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JAMES MARTINEAU AND FREDERIC ROBERTSON.

A STUDY OF INFLUENCE.

In his biography of Robertson of Brighton the Rev. Stopford Brooke writes: "He read James Martineau's books with pleasure and profit. The influence of *The Endeavours after a Christian Life* can be traced through many of his sermons." That is the text of this article.

I purpose to show that there was a relationship of teacher and pupil between the two preachers. Robertson, we are told, was "the child of no theological father." True; but "he easily received impressions. Some of his highest and best thoughts were kindled by sparks which fell from the minds of his friends. He took their ideas . . . and used them as his own; but they were always made more practical and better for the use." One from whom he borrowed says of him, "It was not that he appropriated what belonged to others, but that he made it his own by the same tenure as property is first held by the worth he gave it." (*Life and Letters*, p. 47.) With a mind of his order it was inevitable that acquaintance with and use of sermons like Martineau's should go hand in hand. He had not only a sensitive and sympathetic temperament, but also a wonderfully retentive memory. Books read became a part of himself. Unconsciously ideas absorbed long before were reproduced, sometimes with but slight alteration in their setting. Possessed, moreover, of a rare poetic spirit, a deep love for Nature, and a keen insight into her beauty and meaning, coupled with devotional fervour and spiritual vision, he was irresistibly drawn by a preacher of like characteristics. Further, his revolt from Evangelicalism led him to a position identical in one important respect with Martineau's. Both loved to "linger

near the common springs of all human piety and hope"; and to Robertson the beautiful thoughts, which stud every page of the *Endeavours*, would be veritable wells of consolation in his own needs and fountains of inspiration in his work of satisfying the needs of others.

His use of Martineau's writings affords valuable lessons to preachers. The question often arises, "To what extent and in what manner is it lawful to borrow sermonic materials?" With young preachers especially the question is of moment. Susceptible through their very youth to the influence of master minds, and occasionally overborne by the pressure of pulpit duties, they run the risk of delivering sermons which are mainly mosaics of borrowed materials. The charge of absolute plagiarism may be avoided by conscientious acknowledgment of indebtedness; but the danger is to neglect such acknowledgment. In the manuscript the quotation marks appear; but in preaching the conventional phrases indicating indebtedness prove so embarrassing, that at last they are omitted, and the preacher becomes a plagiarist, literally as well as morally. Especially is danger encountered by the extemporaneous speaker, who reads widely and remembers accurately. In the rush of utterance favourite passages may be reproduced, almost verbatim, without acknowledgment, although perhaps without clear consciousness of theft. On the other hand, the over-conscientious take infinite pains to clothe borrowed thoughts in garments which fit them badly, in the belief that thus plagiarism is avoided, or they eliminate passages, the essence of which was legitimately their own, because they seem reminiscent of another's work.

In these respects Robertson's use of the *Endeavours* is a valuable object lesson. Large parts of Martineau's sermons reappear in his own, sometimes on the same, sometimes on a cognate text. He does not shrink from using freely both thoughts and expressions, ideas and images. Recognizing

that even a genius is largely the product of heredity and environment, and that originality often consists in the apt use of existing material, he does not hesitate to borrow, nor is he harassed by fears such as beset weaker minds. But his method of borrowing is *not* that of the plagiarist. The thread of thought is woven into the texture of his intellectual being; it becomes a part of himself. The product of the loom is not Martineau, but Robertson. He solves the problem, how to use copiously, yet honestly, the work of another's intellect. And this is so because he does not read in order to borrow, but borrows because he has read and assimilated.

To the psychologist his methods are full of interest. The thoughts of one great mind are thrown into solution, precipitated and crystallized into new forms by the subtle forces of another mind, equally great in different fashion. Characteristics peculiar to the Master disappear, and others emerge distinctive of the pupil. Such variations indicate not only differences of natural constitution but also modifications by education and environment. Had Robertson's sermons been preserved verbatim, there would doubtless have been a still wider field for interesting research.

Examination reveals traces of the influence of 37 out of the 43 sermons in the *Endeavours* upon at least 62 of the 125 published sermons of Robertson. These 62 may be thus divided:—(1) Seven, which could not have been what they are had the *Endeavours* not been written. (2) Twenty-five, in which there is either strong general resemblance, or debt incurred either in one long or several shorter passages. (3) Thirty, where the resemblance, though slight, is distinct, or where there is at least one short passage, the inspiration of which is undoubted.

About 10 of the 30 lectures on Genesis, and 11 of the 55 on Corinthians come also under the second and third heads.

Further, in several of Robertson's letters, and in one at least of his public addresses, reminiscent passages are found.

The first series of the *Endeavours* was published in the summer of 1843. Robertson had then completed the first year of his curacy at Cheltenham. He was still what he had been at the University and during his first curacy at Winchester, an upright, faithful follower of Evangelicalism. But during the next year "doubts and questionings began to stir in his mind" through his reading and widening experience. Possibly the *Endeavours* formed a part of that reading. What is practically a description of his own mental conflict at this time (*Addresses and Literary Remains*, pp. 49, 50) might almost have been penned by the author of "The Strength of the Lonely." This conflict lasted throughout his Cheltenham ministry. It is at least a curious coincidence that, immediately before his revolt from Evangelicalism began, the first series of the *Endeavours* was published, whilst the second appeared in the autumn of 1847, just as the new incumbent of Trinity left behind him the "traditional" faith, and with "the surges still below him, and the last cloud drifted from the sky above, stood upon the rock at last."

The earliest suggestion of influence is in "The Christian's Hope and Destiny Hereafter" (*Human Race*, p. 46), preached on June 20, 1847. Three weeks later "The Kingdom of Heaven" was indebted to Martineau's two sermons on "The Kingdom of God within us." The texts are different; but preachers will see significance in the fact that Martineau's central thought is the heart of Robertson's text, whilst very early Robertson quotes Martineau's.

I find no other trace of influence in the seven sermons preserved of the pre-Brighton Ministry. Of the nine Brighton sermons of 1847–8, the earliest, "Elijah on

Mount Carmel," shows knowledge of "The Strength of the Lonely" (*Endeavours*, p. 159, cf. *Human Race*, p. 87). But, with one exception, the rest are barren. The time was scarcely favourable. The year 1848 was marked by revolution in Europe and unrest in England. On the burning questions of the day no man of Robertson's character and convictions could be silent. But these would take him away from the spiritual serenity of the *Endeavours*.

The ministry of 1849 is more prolific, 14 of the 22 sermons of the year being affected. "In 1849 Robertson's genius was most productive and most clear." Great public questions were still to the fore, but, especially towards the close of the year, he turned to the inner sanctities lying behind the controversial. There he walked the path trodden by the author of the *Endeavours*, breathed air laden with the fragrance of the flowers of his thought, heard the soul-music which still echoed along the way.

The fine discourse on "Jacob's Wrestling" was delivered on June 10, after an early Communion with a large number of young people just after Confirmation. The occasion touched Robertson deeply, and it is significant to note whither he turned for inspiration. The picture of the soul face to face with a great crisis (*Sermons*, I. p. 38, cf. p. 51) is painted with Martineau's own colours. In speaking of the moments which "strip off the hollowness of our outside show," he uses a favourite image of his teacher's in a connexion not unlike that in which it occurs in "Silence and Meditation" (*Endeavours*, p. 187), although it was immediately derived from "Where is thy God?" (*Ibid.* p. 252). Part of this latter sermon is the seed of a beautiful growth in the passages dealing with the words in the text, "Tell me, I pray thee, thy name," and "Wherefore dost thou ask after my name?"

MARTINEAU.

"To a wise man there is no surer mark of decline in the spirit of people than the corruption of their language, and the loss of meaning from their highest and most sacred words. Observe the lowered meaning of the word 'Religion'" (*Endeavours*, p. 251).

ROBERTSON.

"Words had lost their meaning. . . . The period in which every keen and wise observer knows that the decay of national religious feeling has begun. That decay in the meaning of words, that lowering of the standard of the ideas for which they stand, is a certain mark of this. . . . The name of God shares this fate" (*Sermons*, I. p. 43).

When Robertson declares that "Names have a strange power of hiding God," he is paraphrasing Martineau's "Words cannot encroach upon the sphere of silence without banishing the presence of God," and drawing upon another sermon, "The Sphere of Silence, Man's." Elsewhere we find indebtedness to "Where is thy God?" Note the contrast in the following:—

"In answer to the earnest cry of society, 'What shall we do to be saved from all our miseries and sins?' there are countless fragmentary answers. 'Give us more bread,' says one" (*Endeavours*, p. 263).

"What is the cry that comes from the most real part of his nature? Is it the cry for daily bread? Is it even this, to be forgiven our sins?" (*Sermons*, I. p. 45).

Especially worthy of attention is the embodiment of the central thought of Martineau's sermon in the peroration of Robertson's:—

"If you ask in these days what a man's religion is, you are told of his habits and opinions, his conventional professions. But you have obtained no insight into what he is. Yet . . . if we knew his religion in the true and ancient sense, we should see him as God alone can. This is the master key . . . what does a man secretly admire and worship?

"What is the name of your God? Not in the sense of this age, but in the sense of Jacob's age? What is the *name* of the Deity of your worship? . . . What do you adore in your heart of hearts? What is the name oftenest on your lips in your unfettered, spontaneous moments? If we overheard your secret thoughts, who and

What should we hear in the soliloquies of his unguarded mind? This in the truth of things constitutes his religion, determines his precise place in the spiritual ranks. Every man's highest, nameless though it be, is his living God. . . . The classifications produced by this principle are not what you will meet with in any 'sketch of all religions' . . . Many a man's chief aim is to obtain ease, or wealth, or dignity . . . himself easy . . . rich . . . grand . . . famous. . . . This is Atheism. . . . Beyond this stage Idolatry" . . . (pp. 251–257).

what is it which is to you the greatest and the best that you would desire to realize? The character of the rich man, or the successful, or the admired? In the classification of earth, which separates men into Jews, Christians, Mahometans, you may rank as a worshipper of the Christian's God. But in the nomenclature of Heaven, where names cannot stand for things, God sees you as an Idolater; your highest is not His Highest" (pp. 51, 52).

Altogether at least seven of the *Endeavours* would appear to have been consulted in the preparation of this sermon, one of Robertson's finest utterances.

What inferences are to be drawn? These:—that the emotions excited by the Confirmation and Communion Services were akin to those inspiring the *Endeavours*, and experienced by Robertson himself when first he read the book; that thus, at first perhaps unconsciously, he worked along Martineau's lines; that eventually reference was made to the book itself, and, drawn by its wonderful spell, he read and re-read, as he prepared for the pulpit, until he was dominated by the master spirit. Originally consulting "Where is thy God?" he was led on to other sermons, as his eye caught striking passages, or memories of former reading revived. Living for the time in the very presence of the genius of the book he laid it under contribution, both consciously and unconsciously. Yet his own individuality so asserted itself, that, imbued though the sermon is with the colours of the *Endeavours*, "Jacob's Wrestling" remains as original as it is strong and tender.

The month of December was marked by a wonderful productiveness, and increased obligations to Martineau. Four sermons were drawn on in "Realizing the Second Advent," December 2. And on the last day of the year a most striking example was afforded by "The Loneliness of Christ."

For months Robertson had felt a growing sense of isolation, owing to widespread hostility to his views. Letters written during 1850 express the feeling, but it haunted him much earlier. Even these letters are reminiscent of Martineau. His morbidly sensitive nature (the expressions are Stopford Brooke's) was so quick to receive, so firm to retain impressions, that private letters, as well as public utterances, were influenced by his favourite authors. In his loneliness he turned, as so many preachers have done, to those "springs of human piety and hope," which well forth in the *Endeavours*. The re-action from the high pressure of the Advent season was upon him. The saddening thoughts brought by the dying year, and the brooding sense —unfounded, morbid, yet to him fearfully real—of failure, held him. The fingers of an awful solitude clutched his very heart. "The Loneliness of Christ," writes Stopford Brooke, "was an unconscious but vivid portrait of his own career and life; it was written with the blood of his own heart." But in his solitude Robertson turned to a kindred spirit, and his words were inspired by Martineau's tender and profoundly spiritual discourse on that pathetic cry of Jesus, which gave the text to both preachers.

To understand the influence at work, especially in its more subtle forms, careful comparison of the two sermons is essential. A few extracts will indicate some of the more obvious points of resemblance:—

"There are persons . . . who reflect and plan and feel in secret . . . He who is independent of sym-

"There are two kinds of men that feel this solitude in different ways. The first are the men of

pathy waits for no man's support . . . scorns concession . . . and whatever opposition may beat on him . . . does but serve to harden (his convictions) to rock." A "kind of distant respect" is won by him (*Endeavours*, pp. 160, 161).

"There is a species of dependence upon others . . . implying no incapacity of thought, no imbecility of judgment . . . its root in the sensitive, not in the intellectual part of our nature, and grows not from the shallowness of the reason, but from the depth of the affection . . . It is the dependence of an affectionate mind, capable, it may be, of manifesting great power, but trembling to feel itself alone . . . a mind that has a natural affinity for sympathy. . . . It cares not for numbers nor for praise; it deprecates nothing but perfect solitude. . . . Place it near some one approving and fraternal heart, and . . . it can stand up against a multitude. Lay to rest the trembling spirit of humanity within; and the diviner impulses of the soul will start to their supremacy" (*Endeavours*, pp. 159, 160).

self-reliance, self-dependent, who ask no counsel, and crave no sympathy—who act and resolve alone—who can go sternly through duty, and scarcely shrink, let what will be crushed in them. Such men command respect. The dreadful conviction of being alone manifests itself with a rending of the heart of rock. . . . There is another class who live in sympathy; affectionate minds which tremble at the thought of being alone: not from want of courage, nor from weakness of intellect comes their dependence upon others, but from the intensity of their affections. It is the trembling spirit of humanity in them. They want not aid, not even countenance, but only sympathy. And the trial comes to them in the shape of dull and utter loneliness, when they are called upon to perform a duty on which the world looks coldly, or to embrace a truth which has not found lodgment yet in the breasts of others" (*Sermons*, I. pp. 221, 223).

The extracts from Robertson's sermon are portions of the introduction, which, as a whole, embodies the gist of the first half of "The Strength of the Lonely." The body of the sermon is in two divisions:—(1) "The Loneliness of Christ." (2) "The Temper of His Solitude." Under the first division, the second and third subdivisions—concerned with solitude in trial (the word is synonymous with "temptation" as used by Martineau), and in dying—are

essentially identical with the last two sections of Martineau's discourse.

In the second division of Robertson's sermon, the likeness is more in spirit than in form. Nevertheless there are scarcely two consecutive paragraphs which are not more or less inspired by "The Strength of the Lonely."

Several of the sermons of the earlier part of 1850 were controversial. But even in theological discussions Robertson fell back from the battlefield to the solitudes, where dwell "the thoughts and aspirations which look direct to God." Controversy itself is ultimately settled by resort to the deepest affections. Thus, especially when most moved, he came again under Martineau's influence.

In the second *Sermon* on "Baptism," on March 17, occur two very characteristic passages :—

"The gliding heavens are less awful at midnight than the ticking clock" (*Endeavours*, p. 394).

"The eagle of the Roman legion, the Cross in the battles of the Crusades, reared its head above the hosts upon the field . . . it drew to it the wave of flight and swayed the living mass, content to be mowed down themselves, if it alone were saved. It was an emblem of things most powerful with their hearts . . . force . . . internal . . . ideal" (p. 369).

"The gliding heavens, and the seasons, and the ticking clock, what is time to us without them?" (*Sermons*, II. p. 67).

"It is in virtue of this necessity on man for an outward symbol to realize an invisible idea, that a bit of torn and blackened rag . . . is a kind of life to iron-hearted men. Why is it that in the heat of battle there is one spot where . . . men and officers close in most densely, and all are gathered round one man, round whose body that tattered silk is wound, and held with the tenacity of a death struggle? . . . It is only a symbol. Are symbols nothing?" (pp. 67–68).

The connexion of the two sentences in the first pair of extracts is different; the suggestion of one by the other is undoubted. So in the second pair. Robertson's version

is that of a modern soldier, which he himself had desired to become; Martineau's is that of the historian. But the latter suggested the former.

"The Conviction of Sin in the Mind of Peter," November 10, is on the text of Martineau's "Christ's Treatment of Guilt." Used already in the Advent lectures of 1849, this fine discourse was again drawn upon, as was also "The Christian Doctrine of Merit." The reference to Simeon's words to Mary concerning the infant Jesus; the illustrations of Zaccheus, the Woman at the Feast, and the Roman Confessional; the emphasis laid on the fact that not only by Christ's "personal ministry," but also by the preaching of Christianity, the "sense of imperfection never felt before" is produced; the discussion of the principles which guide the lives of different classes of men (three such being indicated by each preacher); all these, with other points, Robertson has derived from his study of Martineau (*Endeavours*, pp. 147, 149, 400, 402, 409; cf. *Human Race*, pp. 129–132). It may be noted further, that the beautiful introduction to this particular sermon of Robertson's, embodying the idea that Christ is "the very poetry of God" and "all the highest truth is poetry," finds its source in "The Sphere of Silence; God's," and the preface to the second series of the *Endeavours*.

In 1850, out of the 26 sermons, 15 are affected; in 1851, 18 out of 25; in 1852–3, 10 out of 30. In 1851, larger use of the *Endeavours* is made than even in 1849. Lack of space forbids detailed illustration. I select only two examples.

On March 2 was given the famous sermon on "Obedience the Organ of Spiritual Knowledge," preached again at the Lewes Assizes, July, 1852. In a letter written in that month, Robertson says:—"My sermon was from John vii. *v.* 17, not the one I had intended to take, as I meant to preach from John xviii. *v.* 38, "What is truth?"

but I did not feel up to it. I therefore took the old one and considerably improved it as a composition, leaving the main features unaltered, and it forms a very good sequence to the sermon at the first Assizes" (*Life and Letters*, p. 264). This is a very natural touch, which will appeal to all preachers. Even great public orators are not always "in the spirit." But I quote it as showing that the subject was a favourite with Robertson, and that the "old" sermon was deemed worthy of repetition on so important an occasion. It is no slight testimony to Martineau's influence that a preacher of Robertson's ability should thus choose from his old stock the sermon most deeply coloured by the *Endeavours*.

The central idea of the sermon is found repeatedly in other sermons and in letters. Its setting and development in this special case are derived from "The Unclouded Heart." The texts are different, Martineau taking John v. *v.* 30, Robertson, John vii. *v.* 17; but in Robertson's sermon the former words play an important part. The introduction to the latter discourse is traceable to the portion immediately after Martineau's introduction, whilst Martineau's opening paragraph inspires what follows. In this first main division Robertson selects "three departments of 'doctrine,' in which the principle of the text will be found true." These are:—speculative truth, practical truths, and a third, the treatment of which is left over for a subsequent sermon. Martineau applies the same principle, contained also in his own text, to "speculative research," "questions of practical morals," the "judgment of human character," and "changes in society." Between the introduction and first division of Robertson's sermon and fully two-thirds of Martineau's, there is thus a marked likeness. The detailed proof of this would require the quotation of that proportion of each sermon. I content myself with a few extracts:—

"While auditors asked, 'How knoweth He letters having never learned?' Jesus led them to a different explanation of His wisdom. 'My judgment is just, because I seek not my own will, but the will of the Father who hath sent me.' And He instructed others how to gain a like discernment. 'If any will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself.' The words express a universal truth" (*Endeavours*, pp. 330, 331).

"For the training of goodness the ancient reliance was on the right discipline of habit and affection. The modern is rather an illumination of the understanding. The notion extensively prevails that vice . . . is a blunder of the intellect; a defective or erroneous view of things . . . to be cured by use of the most approved instruments for seeing clearly . . . If you banish folly, you extinguish sin" (p. 328).

"To him it could not but be clear . . . that pure sympathies make a clear intellect" (p. 330).

"A pure-hearted will be a right-minded man" (p. 331).

(Paul—1 Cor. 1. *v.* 25—quoted.)

"Interest and fear and ambition . . . all the great hindrances to impartiality in the quest of truth, have obviously their seat in some class of selfish feelings . . . to one set of opinions emolument and honour, and to their opposite poverty and disgrace . . . eagerness about reputation . . . partisanship" (pp. 331–2).

"On questions of practical

"The Jews marvelled at His spiritual wisdom . . . 'How knoweth this man letters never having learned?' They had no conception of any source of wisdom beyond learning. He Himself gave a different account of the matter.

"'My doctrine is not mine, but His that sent me.' And how He came possessed of it, speaking humanly, He taught. 'My judgment is just, etc.' That principle He extends to all. 'If any man will do His will, he shall know,' etc." (*Sermons*, II. p. 94).

"Two opinions respecting the origin of spiritual knowledge:—1. The popular one of the Jews, relying on a cultivated understanding. 2. The principle of Christ, which relied on trained affections and habits of obedience . . . (Many) rely solely on a cultivated understanding . . . Enlighten, they say, and sin will disappear . . . Sin is an error of the understanding . . . Illuminate the understanding, show men that sin is folly, and sin will disappear" (p. 95).

"Christ said not that clear intellect will give you a right heart, but that a right heart and a pure life will clarify the intellect" (p. 97).

(Paul—1 Cor. 1. *v.* 21—quoted).

"Wilfulness and selfishness hinder impartiality . . . Fear, interest, vanity, the desire of being reckoned sound and judicious, or party spirit, bias them. Personal prospects, personal antipathies: these deter-

morals, yet more emphatically . . . pure sympathies produce a clear intellect . . . The moral tastes and habits of men form their opinions much more frequently than their opinions form their habits, so that their theoretical sentiments are little more than a systematic self-defence after the act. The positions . . . having been taken up first, the reasons for maintaining them are discovered afterwards" (pp. 333–334).

"He satisfied himself by the same argument which sophists use in defence of slavery" (p. 336).

"How often will a child, by mere force of unconsciousness and simplicity, penetrate to the centre of some great truth with a startling ease and directness" (p. 331).

"It is delightful to see (a pure-hearted man) stand up before the ambitious sophist, and dart on his ingenuities a clear ray of conscience that scatters them like mist" (p. 331).

mine most men's creed" (p. 98).

(Both preachers indicate seeking God's will, removing self-will, as the only remedy.)

"In practical truths the principle is true. It is more true to say that our opinions depend upon our lives and habits than to say that our lives depend upon our opinions . . . Men think in a certain mode, because their life is of a certain character, and their opinions are only invented afterwards as a defence for their life" (p. 98).

"Slavery is defended philosophically by some" (p. 99).

"How a child, simple and near to God, cuts asunder a web of sophistry with a single direct question" (p. 100).

"How a believing Christian scatters the forces of scepticism as a morning ray, touching the mist on the mountain-side, makes it vanish into thin air . . . Few more glorious moments . . . than those in which Faith does battle . . . when the heart . . . annihilates the sophistries of logic" (p. 100).

As with other sermons, the second division presents little direct resemblance. The thoughts are branches from the parent stem, but they have a distinct character of their own. The connexion is, however, evident in the section dealing with the universality of the law; whilst the spirit of "The Strength of the Lonely" breathes through the beautiful conclusion, lending a deeper meaning to the appeal to be true to the duty which is known, with which both preachers close the sermons compared.

As indicating how the influence of "The Unclouded

Heart" remained with Robertson, it may be noted that on March 9 and 16, in two sermons on "Wisdom Justified of Her Children," and on March 23, in "The Wisdom of Christ and the Wisdom of Solomon," the theme of the great sermon of the 2nd is elaborated and supplemented. Not only "The Unclouded Heart," but others of the *Endeavours* were evidently consulted (cf. *Endeavours*, pp. 337, 340, 418, 420; *Human Race*, pp. 183, 189, 196).

The second example in 1851 is the sermon on the last Sunday of the year, "The Transitoriness of Life." Attention has been already called to the fact that the emotions excited by the season were such as especially brought Robertson into harmony with the spirit of the *Endeavours*. This sermon affords fresh and striking illustration. As was the case two years earlier, "The Strength of the Lonely" is one source of inspiration:—

"The vigils of sickness . . . are solitary. . . . Those midnight hours, claimed by time, when we listen to the tolling clock,—by Eternity when we hear that moaning breath" (*Endeavours*, p. 165).

"No man ever watched in a sick-room when time was measured by the sufferer's breathing, or the intolerable ticking of the clock, without a firmer grasp on the realities of Life and Time" (*Sermons*, IV. p. 53).

From the last sermon in the first series of the *Endeavours*, preached on the last day of 1841, much more is derived. The aspect which life assumes in retrospect is discussed:—

"A few years of conscious gain, followed by a long process of conscious loss. . . . After dreaming that all things were given to us, we find them only lent. . . . Henceforth we lose constantly. Standing on the shore which binds the ocean of the past, we see treasure after treasure . . . thrown into that

"Moses is looking back, and his feeling is loss. Such is life. At first all seems given . . . And after that all is loss. . . . Every day, every year, this year, like all others. Into that flood have fallen treasures. . . . Intimacies. . . . Affections. . . . We stand upon the shore of that illimitable sea which never restores what has

insatiable waste. . . . Into that deep year after year has sunk, no less rich than this . . . our first friendships . . . new affections . . . have vanished there" (pp. 240, 241).

once fallen into it" (pp. 54, 55).

These extracts are from the first division of Robertson's sermon. The second, treating of "the right use of their sad suggestions," touches first on "the Eternity of God" in a way strongly reminiscent of "The Besetting God," and next on "the permanence of results," the latter subdivision being a characteristic rendering of "Nothing Human ever Dies." The enumeration of the things that are permanent, with not a little of the detailed exposition of each, is a free version of Martineau's sermon— "Our Past Seasons" (*Sermons*, p. 59, cf. *Endeavours*, p. 250); "Lost Affections" (*ibid.* cf. *Endeavours*, pp. 247, 248); "Our Own Selves" (*ibid.* pp. 59, 60, cf. *Endeavours*, pp. 244, 245); and "Work" (*ibid.* p. 60, cf. *Endeavours*, pp. 242, 243). It is a beautiful illustration of the power of the teaching of the master mind that, ten years after it had fallen into "the ocean of the past," the pupil should use it, and, by so doing, help to demonstrate that "God suffers nothing that is excellent to die," and that "thoughts, truths, emotions, exist as truly, and perform their duty as actively," when years have rolled by, "as on the day of their birth."

Many striking points of resemblance occur in subsequent sermons; but these need not detain us. What has been given already sufficiently indicates not only the fact of Martineau's continuous influence, but also the periods when it was strongest, the occasions which gave it the best openings to work, and the kind of pulpit utterance which it most often inspired. It was in the great crises of his life and ministry, when his nature was most deeply stirred and the heaviest demands were made upon it, when

especially he required the consolation, the uplift, the inspirations of the divinest thought, that he turned to the teacher who, next to the great Master Himself, most fully satisfied the cravings of his soul.

Fifty years ago this year Robertson was laid to rest. Three years ago the venerable Martineau, eleven years his senior, also passed away. Five years earlier he wrote—"My friends try to assure me, as they gather round me at the close of my last decade, that the labour of so many seasons has not been all in vain. If to some few souls the meaning of life has indeed become clearer, its possibilities nobler, its sanctities deeper, its immortalities surer, through the simple report of my own experience, I thank the Father of Light for thus joining me in love, be it only to two or three brethren in spirit and children of His." What Dr. Martineau's influence on the world at large may have been we cannot tell. I venture to assert that no preacher and teacher of the last century did more to inspire the modern pulpit, and, through that, the thought of the Church as a whole. Of preachers influenced by him none has moved Christendom more than Robertson. With the exception of Beecher's and Spurgeon's, no sermons have been more widely and appreciatively read than his. Facts like these suggest the vast direct and indirect influence of the *Endeavours*. How far that work affected Robertson's ministry I have tried to show. Doubtless Dr. Martineau long since noticed the fact. To him it must have been the source of joy that so fine a mind, so eloquent a preacher, so beautiful a spirit, learnt so much from himself. In one of the grandest passages in the *Endeavours*, in a sermon dear to Robertson, it is suggested that in the life yet to dawn upon us a Pascal, a Shakespeare, a Paul, an Isaiah may be preparing new thoughts to fill us with the glow of a diviner fire. May we indulge the fancy that there the pupil has already greeted the master with utterances

deeper, more serene, more beautiful than any which earth heard from his lip—utterances which, after all, would be but the developed results of that inspiration which moved in the earthly ministry, and which death simply freed from all earthly restraints? May not such a greeting have been part of the master's own reward?

JOHN HOATSON.

A NOTE ON ST. JOHN VII. 52. *A PROPHET OR THE PROPHET.*

WHEN the Revised Version of the New Testament was first issued, one of the passages, to which scholars must have turned with eagerness, was the verse which forms the subject of this note, and which, as rendered by the Authorised Version and interpreted by a catena of commentators, had long been an acknowledged difficulty.

But the Revised Version afforded no help, and even in one respect seems to have still further obscured what appears to the writer of this paper to be the true meaning of the words.

In the original edition of 1611 the Authorised Version renders the second clause of the verse in question: "Search and look, for out of Galilee ariseth no Prophet."[1] In the Revised Version the same words are rendered: "Search and see that out of Galilee ariseth no prophet." *Marg.*, "see, for out of Galilee," etc.

The one divergence between the two versions which bears on the present inquiry is the spelling of the word Prophet with a capital initial in the version of 1611 as

[1] So Mr. Waller, Assistant Secretary to the Syndics of the Cambridge University Press, kindly informs me. It is so printed in the Cambridge Parallel N.T., but with a small initial "p" in the Cambridge Paragraph Bible.