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i.

JOHN À LASCO.

THE name of John à Lasco is not so familiar to the readers of Church History, as are the names of many others who took prominent parts in the Great Reformation. There must be reasons for this, arising probably out of the nature of the places and circumstances in which he labored. He was not put by Providence so prominently before the Christendom of his day as were some others who were placed at the political and religious centres of the great nations of Europe. But not one of them was more deservedly honored and beloved by the people for whom he labored, than à Lasco was by the Reformed of East Friesland, the Refugees from Holland and France in London, or by the true Christians of Poland, whom he served in the evening of his life. If we simply look at the man, and compare him with those with whom he was associated in work for Christ's Church, whose names are familiar to, and held in grateful remembrance by, the Protestant world to-day, we shall say that he was the peer of the best of them. We need only to look candidly at the man and his work to be convinced of the monstrous injustice of assigning him to a very inferior place, or of allowing that he is forgotten because he was unworthy of remembrance. À Lasco's name and work ought not to be forgotten. He was richly furnished by nature, education, and grace with most excellent gifts. The result was a well-

ering the two sermons of the Rev. W. L. McFarlan, printed in this volume. The Rev. Dr. Jamieson, who opened the matter, and Mr. Cochrane, who seconded him, charged that the two sermons not only denied the Divine authority of the Holy Scriptures, but also nearly all the cardinal doctrines of revealed religion specifying the descent of man from Adam, the fall of Adam, the historical Christ of the Gospels, and His vicarious death. Several resolutions were offered, most of which were designed to stave off the matter, and finally the resolution offered by Dr. Jamieson to refer the two sermons of Mr. McFarlan to a committee for examination, with instructions to confer with their author and report at an early date, was passed by a vote of 25 to 21, with eight abstentions.

All who love Christ should now pray earnestly that He would keep His Church loyal to His Son, and guide her officers and members in the painful and laborious work of her defence.

A. A. HODGE.

EPHPHATHA ; OR, THE AMELIORATION OF THE WORLD. By F. W. FARRAR, D.D., F.R.S.

Canon Farrar has established an enviable name as a writer and speaker. Probably no religious writings have greater popularity to-day than his. His "Life of Christ," "Life and Work of St. Paul," and "Eternal Hope" must have had an unusual sale. To an attractive and picturesque style he adds the pungent rhetoric of an orator and the earnest zeal of a reformer. It is not strange that he finds so many admirers on both sides the Atlantic. He is a man to be admired, not only for his brilliant powers, but also for his ardent sympathies, which, together, must accomplish great good. His "Ephphatha" has the full merits of his other productions. The sermons (for the book is a series of ten sermons preached in Westminster Abbey and St. Margaret's Church) are lively and forceful, and carry throughout one strain, the amelioration of society. He paints the excesses and miseries of London life (it will do for the life of any great city) in strong colors, and urges his hearers and readers to seek their remedy. Such faithful dealing with the great practical question of the day ought to stir up the rich and noble auditors of Canon Farrar to understand the wretchedness that lies around them and the sinful practices that are rotting society on every side, and to put forth such effort as they are specially able to make to stay the frightful evil.

We have one issue with the worthy Canon. He does not appear to exalt personal faith in Christ and the personal walk with Christ as the real remedy of mundane evils. He says, at the close of the sixth sermon, "the laws of health, the laws of temperance, the laws of purity, the laws of contentment will lead us straight back upon the road to the Paradise of God." Yes, but how are these laws to be made effective but by the soul that hides itself with Christ in God? There is too little of this deeper life in the book. Is there not an incorrect exegesis at the bottom of this defect? Does not Canon Farrar lose sight of the expiatory work of Christ and only see His sympathy, thus failing to grasp the great teaching of oneness with Christ, which the doctrine of an expiatory atonement alone supplies? How can he suppose the *αἰτὸς ἀνίτηκεν* of 1 Pet. ii. 24, means *sympathy*? (p. 14). They who see only sympathy in Christ are apt to exalt human power in mending the ills of life. Dr. Farrar is not a Greek scholar, and hence his erroneous exegesis. His translation (p. 66) of *ἐπαναπαύη* as "madest thy pillow on" and *δοκίμαζεις τὰ διαφέροντα* as "dost discriminate the transcendent" will not bear examination.

HOWARD CROSBY.

JOHN PLOUGHMAN'S PICTURES; OR, MORE OF HIS PLAIN TALK FOR PLAIN PEOPLE. By CHARLES SPURGEON. Philadelphia: J. B. Lippincott. 1881.

"John Ploughman's Talk; or, Plain Advice for Plain People," is well known to the Christian public in England and America. In it the great evangelical preacher for the common people addresses lessons of practical virtue, thrift, and industry with

a sweet Christian flavor to the great mass of plain, uneducated people. It is somewhat like Franklin's "Poor Richard," characterized by great natural common sense and genial humor, set forth in genuine English, "strong old proverbial expressions, and homely phrases." It has attained an immense circulation and accomplished a great amount of good, even in leading men from mere moral endeavors to the experimental knowledge of the Source of all Goodness.

In this new volume John Ploughman gives us in the same vein some more of his plain talk for plain people, each chapter headed by some pithy proverb, and illustrated by a striking picture. He acknowledges to have drawn his quaint sayings, proverbs, and verses from many sources, and has certainly produced an original and, for the purpose intended, an effective book. The main lessons it teaches are industry, thrift, common sense, and temperance. The American publishers have reproduced it in a beautiful form.

A. A. HODGE.

SUNDAY: ITS ORIGIN, HISTORY, AND PRESENT OBLIGATION. Bampton Lectures. 1860. By JAMES AUGUSTUS HESSEY, D.C.L. Fourth Edition. With a copious Index. New York: Pott, Young & Co. 1880.

The conspicuous name given to the Lord's Day in the title above, indicates at once that the contents of this volume are anti-Sabbatarian. We do not object to the use of "Sunday," instead of "Sabbath," because the former is heathenish and the latter Jewish; if only the first day of the week could obtain thereby, in current use, the "Lord's Day," for a designation, which this author himself so constantly and reverently prefers for the resurrection festival of the Christian Church. It would be well if we could, to distinguish by different terms, sacred rest under the law, and under grace and truth in their full manifestation: the particular day being different, and the motives for observance being so materially increased, after the resurrection of Christ. But when the heathen is substituted for the Jewish name, in order to signalize by a word that "the Sabbath is abolished," and when the prevailing effect of "Sunday" rather than "Sabbath" is to be regarded as a concession, by the Church and the world together, that the Fourth Commandment is expunged from the Decalogue, as too "positive, particular, and typical," for a place in the bosom of the moral law, we protest against the use of "Sunday" for the Lord's Day as a Pagan *petitio principii*. We regret, therefore, to see that an author so learned, logical, and candid, virtually begs the question which his volume discusses in the first term of his title.

Of the generation before him, another Anglican author, the learned and pious George Holden, gave to his volume on the same great subject, for a title, "The Christian Sabbath." This phrase itself our author discards expressly as unauthorized and absurd. And, strange enough, when we compare these antithetic volumes, we find that the research is about the same. Nearly one hundred and fifty authorities had been catalogued by Holden. And about the same sources are numbered by Hessey, with the addition of interesting and valuable citations from the Fathers and Councils, in the text, and in a copious Appendix; followed by an Index, of surpassing accuracy and fulness. Both these works, however opposite on the main issue, are of the highest order in acuteness of thought and classic beauty of style, and leave but little more to be considered in making up the verdict which, more than any other decision pending now, is to determine the good and glory of religion in the future.

It is creditable to the Church of England that no other branch of the Christian Church, in this age or any other, has furnished so vast and complete a literature on this vital subject. The drawback is, that it is on the whole vexatious in being so jumbled and contradictory in its aims and conclusions. None so great, and none so confused. None so learned, and none so inconclusive. There is no unity, either of conservatism or iconoclasm, that can yet be gathered up for the settlement of