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REVIEW SECTION.

I.—APOLOGETICS IN THE PULPIT : ARE THEY NOT MORE HURTFUL THAN USEFUL AT THE PRESENT TIME?

NO. II.

BY HENRY J. VAN DYKE, D.D., BROOKLYN, N. Y.

THE word Apologetics is so comprehensive and various in its meaning that the question before us is necessarily ambiguous. It would be easy to construct a plausible and seemingly conclusive argument on either side, and it will be difficult for any candid writer to answer the question just as it stands without appearing to be on both sides. If we restrict *apologetics* to its most technical sense, as defined by modern writers, and make it mean "the scientific representation of the grounds on which Christian theology, in so far as it is a part of human knowledge, rests and may be vindicated,"* we answer at once that apologetics have not now and never had any appropriate place in the pulpit. Or, if we go to the other extreme, and make the word *apologetics* identical with or akin to the word *apology* in its present popular use, we give the same answer. An *apology*, in its popular sense, is nearly synonymous with *excuse*, and always involves the acknowledgement of a real or apparent fault. Christianity as a whole and in all its parts claims to be, and, if its claims are true, it is, like its divine author, without spot or blemish, and therefore it needs and admits of no apology. But every scholar knows that the Greek word *apologia*, in its etymology and in its use by the early Christian writers, means neither "a scientific presentation" nor an excuse for some acknowledged fault; but it means a DEFENCE upon whatever grounds that defence may be based. Put that word into the question before us, and will any one say that any and every defence of Christianity in the pulpit is more hurtful than useful at the present time? We do not mean that the term *apologetics* ought to be abandoned because ignorant and narrow-minded people misunderstand it. Words are things! To repudiate every term which is defiled or per-

* Encyclopedia Britannica, Art. Apologetics.

a gourd from the vine and made that his blazon. With every victory he added a gourd, and soon had a mighty display. This, represented in permanent form, became in battle the rallying point and the token of sure victory, until all Japan felt Taiko's power. So the gospel in beginning as humble as a mustard seed or a garden gourd is yet to fill all the earth, as it is even now filling all Japan.

V.—THE STUDY OF JOHN HOWE.

BY PROF. J. O. MURRAY, D.D., DEAN OF PRINCETON COLLEGE.

There are no preachers with whose lives and works the modern pulpit should be more familiar than those of the great non-conformists, such as Baxter, Howe and Bates. Their lives are full of instructive incident. Their works are full of suggestive and enriching thought. John Howe is, in some respects at least, the most commanding figure in that remarkable group of men. Richard Baxter alone could dispute the palm with him. Robert Hall said of Howe, "that as a *minister* he had derived more benefit from John Howe, than from all other divines put together." If for nothing else, it were well to study him as the absolute contrast of South. Both were court preachers, Howe for Cromwell, South for Charles II. Here resemblance ends. In all else, Howe is the opposite of his brilliant contemporary: in learning, in evangelical temper, in vicissitudes of fortune—in life-work and in writings. The biography of Howe is so rich in incident, acquaintance with it so necessary to any appreciation of his works, that it should be dwelt on at some length. He has been fortunate in his biographers from Dr. Calamy to that gifted writer Henry Rogers, author of the *Eclipse of Faith*. The London Religious Tract Society has also published a fine edition of Howe's works. To the biography by Rogers and to that edition of his works, we must refer any reader of this article for fuller details. Unfortunately, Howe on his death-bed gave directions to have some MSS. of his destroyed, which contained "the material passages of his own life and of the times wherein he lived," and accordingly they were destroyed by his son. It is not always true in literature, however it may be in nature, that there is a "survival of the fittest." John Howe was born May 17, 1630, at Loughborough, Leicestershire. His father, a clergyman appointed to this parish by Archbishop Laud, was by this prelate ejected from his living for refusing to introduce there some of Laud's ceremonials—a fate subsequently shared by the more distinguished son. In 1647, he was admitted to Christ's College, Cambridge, as a *sizar*, a beneficiary student in modern phrase. Here he became the friend of such men as Ralph Cudworth and Henry More. Howe's study of Plato dates to this intimacy. He might justly be classed with the "Cambridge Platonists," so celebrated as defenders of the faith. From Cambridge,

he went to Oxford, became Fellow of Magdalen College, and there took the degree of M.A. *ad eundem*, in 1652. Studying the ancient moralists and philosophers, the Schoolmen to some extent, and also the Reformers, Howe had drawn up his own system of theology from the Scriptures. He was at this time 22 years of age—but the system he adopted was little changed subsequently. Soon after taking his degree, he was ordained and became a pastor at Great Torrington in Devon. His labors among the people and in his study were unsparing. He was as much the pastor as the preacher. Dr. Calamy has left a specimen account of what preachers and hearers went through with in those days on one of the public fasts not uncommon.

“He told me it was upon those occasions his common way to begin about nine in the morning, with a prayer for about a quarter of an hour, in which he begged a blessing on the work of the day, and afterward read or expounded a chapter or psalm, in which he spent about three quarters of an hour; then prayed for about an hour, preached for another hour, and prayed for about half an hour. After this, he retired and took some little refreshment for about a quarter of an hour more (the people singing all the while), and then came into the pulpit and prayed for another hour, and gave them another sermon of about an hour’s length; and so concluded the service of the day at about four of the clock in the evening, with about half an hour or more in prayer.”

The inquisitive reader is referred to the judicious comments of Mr. Rogers on this extraordinary record.*

Howe was in London on a Sabbath, near the beginning of the year 1657. Curiosity, it is said, led him to attend the services in the chapel at Whitehall. Oliver Cromwell noticed him there. Struck by his commanding presence, Cromwell asked to see him and invited him to preach at “Whitehall Chapel on the following Lord’s day.” Howe asked to be excused. Cromwell was peremptory in his demand. The whole interview is characteristic of the modest preacher and faithful pastor, and of the king who would take no denial. It ended in Howe’s preaching and in his subsequent appointment, against his earnest protest, as Cromwell’s domestic chaplain. This post he held till the Protector’s death. The correspondence between Howe and Baxter during this period has very great interest. In one of the letters to Baxter occurs the following passage:

“If you can think it worth your while, I should be exceedingly desirous to hear from you, what you apprehended to be the main evils of the nation that you judge capable of redress by the present government?—what you conceive one in my station obliged to urge upon them as matter of duty in reference to the present state of the nation?—and how far you conceive such a one obliged to bear a public testimony against their neglects, in preaching, after the use of private endeavors.”

Like Dr. South at the court of Charles II., Howe was evidently no mere courtier in the pulpit; of this his sermon “On a particular Faith in Prayer” is a striking instance. It was a prevalent opinion among

* Biography of Howe, pp. 33-5.

the religious enthusiasts in Cromwell's court—and one held by Oliver himself—that “whenever eminently religious persons offered up their supplications for themselves or others, secret intimations were conveyed to the mind that the particular blessings they implored would be certainly bestowed, and even indications afforded of the particular way” of their bestowal. Howe boldly opposed this view of prayer in the sermon alluded to. Cromwell heard him with knitted brows. But he held on the even tenor of his way, simply noting that “Cromwell was cooler in his carriage to him than before.” There was as much courage in the preacher as in the Protector, and Oliver Cromwell could respect courage and fidelity always. It was, however, with a sigh only of relief that after Richard Cromwell's deposition he went back to his old charge at Great Torrington. Evil days, however, were now in store for all non-conformists. The Act of Uniformity, passed in May, 1662, took effect by a singular coincidence on St. Bartholomew's Day, August 22, of the same year. Howe would not, of course, conform. He was urged to do so, and asked to mention his scruples. Howe named one, *re-ordination*. “Pray, sir,” said the bishop, “what *hurt* is there in being twice ordained?” “*Hurt*, my lord,” rejoined Howe, “it *hurts* my understanding; the thought is shocking; it is an absurdity, since nothing can have two beginnings. I am sure I am a minister of Christ, and am ready to debate that matter with your lordship, if your lordship pleases. but I cannot begin again to be a minister.” He was dismissed with offers of preferment, would he only conform. He was, of course, ejected, and calmly faced its privations. More fortunate, however, than some of his unhappy brethren, he found a friend in Lord Massarene of Antrim Castle, Ireland, whither he went, and whose chaplain he became. Here he pursued his two employments, the Christian ministry and his favorite study, divinity. Here was composed his “Living Temple,” and here, his biographer says, he probably passed the happiest days of his life. His five years' residence at Antrim Castle was ended by a removal to London, where he took charge of a congregation. Mr. Rogers, in his life,* has preserved a paper in which Howe has recorded the struggles every pastor passes through who is called from one post to another. It is a mine of rich suggestion for all who are similarly tried.

While Howe was in Ireland, Charles II. had published his “Declaration of Indulgence,” only to revoke it in 1673. It still “served in some measure to protect the non-conformists,” and under this mitigation of their disabilities Howe came back to England. Of Howe's defence by the poet Andrew Marvell against some assailants of his views, and of his controversy with Bishop Stillingfleet we have no room to speak. The persecutions of non-conformists from 1677 to 1684 were terrible. His biographer tells us that “his inoffensive habits and great

* Pp. 141-5.

prudence" secured him against the severities experienced by many of his brethren—and yet we read that "he rarely ventured into the streets" during this (1681) and the two following years. He was not silent, however. He sent to Barlow, Bishop of Lincoln, a letter of expostulation* against the enforcement of the merciless laws against non-conformists, which for its cogent reasoning, lofty eloquence and Christian calmness and dignity is a master-piece.

Once more, when in 1685 "the persecution of the non-conformists had reached its height," Howe felt compelled to expatriate himself. His health had suffered from confinement to his house. He therefore accepted Lord Wharton's invitation to accompany him on his travels on the continent. Aside from his ill-health the troublous times made it best for him to seek refuge abroad. His residence abroad continued till 1687, in which he had several interviews with William, Prince of Orange, afterward King of England. Holland proved for him a refuge as it had done for the Pilgrims early in the century. When, however, James II. published his "Declaration for liberty of conscience," Howe returned at once to his beloved flock. Thenceforward to the day of his death he was at his post. He was the leader in all the movements of the non-conformists for complete toleration, secured at last in 1689. No paper more characteristic of Howe could be cited than his "Humble requests both to conformists and dissenters, touching their temper and behavior toward each other, upon the lately passed indulgence."† He strove with all his might "to heal the wounds which had festered so long, and to prevent the perpetuation of useless animosity. What tried him most severely was the disputes which broke out among the non-conformists themselves and which gave occasion for his noble discourses on "The Carnality of Religious Contention." To the last he was busy publishing occasional sermons, and in 1702 the second part of his "Living Temple." His lofty spirituality of mind had never been sullied by any bitterness. It grew in intensity to the last. "Once in particular, at the communion, he was rapt into such an ecstasy of joy and peace, that both himself and his audience thought he would have died under the strength of his emotions." He died April 2, 1705, and was buried in the Parish Church of All-hallows, London. Only a few weeks before his death he sent to the press his last publication "On Patience in Expectation of Future Blessedness." It will be remembered that his *first* was the celebrated treatise on "The Blessedness of the Righteous."

It was necessary to pass his life under this review to estimate with any justice the worth of Howe as a study for the modern clergy. It should also lead ministers to a fuller acquaintance with such a life. Before commenting on his works it may be well to note some distinc-

* Rogers' Life, pp. 215-20.

† Rogers' Life, p. 259, et seq.

tive features of his life and ministry which should bring him into familiar acquaintance.

1. Howe's exaltation of the pastoral office. This appears throughout his career. His fondness for study, and there could be none greater, never was allowed to interfere with this. In his view the Christian pastor and the Christian preacher were one and indissoluble. To say nothing of his great unwillingness to leave his little flock at Torrington that he might receive appointment as Cromwell's chaplain, the power of the pastoral office wisely administered appears in his career as a vital force. Nor was it a merely one-sided pastoral function, confining itself to consolation. It included—which seems to be a lost art in the modern pastorate—the office of Christian rebuke. Than this none requires more tact and delicacy; and in John Howe, as a pastor, it may be well studied. There are indeed noble specimens of pastoral consolations given in his life—models of their kind. In fact the pastorate was by him so fully realized, that it gave him increase of usefulness and influence, and also infused into his great studies of Christian truth a spirituality of singular depth, purity and force.

2. Howe is a distinguished model for controversial virtues. The phrase may seem to some inapt. Yet controversy is sometimes a stern necessity, and there are duties laid on the controversialist which require high virtues. All Howe's life was spent in this atmosphere. He faced all the storms which tried the souls of non-conformists in his day. He was often their leader. He, in all church history, so far as we know, is the brightest model of the Christian spirit in that severest of its schools, the school of controversy. Firm as a rock in his convictions; open as daylight in their avowal and in his measures to carry them, but never a partisan; never harsh nor uncharitable, courteous, delighting far more in catholicity than in a narrow denominationalism, John Howe won the respect and kindly esteem of opponents, as well as the affection of his spiritual kindred. In fact, John Howe is a profitable study for to-day on the question of the *unity* of christendom.

While all Howe's writings are noteworthy and little could be spared from the five volumes of the London Religious Tract Society's edition, there are some which may be singled out as specially deserving study by ministers. These are, first, such treatises as his "Blessedness of the Righteous," his "Living Temple," his "Divine Prescience," his "Trinity in the Godhead," and, secondly, such discourses as "The Vanity of Man as Mortal," "The Redeemer's Tears Wept Over Lost Souls," "The Redeemer's Dominion Over the Invisible World."

It may be said, to begin with, that Howe is not always easy reading. The passages of noble eloquence, not infrequent, are preceded by pages of sometimes involved style and lengthened discussion. The vice of reading in the present day is that it does not take at all to hard reading. It is only said in regard to Howe that he will richly repay any student who

will attack and master him. Free from some faults of his time, the pedantry of Jeremy Taylor, the volubility of Barrow, he has others, the excessive subdivision—the philosophical mould in which so much of his writing is cast. It was in reference to the first of these that the good woman's criticism was made: "He was so long laying the cloth that she always despaired of the dinner."

The "Living Temple" is the most elaborate of all his works. It is in fact a storehouse of Christian argument on the atheistical and deistical controversies then so rife. Part I., published in 1676, is given up to a demonstration of the "existence and perfections of God and of his 'conversableness' with men." It was aimed more especially at the form of skepticism engendered by the philosophy of Hobbes, but sweeps over the whole field of evidences. Part II., published in 1702, is aimed more especially at Spinozism. "It little matters," said Howe, "whether we make *nothing* to be God, or *everything*; whether we allow of no God to be worshipped, or have none to worship him." The second part also unfolds, in its closing portions, the "schemes of the gospel for the restitution of the now desolate 'Temple' of Deity" after a profoundly impressive picture of this "temple in ruins," which may possibly have suggested to Dr. Bushnell the theme of one of his most notable sermons—"The Dignity of Human Nature Shown from its Ruins." This treatise will of course have most attraction for ministers who keep up their theological studies. For them it will prove of no small interest to study Howe as the apologist for Christianity. His works proved a bulwark against a rising tide of skepticism in his day. They are an armory from which may be gathered weapons to meet some modern assaults on the faith.

Next in importance to the "Living Temple" is his "Blessedness of the Righteous." It is the direct opposite in subject and in treatment of the "Living Temple." Richard Baxter gave it a "commendatory" preface on its publication in 1668. The entire treatise is occupied with a discussion of the future life. Howe held strongly to the view of a "beatific vision," and maintains the probability that there will be some "external manifestation of the divine glory adapted to the refined organization of the glorified body." But the whole view is most spiritual, most elevated. There is nothing in Howe's view of heaven which seems effeminate—a charge to which much talk about the future life, and some hymns also, are open. It is a marvelous instance of the truth in St. Paul's words regarding spiritual discernment (I. Cor. i. 11-16). It would be utterly impossible for any man to write such a treatise who was merely intellectual. It is the spiritual working through and with the intellectual which begot it. No preacher can study this noble work of Howe's and not be better furnished for his ministry. It will start trains of thought which will grow into sermons. It will teach him the importance of the spiritual life in the vision of truth.

Howe's treatise on the "Divine Prescience" was written at the request of Robert Boyle. It is entitled, "The Reconcilableness of the Divine Prescience of the Sins of Men, with the Wisdom and Sincerity of his Counsels, Exhortations, and whatever other means he uses to prevent them." We can see at once from the title that it is an attempt to grapple with a difficulty pressing hard on many minds now as then. This is to be said for it, that it does not attempt too much. Any preacher called on to deal with this question could not possibly turn to a wiser guide. His "calm and sober inquiry concerning the possibility of a Trinity in the Godhead" is an argument to show that the "idea of a Trinity involves nothing self-repugnant or contradictory." There is a class of minds for which this objection needs clearing up before Scripture testimony can have its due weight. No later discussion has superseded Howe's in its force or clearness.

Most readers of this review will, I presume, be more attracted to "The Redeemer's Tears," "The Vanity of Man as Mortal," and to what Archbishop Trench calls Howe's *Grand Sermon* on "The Redeemer's Dominion over the Invisible World." They will be fully repaid by close study of these discourses. Space does not allow us to give extracts. Some will be found in Mr. Roger's excellent biography, to which we have made frequent reference. But the discourses need to be studied as wholes. He who will do so will find his mind fertilized. He will be led over broad views of truth. His own spiritual nature will be quickened. No one could ever hope to get from Dr. South's sermons any such quickening. These are valuable for other qualities. But a few hours with John Howe would put the preacher into a spiritual atmosphere in which high views of truth would be discerned. It would be the atmosphere of spiritual altitudes, free from fogs or mists, and full of sweet celestial light.

VI.—CLUSTERS OF GEMS.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

VII.—CONSECRATION.

"If any man be in Christ—a new creation." Compare the reference to the New Jerusalem: "Behold I make all things new." Rev. xxi. 5. In a consecrated man all things are made anew, after the power and pattern of an endless life.

Paul's consecration is seen,

1. In practical knowledge of Christ; seeking to keep step with him.
2. In his contagious enthusiasm of endeavor; his being "dead in earnest."
3. In his humility. It was a principle, not a sentiment. He habitually renounced self, cultivated forgetfulness, unconsciousness, oblivion of self, and this is the secret of his unction.
4. In his faithfulness through the whole round of duty. The man who wrote fourteen Epistles and journeyed over the known world west of the