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mode of stating the Gospel of Christ. In another paper I shall show that to the same apostle we owe a most important mode of stating the doctrine of the Atonement in its bearing on the righteousness and law of God.

To him we owe also important analogies between the doctrine of justification through faith and various elements of teaching in the Old Testament. To these last St. Paul does not appeal as proofs of his doctrine; which rests securely, as we read in Galatians i. 11, 12, on the word of Christ. But he quotes Habakkuk ii. 4, Genesis xv. 6, Psalm xxxii. 1 f., in order to show the deep harmony, amid many conspicuous differences, between the earlier preparatory revelations given to Israel and the supreme and final revelation given in Christ.

In this paper, we have studied St. Paul's formal statement of the first fundamental doctrine of the Gospel as understood by him, viz. justification through faith. In my next, I shall discuss the second great doctrine, viz. justification through the death of Christ.

JOSEPH AGAR BEET.

THE INCARNATION AND CULTURE.

"Thou art fairer than the children of men; grace is poured into thy lips."—
Ps. xlv. 2.

OUR theme is the Incarnation and Culture. And if our last subject—the Incarnation and Dogma—had a somewhat austere and controversial sound, this may seem perhaps a little nerveless and sentimental.

Culture is a phrase which has much to answer for. It developed, not long ago, a manner of thinking and speaking that was distinctly morbid and womanish—not womanly at all, but womanish—and a cant as offensive as any with which the world ever reproached religion; and it has often

allowed itself to be made the stalking horse for an attack, not only on faith but morals, and not only on morals but on the energy and freshness, the vigorous and full life, which make our common manhood.

All the more need there is for religion to protest against this abuse of a useful idea. All the more obligation to set a true notion of culture against the false, and to show that religion is the friend of whatsoever things are lovely and praiseworthy, as well as honest and virtuous.

What then do we mean when we speak of culture? Certainly we ought to mean that well-balanced training of our various faculties, not only those by which we subsist, but all of them, which makes our nature to resemble a well-tilled field, or a carefully tended garden, in which no portion is neglected, but all contribute duly to the general result. Such a garden, such an intellect also, need not of necessity be the most fertile, but they are always delightful, with the charm of harmony, balance and proportion.

Men there have been of prodigious gifts who thought of and cared for nothing beyond the range of their own visible and concrete advantage. Thus Napoleon strove in vain to conceal his contempt of art and letters. The enormous development in him of whatever aided his violence and treachery left him disproportioned: it is not the moralist only who discerns that he was a monster. He was a great but not a cultured man. Such men resemble a field which one dense tree so completely overshadows that no blossom expands and no fruits ripen under its baleful shade.

There have been others, specialists, who so devoted themselves to one study as not only to neglect but even to ravage and spoil their other faculties. Thus, in the absorbing pursuit of one science, Darwin quite lost his early love of poetry and music, and much also of his early sense of the mysteries which science cannot fathom, "the truths which never can be proved."

Such men are like the owners of collieries, who drive a shaft into their field and bring up the most valuable stores, but kill the grass and flowers with refuse and shard, and blot out the fair face of heaven with the black smoke of their machinery.

We now understand our theme. The culture of the mind, as of the soil, is a matter not of its original fertility or buried treasure, but of the careful and proportionate development of its resources: it is a question of symmetry rather than of force.

At once, therefore, we discover that a sickly and languishing existence, heavy with odours, pallid with indulgence, looking with contempt in the name of culture upon all noble energies and high enthusiasms, lipping its unmanly prattle about art for art's sake and independent of morality, is utterly remote from even that very "culture" whose name it usurps, because the balance of our faculties, the true proportion of our interests is hopelessly lost in this drugged and idle sentimentalism and diletantism.

Charles the First brought together the finest gallery of pictures that ever was collected in England, and Cromwell, hard pressed for money, sold them. But this is not enough to prove that Charles was even the more cultivated man, not to say the greater man, of the two. It may be, it is at least conceivable that Cromwell parted with these irreparable treasures, not because he valued them less, but because he valued other treasures more, even the rights of freeborn Englishmen. And in any mere measuring of endowment this susceptibility is quite as precious as the other.

Who would not rather, as a matter of mere sensibility, be dull to a harmony of colours than to a heroic aspiration? Who, apart from all question of eternal interests, would not much rather fail to appreciate a picture or a musical movement than the strength of soul which, knowing all

things that should come upon Him, said, "If ye seek Me, let these go their way"?

And if He is my Saviour, if the love of me was in His heart when He stood unappalled under the shadow of the cross, then to be insensible to His love is not only wicked and desperately foolish, it is, like all failure in delicate perception, barbarous as well.

It is a safe assertion that Christ has done more for the beauty of humanity, as well as for its redemption, than all other forces put together; and even they who set up culture as a rival force in opposition to religion are vastly more indebted to Bethlehem than to Athens or Rome for the very gifts which they would turn against the Giver.

A notion is abroad that because we cannot carve marble as well as the Greeks, and the disinterred villas of a second-rate Roman watering-place are more tastefully decorated than the palaces of our kings, therefore the old times were altogether, and on the whole, more cultivated than our own. But what was the condition of decent women in ancient Greece? What did the houses—the flats—of even the free poor in imperial Rome resemble? What were the concrete realities of a Roman banquet, and how did the guests protract their feast until the servants fainted for hunger, and were sentenced to death for fainting? What did the Roman theatre resemble? By what methods, for example, was the play of Semele made realistic?

It is yet more important to remember that the ancient culture had no element of durability: it toppled over because it was top-heavy, because all its gifts were lavished upon a favoured few, and the bulk of the populations—the armies of white slaves—had no interest in its maintenance, enjoying neither part nor lot in it. The French revolutionists used to talk loud about the ancient demo-

cracies and their freedom. There existed no such things. There was only the freedom of the slave-driver, a democracy which planted its feet upon the necks of the rank and file. It perished because it was too rotten to withstand the blows of the barbarians, and in its overthrow everything went down except the faith. It was not Christ's doing, it was despite His work that so much beauty and civilization shared the universal ruin—some of it, perhaps, for ever.

In the dust of that prodigious downfall religion itself was for awhile darkened and befouled. But when the obscurity began to clear away, there was seen, high over the new world, the figure of our Lord, with hands uplifted in blessing as when He ascended, dispensing hope and compassion, and mutual sympathy and kindness, all which things are at the foundation of culture just as truly as of religion. In the worst days of the papacy this much of the Christian leaven was still working, that the Church offered a maintenance and a support to the lowliest who showed capacity and promise; and its great offices were not seldom filled by men of the humblest origin. It was in the Church of Christ, in the East and the West alike, that the true doctrine of the equality of man was born, a doctrine which made war upon slavery for ages, and ended by destroying it; the doctrine which gives to-day to every working-man a right, first asserted in the schools of the Church, to a share in all the knowledge and culture of his age.

It was in the libraries of churchmen, as in an ark, that all the literature of Greece and Rome floated across the deluge of the Dark Ages. From the Church came forth again music, architecture, and painting, and to this day their grandest triumphs are inspired by her.

And why? Because her Blessed Founder had so spoken and so lived as made it impossible for Priest or Puritan

permanently to check the influences, refining quite as truly as consecrating, which He brought with Him.

Other teachers might scorn the body : Jesus, moved with compassion, healed their sick, and made His work upon degraded and diseased tissue to be a sort of sacrament of His work upon souls, more diseased and degraded still.

Other teachers might speak scornfully of our little secular necessities ; but Jesus said, " Your heavenly Father knoweth that ye have need of all these things," and with the glories of the resurrection upon His brow said, " Come and dine," and Himself partook of a broiled fish and a honey-comb.

With this elevating knowledge that Jesus despised nothing human, came the sense, more elevating still, that His own taking of flesh and blood had for ever consecrated human nature, and so repealed the Fall that we must count no man common. In the vision of Peter, when Cornelius awaited him, there is a marvellous expression of this change of view. All sorts of beasts and creeping things were there. To the cold eye of the ceremonial Hebrew they were all alike unclean ; and to such a view no real culture with its world-wide interests was even possible. But God taught him to call no man common or unclean ; and the manner in which He taught him this of man proclaimed the same of bird, and beast, and reptile as well, and was the charter of modern science and of modern art.

I say we owe everything to Jesus.

And now is it not memorable, and even an evidence of the faith, that when we come to ask whether His own teaching bears out this view of how His people should regard the world, we find it richer in allusions to nature and human life, more closely attentive, especially to the little things of every day, than any other ethical and moral teaching in the world ?

The salt and its savour, the city on a hill, the lamp on the lampstand, the thief who digs through an earthen wall and steals, the moth and rust, the sun and rain, which serve both the evil and the good, the birds of the air, which sow not nor spin, the beautiful clothing of the grass of the field, the contempt of dogs and swine for precious things, the good tree and the bad, grapes and figs, and thorns and thistles, the storm and sudden floods which beat upon the house ill-built or well—all these He spoke of in one discourse. And the fishes and the net, the vine and the branches, the smallest seed growing into the greatest of herbs and becoming a tree, and the fowls in its branches, and two sparrows sold for a farthing, and the reed shaken in the wind, and the sultry weather which follows when the wind comes up from southern deserts, and the pride of the strong man armed, and the blind man leading the blind, and the poor woman's joy when she has found her money, and the wisdom which comes to the Prodigal with hunger, and the failure then of his false friends to give him help, and the love of his outraged father, and the sullenness of his discontented brother, and the lowliness of "this little child," whose angel with unblenching eyes beholds always the face of God, and the submission of an overmastered king, and the image of Cæsar on the coin, and the platter half clean, and the sepulchre with its fair exterior and its dreadful secrets, and the hen caring for her chickens—you can go on for an hour.

Now the eye which clearly sees and values all this, while intent on far higher things, is the eye of a supreme culture.

But say, now, what power shall diffuse such interests far and wide, among the toil-worn, anxious, weary children of these latter days?

Only His, who has blended such finer thoughts with His

Divine care of our everyday life and struggles; only our sense of brotherhood with Him, the Man of Sorrows, whose heavy cares never darkened His vision, who regards this world as the work of our heavenly Father, and bids us find a pledge of His care for us in His clothing the lily of the field (as Jesus well discerned) with a fairer robe than that of Solomon in all his glory.

G. A. DERRY.

THE ARTICLES OF THE APOSTLES' CREED.

VI. "THE THIRD DAY HE ROSE AGAIN."

Tertia die resurrexit a mortuis. The third day He rose again
from the dead.

Rom.: τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ νεκρῶν. *Aqu., Afr.*: Tertia die resurrexit a mortuis. *Jerus.*: ἀναστάντα τῇ τρίτῃ ἡμέρᾳ. *Antioch.*: Et tertia die resurrexit secundum scripturas.

Proof of this sentence would be proof of the whole Christian faith, for that which St. Paul wrote in the name of all the Apostles still holds good: "If Christ be not risen, then is our preaching vain, your faith is also vain. Yea, and we are found false witnesses of God." And again: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." It would avoid much prolixity and save a great deal of strength for theological and clerical work, if every theologian were to read 1 Corinthians xv. at least once every year, and honestly examine himself whether he can joyfully take part in the triumphant words: "But now is Christ risen from the dead and become the firstfruits of them that slept"; or whether he must agree with those who are so much im-