristic mark of the works which have emanated from the mystical writers is a certain aloofness combined with a clear and piercing note of adoration. The Puritan literature is marked by intense devotion to duty and strong insistence on personal holiness. Its message is apt to be couched in a somewhat unadorned literary style. But when the graces of style happen to be added to its clear good sense and profound piety, nothing could be more charming. I can never forget my "discovery" of John Arrowsmith, for example, when, reading a mass of Puritan literature for another purpose, I suddenly passed from the plain goodness of Anthony Burgess to his delightful pages. The evangelical fervor of the writers of the great awakening, and the churchly flavor of the Anglican writers are naturally their most marked characteristics. Our task is to select from this varied literature just the books which will most feed our souls.\*

\* We have no good history of edifying literature in English. The amazing diligence of Hermann Beck has given the Germans two admirable books in this department of knowledge: *Die Erbauungsliteratur der evang. Kirche Deutschlands* (Erlangen: Deichert, 1883, Part I) and *Die relig. Volksliteratur d. ev. Kirche Deutschlands in eine Abriss ihrer Geschichte* (Gotha: Perthes, 1892). A volume on *Books of Devotion*, by the Rev. Charles Bodington, has lately appeared in the series of practical treatises called *The Oxford Library of Practical Theology*, edited by the Rev. W. C. E. Newbold, M.A., and the Rev. Darwell Stone, M.A. (London and New York: Longmans, Green & Co., 1903). It is written from an extreme Anglican point of view: and I am afraid I shall have to add that it is high and dry to a degree and, beyond giving some account of the contents of a number of books of devotional tenor in English, largely of Romish origin, is of little value.

Thinking that in the multitude of counselors there was likely to be strength, I made bold a few years ago to write to a number of religious teachers, each of them justly famous as a writer of books of devotional character, and asked their aid in making out a short list of "the best practical writers on the subject of religion" for the use of the students of the Seminary. I will give you one or two of the answers I received, and these may serve as preliminary guides to your practical reading. Dr. James Stalker, now a Professor in the United Free Church College, Aberdeen, thought the following, on the whole, the five most helpful books of practical religion: Thomas à Kempis' *Imitation of Christ*, Richard Baxter's *Reformed Pastor*, Jeremy Taylor's *Life of Christ*, John Owen's *Holy Spirit*, Adolph Monod's *Saint Paul*. The late Rev. Dr. William M. Taylor, of New York, gave the preference to the following five: Dean Goulburn's *Thoughts on Personal Religion*, Phelps' *Still Hour*, Tholuck's *Hours of Christian Devotion*, Alexander's *Thoughts on Religious Experience*, Faber's *Hymns*. Our own Dr. William M. Paxton recommends especially: Hodge's *Way of Life*, Bishop Ryle's *Holiness*, Doddridge's *Rise and Progress of Religion in the Soul*, Owen's *Spiritual Mindedness*, and Faber's *Thoughts on Great Mysteries*. These are all good books and would richly repay your loving study. A hundred others could be added just as good.

It would be useless, however, to draw out a long list of books to be especially recommended. I shall venture to set down the titles of just a round dozen, which I look upon as indispensable. Each must be read for what it can give us: and in none of them shall we seek inspiration and instruction in vain. They come from every part of the Church and from every age, and they include representatives of every type of Christian thought, from the Mariolatrous Romanism of Thomas à Kempis or the bald Pelagianism of Sir Thomas Browne to the penetrating mysticism of the *Theologia Germanica* and the plain evangelicalism of John Newton. But they all are veritable devotional classics, and each of them has power in it to move and instruct the heart of whoever would live in the Spirit. Get at least these dozen booklets, keep them at your elbow, and sink yourselves in them with constant assiduity. They are:—Augustine's *Confessions*,\* *The Imitation of Christ*;† the *Theologia*

\* The editions are numerous. The best Latin text is that of Pius Knöll, which is accessible in the Teubner series of Latin texts (Leipzig. 1898). Of the English translations of the whole work, Dr. Pusey's is best both for the translation and its admirable notes. Dr. Shedd's edition of Watt's version contains an interesting Introduction. An excellent new translation of the first nine books, with introduction and notes, by Dr. C. Bigg, was published by Methuen in 1898.

† The editions are numerous and easily accessible in both Latin and English.

*Germanica*;\* Bishop Andrewes' *Private Devotions*; † Jeremy Taylor's *Life of Christ*; ‡ Richard Baxter's *The Saints' Everlasting Rest*; § Samuel Rutherford's *Letters*; || John Bunyan's *Pilgrim's Progress*; ¶ Sir Thomas Browne's *Religio Medici*; \*\* William Law's *Serious Call*; †† John Newton's *Cardiphonia*; ‡‡ Bishop Thomas Wilson's *Sacra Privata*. §§ To these twelve I should add two or three others which have peculiar interest to us as Princetonians, and which I am sure are worthy of association with them—Jonathan Edwards' *Treatise Concerning Religious Affections*, Archibald Alexander's *Thoughts on Religious Experience*, and Charles Hodge's *Way of Life*.

I have purposely omitted from this list collections of hymns and (in general) of prayers, in order that I might recommend the use of both to you in a separate category. I strongly advise you to make yourselves familiar with the best religious verse, and occasionally to support your devotions with the best prayers to which saintly men have given permanent form. Faber's *Hymns* have a quality of intense adoration in them which recommends them to many as the best for such a purpose: Miss Rosetti's devotional poems are unsurpassed for elevation of feeling: many prefer the quieter note of Keble's *Christian Year*: others still love

---

Much the best English translation is that by Dr. Charles Bigg, published in Methuen's series of Devotional Books. A new departure was made by the publication at Berlin in 1874, by Dr. C. Hirsche, of an edition the text of which is presented "metrice." The English version of this metrically arranged text, published by A. D. F. Randolph, New York, 1889, is somewhat diffuse but interesting.

\* Get the edition in Macmillan's *Golden Treasury Series*, edited by Dr. Pfeiffer, and translated by Susanna Winkworth.

† There are many editions. The best is *The Preces Privatae of Bishop Andrewes*, edited by F. E. Brightman, M.A. (London: Methuen, 1903). I recommend for the English reader also Dr. Alexander Whyte's edition (Edinburgh: Oliphant, Anderson & Ferrier, 1896), to which is prefixed an admirable "Biography" and still more admirable "Interpretation."

‡ Printed in Vol. 2 of Heber's edition of his *Works*.

§ An edition is published by the Presbyterian Board of Publication, and another in Methuen's series of Devotional Books.

|| Dr. Bonar's edition is the best (New York: Carter): cf. Dr. A. Whyte's *Samuel Rutherford and Some of His Correspondents*. The Messrs. Longmans publish an excellent selection from the letters, edited by Miss Lucy M. Soulsby, under the title of *Christ and His Cross*.

¶ A good edition is issued by the Presbyterian Board of Publication.

\*\* The *Golden Treasury* edition (Macmillan) is particularly to be recommended.

†† Get the edition in Dent's *Temple Classics*.

‡‡ An edition is printed by the Presbyterian Board of Publication.

§§ Keble's edition (Oxford, 1860) is the standard. A good edition is *Bishop Wilson's Sacra Privata*, edited by A. E. Burn, B.D. (London: Methuen, 1903).

best the evangelical sobriety of *The Olney Hymns*, or the exotic flavor of Miss Winkworth's *Lyra Sacra Germanica*: others find more attractive the variety afforded by such a book as Dr. Schaff's *Christ in Song*. On the whole, I fancy most of you will find that Palgrave's *Treasury of Sacred Song* will meet your needs as well as any other single volume: it is a veritable treasure-house of the best of English religious poetry. As to collections of prayers, nothing is more inspiring than Lancelot Andrewes' *Private Devotions*, which I have already named in the general list of recommended devotional books, unless it be Anselm's *Meditations and Prayers*,\* which, despite the deforming hagiolatry which sometimes invades them, remain an example for all ages of how a great heart lifts itself up greatly to God.

There is yet another branch of religious reading which I think you will scarcely be able to neglect, if you would build yourself up into the full stature of manhood in Christ by the example of His saints. I refer to religious biography. Only let us remember that in selecting religious biographies to read with a view to our spiritual improvement, we must bear in mind that the adjective must be understood as qualifying the Life as well as the life: it must be the biographies themselves that are religious. It must be confessed that many of the greatest saints have been unfortunate in their biographers. Not only are their lives often written without a particle of literary skill, but equally often much of the religious impression of their holy walk has evaporated in the telling. Nevertheless from at least the time when the great Athanasius himself edified the Church with a life of Anthony—written, we fear, not without some imitation in form and content alike of the popular romances of the time†—the Church has never lacked a series of religious biographies which have in them the promise and potency of religious life for their readers. Dr. Stalker thinks the best of these for your use are Augustine's *Confessions*, Baxter's *Reliques*, Hanna's *Life of Chalmers*, Blaikie's *Life of Livingstone*, Witte's *Life of Tholuck*, and Brown's *Life of Rabbi Duncan*. The late Dr. William M. Taylor recommended Bonar's *Memoirs of McCheyne*, Hanna's *Life of Chalmers*, Arnot's *Memoir of James Hamilton*, Guthrie's *Memoirs*,

\* An English translation, with prefatory matter by Dr. Pusey, was published at Oxford in 1856. A good edition is that of London, 1872. The latest edition, *The Devotions of St. Anselm*, edited by C. C. J. Webb, M.A. (London: Methuen, 1903), contains only (along with the *Prologion* and some letters) four each of the *Meditations and Prayers*.

† See a very interesting essay on "Greek and Early Christian Novels," pp. 357 sqq. of Mr. T. R. Glover's *Life and Letters in the Fourth Century* (Cambridge, 1901).

Blaikie's *Life of Livingstone*, J. G. Paton's *Autobiography*, and Dr. Prentiss' *Life and Letters of Mrs. Prentiss*. You will not fail to observe how Scotch Dr. Taylor's list is. Tastes will differ: the late Dean Goulburn wrote me simply that there were no religious biographies equal to Isaac Walton's. I shall not undertake to add a list of my own, which doubtless would have its peculiarities also. I shall content myself with a bare hint that you must not miss reading the great books. Such, for example, is Bunyan's *Grace Abounding*—the seventeenth century replica of Augustine's *Confessions*. Such also is John Newton's *Authentic Narrative*. Such also is Boston's *Memoirs* which can now be had in a worthy form.\* Such, also, is probably Doddridge's account of James Gardiner's remarkable life. And such certainly is Edwards' *Life of David Brainerd*. And if I am to judge by my own experience of its religious impression, such also is the *Life of Adolph Monod* by one of his daughters.

Along with religious biography may I venture to mention also religious fiction—the portrayal of the religious life under the cover of imagined actors? Take the *Chronicles of the Schoenberg-Cotta Family*. Take the *Heir of Redcliffe*. Who in the face of the experience of a generation can doubt the quickening influence of such books? A book that has played a part such as that played by the *Heir of Redcliffe* in the lives of men like Dr. A. Kuyper and Mr. William Morris is surely worthy of our serious attention as a religious force in the world. And speaking of these books brings to my lips the exclamation, What women the Church of Victorian England gave the world! Elizabeth Rundell Charles, Charlotte Mary Yonge, Frances Ridley Havergal, Dora Greenwell, Dora Pattison—the Lives of all of these are accessible to you as well as their writings—though some of them, I am sorry to say, are rather dully written. Put them by the side of the *Life of Mrs. Prentiss* recommended to us by Dr. Taylor, and learn from them what women Christianity is still making all around us.

Of *Sermons* I shall say nothing: they form a department of religious literature by themselves. But I have reserved for the last mention a class of religious literature which, for my own part, I esteem the very highest of all for spiritual impression. I refer to the great Creeds of the Church. He who wishes to grow strong in his religious life, let him, I say, next to the Bible, feed himself on the great Creeds of the Church. There is a force of religious inspi-

\* Edited by Rev. G. H. Morrison (Edinburgh: Oliphant, Anderson & Ferrier, 1899).

ration in them which you will seek in vain elsewhere. And this for good reasons. First, because it is ever true that it is by the truth that sanctification is wrought. And next, because the truth is set forth in these Creeds with a clearness and richness with which it is set forth nowhere else. For these Creeds are not the products of metaphysical speculation, as many who know infinitesimally little about them are prone to assert, but are the compressed and weighted utterances of the Christian heart. I am not alone, of course, in so esteeming them. You will remember with what insistence Cardinal Newman warns us against "an untheological devotion," and with what force he expounds in his *Grammar of Assent* the spiritual import of the Creeds and Catechisms of the Church. For himself, he tells us, the Athanasian Creed has always seemed the most devotional formulary that Christianity has ever given birth to: and certainly readers of Dr. Gore's beautiful exposition of it as "the Battle-hymn of Christians" will not be slow to feel the truth of Dr. Newman's estimate. Dr. Alexander Whyte, in commenting on Andrewes' *Private Devotions*, takes up the theme afresh and remarks on the exemplification it receives in Andrewes' treatment of the Apostles' and Nicene Creeds. "When Andrewes takes up any of these things," he observes, "into his intellect, imagination and heart, he has already provided himself and his readers with another great prayer and another great psalm. So true is it that all true theology is directly and richly and evangelically devotional."

I do not think I go astray, therefore, when I say to you in all seriousness that the second and third volumes of Dr. Schaff's *Creeds of Christendom* have in them more food for your spiritual life—are "more directly, richly and evangelically devotional"—than any other book, apart from the Bible, in existence. Nor can I think myself wrong in directing you specifically to the Reformed Creeds as, above all others, charged with blessing to those who will read and meditate on their rich deposit of religious truth. Our Scotch forefathers turned for spiritual nourishment especially to "the Sum of Saving Knowledge and the Practical Use Thereof," which had come to be a stated portion of the current editions of the Confession of Faith, just because that volume circulated at first chiefly as a devotional book and a directory for practical religion. This treatise has never been a part of our "Church book." But in the Westminster Confession we have something even better. Read what Dr. Thornwell tells us of what the study of the Confession did for his soul,\* and then ask yourselves whether it may not do

\* See Palmer's *Life of Thornwell*, pp. 162, 165.

the same for you too. By the side of the Westminster Confession put the Heidelberg Catechism: where will you find more faithful, more probing Christian teaching than this? I beg you, brethren, feed your souls on the Christian truth set forth with so much combined clearness of apprehension and depth of feeling in these great formularies.

And so we come around at the end to the point from which we took our start. Religious knowledge and religious living go hand in hand. "It might be instructive to inquire," writes good Dr. Andrew A. Bonar,\* "why it is that whenever godliness is healthy and progressive we almost invariably find learning in the Church attendant on it: while, on the other hand, an illiterate state is attended sooner or later by decay of vital godliness." We deceive ourselves if we think we can give a portion of our being only to God. If we withhold the effort requisite to learn to know the truth, we cannot hope to succeed in any effort to do His will. Unknown truth cannot sanctify the soul; and it is by the truth that we are to be sanctified. Mind, heart and hand—true religious cultivation must embrace them all and carry on their training all together. We must indeed rebuke the lordly understanding if it essays to supersede the necessity of holy living. Our heart thrills responsively when the monk of Deventer, at the opening of his pungent book, asks us pointedly, How will it advantage you to know all things if you have no love?

"What is the profit," he demands, "of high argument on the Trinity if you lack humility and are offensive to the Trinity? Great words assuredly make no man holy and righteous; but by virtuous living he becomes dear to God. Far better feel compunction than have skill in defining it. Though you know the whole Bible and all the sayings of the philosophers, what would it all advantage you without God's love and grace? . . . It is natural to man to desire knowledge; but knowledge without the fear of God—of what avail is it?"

Yes, yes, our hearts reply: it is all true, greatly true! But beneath our assent does there not lurk an underlying sense, as we read on deeper into the exhortation, that there is something of the narrowness of mysticism in the sharp "either—or" that is thrust upon us? \*If we must choose between knowledge and life, why of course give us life! But why put the alternative so sharply? Must it be knowledge *or* life? Must it not rather be knowledge *and* life? *Non comprehenditur Deus per investigationem sed per imitationem*, says Hugh of St. Cher. Ah, but "investigation" is the first step in "imitation"; for how shall I strive to be like God, except by first discovering what God is like? And "imitation" itself—is it

\* Introduction to his ed. of *Rutherford's Letters*, N. Y., 1851, p. xvi.

after all the key-word of Christianity? It is, no doubt, a great word. But it is not the greatest. "Trust" is greater. And by the side of "trust" there stand but two others. "But now abideth," says Paul, "faith, hope, love, these three; and the greatest of these is love."

Happily we have not been left to ourselves to make the correction. The Church has had greater teachers than even Thomas à Kempis. And a greater than he begins a greater book than his with greater words than he could give us:

"Great art Thou, O Lord, and highly to be praised; great is Thy power and Thy understanding is infinite. Yet Thee would man praise—though but a little particle of Thy creation: even man, who bears about with him his mortality, bears about with him the proof of his sin, even the proof that Thou resistest the proud: yea, Thee still would man praise, this little particle of Thy creation. 'Tis Thou that dost excite us to delight in Thy praise; for Thou didst make us for Thyself and our heart is restless till it find its rest in Thee. Grant me, Lord, to know whether I should first call upon Thee or praise Thee; whether I should first know Thee or call upon Thee. . . . Alas! Alas! tell me for Thy mercies' sake, O Lord, my God, what Thou art unto me. Say unto my soul, 'I am thy salvation.' So speak that I may hear. Behold, the ears of my heart are before Thee, O Lord: open Thou them and say to my soul, 'I am thy salvation.' Make me to run after Thy voice and lay hold on Thee. Hide not Thy face from me. Let me die that I die not: only let me see Thy face. Narrow is my soul's house; enlarge Thou it, that Thou mayest enter in. It is fallen into ruins: repair Thou it. There is that within it which must offend Thine eyes: I confess, I know it. But who shall cleanse it? Or to whom but to Thee shall I cry?"

Here, I venture to say, is the essence of all true religion. Humility of spirit is here rather than depreciation of intellect: trust in the mercy of God to sinners rather than dependence on deeds of man. There is no such note struck here as this: "Even though I knew everything in all the world and were not in charity, what would it advantage me in the sight of God, who will judge me *ex facto*." *Ex facto* indeed! Who that is judged by his works shall stand? It is not an antithesis of knowledge and works that Augustine draws. It is an antithesis of man and God: and its note is, "In Thee only do I put my trust, O Lord, for in Thee only is there salvation." *Dic 'Habeo,'* says he tersely, *sed, 'Ab Eo.'* It is an execrable word-play, but excellent theology, and the very quint-essence of religion. And when we have learned this well,—learned it so that it sounds in all the chambers of our hearts and echoes down through all the aisles of our lives,—we shall have learned the great lesson of practical religion.

Princeton.

BENJAMIN B. WARFIELD.