

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—THE MINISTER'S LITERARY CULTURE.

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THE biographer of Andrew Fuller has told us how unmoved and indifferent he showed himself to be among the noble colleges of Oxford. He broke in upon the friend who was pointing out the various objects of interest in the old university city with an abrupt impatience. "Brother, I think there is one question which, after all that has been written on it, has not yet been answered: 'What is justification?'" To the proposal of his companion that they should go home and discuss that subject, he readily agreed. "That inquiry," said he, "is far more to me than all these fine buildings." No doubt this was true; and yet, by his limited range of interest, Fuller was distinctly a poorer and a less able man. These colleges, from which he turned so readily in order to discuss a theological question, were, many of them, masterpieces of the most delicate and graceful architecture; they were eloquent with associations which no student of historical theology could afford to ignore; and they were the shrines in which were preserved the memories of some of the saintliest as well as of some of the most learned lives of which we have any record. The man who confesses that such scenes have no attraction for him confesses to forfeiting more than one source of influence, and to that extent separates himself from Paul's resolve, "I am made all things to all men, that I might by all means save some." A morning's ramble among those colleges would have been no real loss to Fuller. It might indeed have gone far to supply that which alike his early training and his later experience had failed to impart. To the theological discussion it would have sent him with a keener zest and with a more intelligent grasp of his subject.

In every age the minister finds himself threatened by the same temptation that beset Andrew Fuller; and by the fact of his inferiority to Fuller the temptation, if not resisted, impoverishes him all the more.